THE

Athenian Oracle:

Being an ENTIRE

COLLECTION

Of all the VALUABLE

QUESTIONS

AND

ANSWERS

IN THE

Old *ATHENIAN Mercuries.*

Intermix'd with many CASES in *Divinity, Hiſtory, Philoſophy, Mathematicks, Love, Poetry,* never before *Publiſhed.*

To which is added in each Volume,

Alphabetical Tables for the ſpeedy *finding* of any *QUESTIONS.*

By a *Member* of the Athenian *SOCIETY.*

In Three Volumes.

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BRITISH MUSEUM
30
65
JUN

TO THE

Most Illustrious and Magnanimous PRINCE,

JAMES,

Duke, Marquiss and Earl of

ORMOND,

Lord Lieutenant and General Governour of Her Majesty's Kingdom of *IRELAND*,

Knight of the Noble Order of the Garter,

AND

Chancellour of the Universities

OF

Oxford and *Dublin*, &c.

May it please Your Grace;

THE Supreme Governour of the World having Constituted Your Grace a Patron of Learning as well as of Arms; The

Promoters of both, think they have a natural Title to Your Protection; This has *emboldened* me to lay the following Sheets at Your Grace's Feet. The Subject Matter of 'em is the Marrow of Arts and Sciences reduc'd into Questions and Answers, which have formerly met with good Entertainment in the World. The Rich Treasures of Learning they contain, and the Agreeable and Diverting Method in which they are Communicated, please and instruct the Reader at once, without any thing of that *Fatigue* and *Irksomness* that attends the Perusal of Many and Large Volumes. *I would not have presum'd to inscribe Your Grace's Illustrious Name to any thing unworthy of Your Grandeur.* And since so great a Judge as the late Sir *William Temple*, was pleas'd not only to Approve of the Work, but to Honour the *Athenian* Society, the Authors of it, with frequent Letters, and curious Questions, and to express his Satisfaction in their Answers; I hope Your Grace will admit it as a good Apology for my Presumption in this Dedication; considering that the Book is now refin'd from every thing that was censur'd as Mean and Trifling.



My

DEDICATION.

My Lord;

It is usual with Authors to launch out into the *Commendation* of their Patrons, and to transform their *Mecœnas*'s into Romantick Hero's, but it's my Happiness to address my self to One who is justly accounted an Heroe by all *Europe*. Your Grace has bravely maintain'd the Character of Your Glorious Ancestors; and Your Personal Merit revives the Grateful Memory of the Noble Lord *Ossory*, Your Father, and of the Great and Illustrious Duke of *Ormond*, Your Grandfather. It was no wonder then that the People's Acclamations to *Your Grace*, had a louder Accent than ordinary, when You Attended Her Majesty on the Day of *Triumph* for the Success of Her Arms at *VIGO*. The Thankful and Kind Temper of the *English Nation*, could not but break out into Unusual Transports, to see the Heroe to whose Conduct it was principally owing: They all of 'em knew how much Your Grace had done to Retrieve the Ancient Honour of the English Peerage, by a constant Attendance upon the Late King *William* of Glorious Memory, in the Camp and Field of Battle: No true English Soul could be free from uncommon Emotions of Joy to see

Your

DEDICATION.

Your Grace adorn'd by freſh Laurels of Your own Acquirement, conjoin'd with thoſe which were deriv'd from Your Gallant Anceſtors. And it is no ſmall Satisfaction to all thoſe who have any true ſenſe of Liberty and Religion, to ſee Your Grace (an Undaunted Champion of both) made Lord Lieutenant of the Kingdom of *Ireland*, which owes ſo much to Your Family.

May Your Grace live long, a Terror to *France* and *Rome*; and may the Houſe of *Ormond* never want a Heroe of Your Race, to continue its Luſtre to the end of Time. I humbly beg Pardon for preſuming upon any of Your Grace's Minutes, which are Conſecrated to the Service of Your Country; but if this Book may *any wiſe* contribute to Your Grace's *Diverſion*, it will be the Greateſt Satisfaction and Honour to,

May it pleaſe Your Grace,

Your Grace's moſt Humble,

moſt Affectionate, and

moſt Devoted Servant,

S. W.

THE BOOKSELLER TO THE READER.

These Sheets are an entire Collection of what was Valuable in the Athenian Mercuries. *The Questions were gathered with Care and Judgment, and now make their Third Appearance without* Alteration *or* Abridgment.

The Original Volumes, *which once met with good Acceptance from Men of Learning and Curiosity, are now out of Print; and 'twas great Pity a* Project *so* Universal *and so* Informing, *shou'd die, and never be reviv'd; especially seeing the Commonwealth of Learning wou'd be the greatest Sufferer in that Case. The World cannot expect that* Twenty Volumes *shou'd be comprised in this narrow Compass; for tho the Pens of that* Learned Society *were now and then Luxuriant upon the Affairs of Love, and other Lesser Matters; yet there's a World of curious Enquiries in every* Faculty *and* Science, *which out of meer Necessity are left untouched. And that the Publick mayn't be imposed upon with a Work half finish'd, a Third Volume is already Printed.*

THE

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THE Athenian Oracle.

VOL. I.

ALL Ages (as if Athens *had been the Original) have been curious in their Inquiries*; Curioſity *it ſelf being ſo much a part of Nature, that there is no laying it aſide till the whole Frame is diſſolved. 'Tis not without great Importunity we have undertaken a Task of this Nature, which at firſt ſight appears to be a Subject choſen out, and calculated on purpoſe for* Objections; *but yet a Conſideration of thoſe Advantages a great part of the World may reap by it, has ſuperſeded that Difficulty. The Deſign is briefly, To ſatisfie all* Ingenious and Curious Enquirers *into* Speculations, *Divine, Moral, and Natural,* &c. *and to remove thoſe Difficulties and Diſſatisfactions, that ſhame, or fear of appearing ridiculous by asking Queſtions, may cauſe ſeveral Perſons to labour under, who now have Opportunities of being* reſolv'd in any Queſtion, *without knowing their Informer.*

QUeſt. *In what Condition is the Soul of an* Infant *as to its* Rational Faculties, *and what ſort of Thoughts of the things it* ſees *and* hears, *may it be ſuppoſed to have?*

Anſw. We generally ſay, That the *Soul* would *act* as well in an *Infant* as a *Man*, were it not for the *Indiſpoſition of the Organs*, ſince it grows not as the Body doth, but is eſſentially *perfect* the very moment 'tis *infuſed* into the *Embrio*. If this be true, as I believe, and can ſee no reaſon to the contrary, I think 'tis not poſſible to avoid this *conſequence*, That whatever it receives not from the *external Organs*, is in as great perfection, both as to Power and Act, in the Infancy of the Body, as in its vegete and perfect Man-hood. Amongſt which we muſt reckon *Affirmation* and *Negation*, and all the *natural* and firſt *Principles* which a Child ſhews it was Maſter of before, by conſenting to 'em, as ſoon as ever *intelligibly* propoſed, or expreſſing its underſtanding 'em, as ſoon as, by the advantage of ſpeech, 'tis capable of doing it.

On the other ſide, as to thoſe *Ideas* which proceed from *Matter*, the *Thoughts* which an Infant's Soul has of 'em, muſt needs be very dilute and confus'd. The internal Organs are undoubtedly weak and inhabile, as we ſee the external are, which juſt as a thick Miſt in the Air, or a Moiſture on the Glaſs of a *Teleſcope*, hinder the Eye, tho of the moſt exquiſite *ſight*, from diſtinguiſhing diſtant *Objects*; dazzle and confound the Soul, which gropes, and as we may ſay, feels about like a Man in the dark, for what is juſt before it; wanting, beſides, *Experience*, as to material Objects, which the more it has, the higher uſually it afterwards increaſes in the Exerciſe of *Prudence* and *Reaſon*. Thus we may often ſee an *Infant* very intently obſerving whatever *new thing* is brought to it; thereby, by degrees, treaſuring up in its *Memory*, new *Notions*, and *Images* of things; and the more of theſe it has, by comparing 'em together, its Thoughts are more clear every day than other.

Q. *What Idea can a Man have in his Mind of the* Spiritual World, *which he never* ſaw?

A. There are other *Ways* of receiving *Ideas* into the Mind, beſides the ſenſe of *Seeing*. There are Millions of Perſons in *England* who never ſaw *Rome*, and yet I preſume but very few of 'em who han't ſome *Idea* thereof, and that in ſome part *true*, or *conformable to the Object* (tho not *adequate* and *perfect*) which they might receive by the *ſenſe of Hearing* or *Reading*, from ſuch as have actually been there. This I think comes *pretty near* the preſent Queſtion; *What* we have *heard* of Heaven, and it holds of the reſt, from thoſe who have been there *preſent* (and ſo far Divine Authority reaches) that is, I think ſufficient for us to form *Ideas* thereof, agreeable to *Truth*, and capable of raiſing our *Deſires* thither. Now it being once *revealed*, that there is ſuch a thing as *Heaven*, and that even the *Bodies* of *Good Men* will be actually there after the Reſurrection; we may thence ſubſume, that it muſt be a determined *place*; and the *Circumſtances* thereof include all poſſible and ſuitable *Happineſs*. And that's all the *Notion* we have of it.

Q. *Whether* Separate Souls *Retain their* Individuation, *or are all turned into one* common Soul?

A. The Queſtion ſeems not clearly propoſed. None can think that *all ſeparated Souls* ſhould *coaleſce* or mix, and be confounded with one another. For then the *good and bad* muſt be *equally happy or miſerable*. I preſume therefore the *Gentleman* intends principally, or at leaſt diſtinctly, thoſe of *Good Men*. And I believe they *ſtill retain their Individuation*. For otherwiſe, Firſt, there could be no *Degrees of Happineſs* amongſt 'em. Secondly, *Enoch* and *Elias* were only *injured* by being *taken out of the World*, before they had a *higher Degree of Happineſs* than other good Men, as of *Piety* and *Vertue*; *afterwards*, granting this *Confuſion*, they would either have none at all, or no *other* than all the *reſt*. Thirdly, Granting that *Hypotheſis*, our *Saviour's* Soul, and the good *Thief's*, would have been *all one*, and after this Life he had not been *with him*, but *him himſelf* in Paradice, for his Soul was ſubject to all the *Accidents* of *Humanity*, except *Sin*. Fourthly, I can't ſee any *Difference* between a new

Individuation

Individuation both of *Body* and *Soul* at the *Reſurrection*, and a perfect new *Creation*; and then where are Rewards and Puniſhments? Fifthly, If Souls are not *diviſible*, I can't ſee how they are *Unible* (if we may be pardoned for the *word*) nor can I find any *notion* for their *Conjunction*, ſo as to be *actually inſeparable* from each other; nor ſee any *Reaſon* for ſuch a *Suppoſition*, nor (with ſubmiſſion, till I hear their Arguments) why ſo many wiſe Men have ſo much troubled themſelves about it. Sixthly, good and ill *Angels* and *Spirits* are actually *individuated* in the other World: This appears from the *Scriptures*, and *Experience* of *Apparitions*.

Q. *Whether the Subſtance of this* Earth *ſhall be deſtroyed, or only refined?*

A. By *deſtroyed*, *I ſuppoſe*, is meant *annihilated*; which tho ſome deny can proceed from God who is the *Author* of *Being*, I doubt not but it may by accident, as *Sin* came into the World by his withholding his *Influence*; tho he can't be the *Efficient Cauſe* of either: In anſwer, If we are to interpret thoſe *Scriptures relating to* this Caſe in a literal ſenſe (which way I'm inclined to in this and all other, when there's no neceſſity to the contrary) 'tis plain, that the *Earth* ſhall not be deſtroyed or annihilated, becauſe it ſhall only be *burnt up*, and every one knows that's no *Annihilation*. What then ſhall be performed by this *burning?* The *Fire* muſt be either ſtill continued, and ſo be the place of the *Damned*, or the *Earth* be only refined by it, as Gold in the *Fire*; or quite transformed into little leſs than another *Subſtance*, or at leaſt endued with very different *Qualities*, as *Earth* into *Glaſs*, either to be the Seat of the *Bleſſed*, or ſome *New Creatures* only known to God. This latter *Hypotheſis*, appears to me moſt probable, as well from *Reaſon* as *Scripture*: The latter having ſeveral *Texts* ſounding very much that way. *New Heavens* and a *New Earth*; The *Reſtitution* (not Deſtruction) of *all things*, for which the *whole Creation* groans; and ſeveral others to the ſame purpoſe.

Q. *Whether the Torments of the Damn'd are viſible to the Saints in Heaven? &* vice verſa?

A. This preſuppoſes another Queſtion, (*viz.*) *In what State or Condition the Bodies of the Juſt and Unjuſt ſhall ariſe at the day of Judgment?* The Conſequence of which Anſwer, will reſolve the firſt Queſtion; in order to which, we affirm, That they ſhall both ariſe alike, equally Immortal; and equally qualified for an Eternity of Duration, *diverſify'd* in nothing but their laſt Sentence. Neither State ſhall ſo much as change a Thought, but think of all things together, which will be actually preſent to the Intellect of both: *We ſhall then ſee, not by receiving the viſible Species into the narrow Glaſs of an Organized Eye; we ſhall then hear without the diſtinct and curious Contexture of the Ear. The Body ſhall then be all Eye, all Ear, all Senſe in the whole, and every Senſe in every part. In a word, it ſhall be all over a common* Senſorium; *and being made of the pureſt Æther, without the mixture of any lower or groſſer Element, the Soul ſhall by one* undivided Act, *at once perceive all that* Variety of Objects, *which now cannot without ſeveral diſtinct Organs, and ſucceſſive*

Actions or *Paſſions*, *reach our Senſe*. Every Senſe ſhall be perfect, the Ear ſhall hear every thing at once, throughout the ſpacious Limits, both of *Heaven* and *Hell*, with a perfect diſtinction, and without confounding that *Anthem*, *with this Blaſphemy*; the Eye ſhall find no Matter or Subſtance to fix it; and ſo of the other Senſes: The reaſon of this is plain and convincing, for if both (I mean the Bodies of the Juſt and Unjuſt) were not thus qualified, they could not be proper Subjects for the Exerciſe of an Eternity, but would conſume, and be liable to Diſſolution, or new Changes. Hence we aſſert that every *Individual Perſon in Heaven and Hell*, ſhall hear and ſee all that paſſes in either State, theſe, to a more exquiſite Aggravation of their Tortures, by the loſs of what the other enjoy; and thoſe, to a greater increaſe of their Bliſs, in eſcaping what the other ſuffer.-- See the Parable of *Dives* and *Lazarus*.

Q. *Whether the Soul is Eternal, or pre-exiſtent from the Creation, or contemporary with its Embrio?*

A. Souls are not Eternal, for then they would be Gods, and not Created Beings (Creation ſuppoſing a Commencement of time) and that they are Created Beings, we have the Teſtimony of Scripture — Nor is the Creation of Souls contemporary with any of the *ſix Days Labours*, becauſe, 'tis as impoſſible they ſhould be idle, (being *pure Acts*) as 'tis impoſſible for the Fire not to burn. But no Perſon could ever yet produce one Inſtance of their pre-exiſtent acting: As to thoſe that alledge, *How do we know that they do not act in ſome Region or Place aſſigned to them, where we can have no means left to inform us in what Inſtances, or after what manner they act?* We anſwer, that we may ſuppoſe Worlds (as ſome already have) in the Sun, Moon, and every Star; but ſuch Suppoſitions are unaccountable, and therefore below the dignity of our Reaſon, which has enough to do in unriddling many things that really are, without loſing our ſelves in the ſtragling Whimſies of what are not, otherwiſe than as Fancy gives 'em Life. Nor will our *Maintainers* of Pre-exiſtence find any Service in that Text, *(viz.) And on the ſixth Day God ended his Work which he had made*. For tho it be literally true *quoad Deum*, to whom time paſt, preſent, and to come, is the ſame; yet 'tis not ſo *quoad Hominem*; for we ſee daily many immediate Inſtances of the Almighty's Works, by Judgments, Eſcapes, *&c.* Which have not been left to the Eſtabliſh'd Order of Nature, and ſecond Cauſes. Beſides, 'tis obſervable, that tho *Adam* was the laſt of the Creation, yet his Soul was made after his Body, as may be gathered from the Order of the words, *viz*, *And the Lord God formed Man of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life, and he became a living Soul*. Hence we conclude, That the Soul is only contemporary with its *Embrio*, ſince there can be no demonſtration made of its Actings, *prior*, to what are apparent in that Organ.

Q. *Whether every Man has a good and bad Angel attending him?*

A. The Miniſtration of Angels is certain, but the manner how, is the Knot to be untied. 'Twas generally believed by the Ancient Philoſophers, That not only

only Kingdoms had their Tutelary Guardians, but that every Person had his particular Genius, or good Angel, to protect and admonish him by Dreams, Visions, &c. We read that *Origen*, *Hierome*, *Plato*, and *Empedocles* in *Plutarch*, were also of this Opinion, and the *Jews* themselves, as appears by that Instance of *Peter*'s deliverance out of Prison, who retreating to his Friends House, the unexpectedness of his Escape, made 'em believe it could not be *Peter*, *but his Angel.* We are not without Examples of the Friendly Offices of Angels. Witness *Grinæus*, his Admonition and Escape from *Spires:* Vide *Melancthon*'s Commentary upon *Daniel*; *Bodinus* his Relation of his Friends *Cœlestial Monitor*, with many more, which would be too tedious to recount particularly; and as to the Attendance of Bad Angels, we have the *Manichees* and *Priscilianists* as Patrons of that Doctrine, but these have been Anathematiz'd as Impious, Groundless, and Heretical; add to these, the Opinion of many *Modern Casuists*, who believe that the Damn'd immediately turn to tempting Devils, and then every Man must have thousands attending him, or they would be most of them idle, who since the Creation are Increas'd to so great a Number; but this is supposition only, and therefore too weak a Basis to build an *Article of Faith* upon. We positively affirm, that every Infant has his particular *Angel*, Mat. 18. 10. and that it is a good Angel, is deducible from *Mat.* 19. 14. nor can we believe that good Angels cease to preside over adult Persons, tho never so Vicious, *Luke* 15. 10. But for the particular Attendance of Bad Angels, we believe it not, and we must deny it, 'till it finds better proof than Conjectures.

Q. *Where was the Soul of* Lazarus *for the four Days he lay in the Grave?*

A. It was neither in Heaven nor Hell; if it had been in Heaven, it had been a great cruelty to have depriv'd it of the Beatifick Vision, and sent it again into its Body, to hazard another possibility of Damnation:-- If it had been in *Hell*, then that *Doctrine* falls to the ground, *That there is no Redemption from thence:* But we are assured, that *Hell* was not it's Mansion, *Lazarus* being a Friend, a Disciple and Believer of the *Messias*; so that we conclude, that those *Angels* which had Commission for the Reception of the Souls of *Lazarus*, the *Shunamites* Child, *&c.* had also an extraordinary Order to retain them in their Custody, till the time limited for their re-entry into their respective Bodies, as an extraordinary *Translation* was to *Enoch*, *Moses* and *Elias*, both being particular Exceptions from the general Rule, *It is appointed for all Men once to die, and after that the Judgment*; which Judgment, or entrance into a future, or irrevocable State, is immediately upon the Death of other Persons, as is evident from the Parable of *Dives* and *Lazarus*.

Q. *Whether all Souls are alike?*

A. All *Souls* are of *equal* Excellency and Perfection, as well the *Soul* of an *Embryon* as of *Aristotle*; if you speak of the *essential* or *specifical* Excellency, which is equally communicated to all the *Singulars* or *Individuals* of the same *Species:* for there is but one *specifical* diffe-

rence by which Man, and every particular Man, is diſtinguiſhed from the *Beaſts*, ſo that one Man is not more reaſonable than another. It is true, that the *genus* may be more perfect in one *ſpecies* than in another; ſo Man is a more excellent Creature than a *Beaſt*, becauſe the difference of *Rationality* which is in Man, is more excellent than the *Irrationality* of *Beaſts*: But *Peter* is not a more excellent *Man* than *Paul*, becauſe the *ſpecifical* Difference is not more in *Peter* than in *Paul*; in reſpect of ſome *accidental* differences, there may be ſome *Inequality*, but theſe concern nothing the Nature or Eſſence of Man: even ſo one Soul may have more knowledge, or other *accidental* perfections than another, in reſpect of fitter Organs, and a better diſpoſed *Phantaſie*; otherwiſe the ſame *eſſential* Excellence is equal in all, and the Soul of a *Fool* is not leſs excellent than that of *Solomon*; nor of an *Embryon*, than of him who hath lived a hundred years, except in *accidental* Perfections, as I have ſaid: For had the *Embryon*'s Soul the ſame perfection of *Organs*, and *Phantaſie*, that the *Soul* of *Ariſtotle* had, ſhe would exerciſe the ſame *organical* Acts that he did; the ſame, I ſay, that *immediately* flow from, and depend upon the Soul.

Q. *Whether it is better to cheat ones ſelf, or another?*

A. I don't yet ſee a poſſibility of being inevitably put upon ſuch an unhappy Choice, ſo that this Queſtion ſeems to be put for Arguments ſake; however, upon a ſuppoſition of the poſſibility, we aſſert 'tis better to cheat another: In *Life* and *Death*, the great *Good* and *Evil* of Nature, the Law of Self-preſervation is taught by the meaneſt Inſect; now if it holds in greater, it holds in leſſer Circumſtances, for 'tis an undeniable Maxim, That every particular is of the ſame Nature as its general, or elſe it is no particular of that general: 'Tis a common ſaying amongſt ſome Perſons, that they had rather ſpend five pound, than be cheated of five ſhillings; which is as much as to ſay, they had rather cheat themſelves of five pounds, than be cheated by another of five ſhillings; or they had rather kill themſelves twenty times (if poſſible) than be killed by another once. Certainly he deſerves to be begg'd, who rather than defend himſelf upon an aſſault, will abuſe himſelf, and break his own head; the Caſe is much the ſame, and the Application too, if the Inquirer pleaſes.

Q. *What ſort of Men are the Pooreſt in the World?*

A. Poverty is but a ſuggeſtion of our own Fancy; therefore thoſe Men are the pooreſt, who think they want moſt, not thoſe that poſſeſs leaſt.

Q. *Whether 'tis poſſible to commit a Sin, whereof we have no former Idea in our Mind?*

A. The committing a Sin ſuppoſes a Breach of ſome Law, but there is no Law againſt what is not, and where there is no Law, there is no Tranſgreſſion.

Q. *Why is the Sea ſalt?*

A. The reaſon of it is the *Sun*, by whoſe Beams the more thin and ſubtle parts are exhal'd in Vapours, when the more groſs and terreſtrial parts are left behind, and become Aduſt and Salt. This is evident, in that the Southern Seas are ſalter, and that more

more in Summer, than the others are. And therefore it is, that the deeper the Water, the freſher it is, the Sun having moſt power at the top: Upon the ſame account our Urine is ſalt, in reſpect that the thinner and purer part of that Moiſture, by our inbred Heat, is conveyed and carried from our Stomach through the Pores, when the other ſettles; and the longer time it is kept in the Body, the ſalter it grows by the power of Heat working upon it; as 'tis evident, by our much Drinking; when Urine paſſes quickly, it is almoſt of the ſame Nature as it was in the Liquor.

Q. *Whether Fiſhes may be ſaid to Breathe.*

A. This *Queſtion* hath been long agitated *pro & contra*; *Ariſtotle* denying that they can breathe, *Plato* and his Followers affirm they can: *Ariſtotle*, maintaining the Negative, Reaſons thus: Creatures that want Organs and Inſtruments of breathing, cannot be ſaid to breathe or reſpire; but ſuch are all Fiſhes: therefore, *&c.* — The *Platoniſts* thus maintain their breathing: All living Creatures denyed of Breath, dye. But Fiſhes are living Creatures: Therefore, *&c.* The Major is Erroneus, For I have known a *Quarry* or *Rock* of Stone broke a ſunder for building, and in a ſolid place of it, there lay a Toad, with juſt room for her Body and no more; and when the Rock was broken, and the Toad came into the open Air, it immediately dyed; which ſhews, that Creatures may live without Air. The *Ariſtotelian* Doctrine is certainly the truth, *viz.* That Fiſhes do not breathe, having no Lungs, the Inſtruments of Breathing.

Q. *How Beaſts came into Iſlands?* to which may be added, for the Similitude of the Argument, another ſent by an ingenious Gentleman from *Cambridge* —— *How ſome remote Iſlands came firſt to be inhabited?*

A. The latter of the Queſtions, which appears to me much the leſs difficult of the two, and on which the other may perhaps have ſome dependance, ſhall for theſe Reaſons be firſt anſwered. In order to which, it muſt be remembred, that this being a thing only to be gueſt at, Hiſtory therein leaving us in the dark, all we can do, is to advance ſome probable Hypotheſis, which muſt ſtand till it appears chargeable with any abſurdity,

We ſay then, that the World was *firſt Peopled from the Eaſt*, as Holy Writ aſſures, and Hiſtory and Reaſon perſwades; Arts and Arms firſt flouriſhed there, and almoſt innumerable Armies appearing in early times, whence repeated Swarms or Inundations ſtill iſſuing in the ſame Courſe with the Sun, *thruſt on one another* from Place to Place, and Iſland to Iſland, we mean thoſe leſs remote from the Continent, and which in clear Weather might be ſeen from it, and Ships from it, and ſo Ships eaſily get thither; for whatever other Authors ſay, we are ſure there was *Shipping* as *early as* Noah; but what's this to thoſe more remote, as *America*, when the Compaſs was not invented? Firſt let that be prov'd an Iſland, and then we'll diſpute further on't; in the mean time, ſhall take the liberty to ſuppoſe on, that 'twas Peopled from the *North-weſt Parts* of *Tartary*, which if not a Continent, muſt yet be

much nearer to those parts than the out-side of the World. For the second Question—— Beasts might pass the same way, and perhaps easier than Men; It is all Land, through *inaccessible Snows* and Woods, if only some strait and narrow Sea separates, nothing more common than for Sailors in that part of the World to find great Numbers of living Beasts floating upon the Ice, and this way, as well as others, *wild Beasts* might be driven over; or be there without so much trouble, if we admit this following Hypothesis, wherein I can foresee no absurdity, That there were *Islands before the Flood*, can't be prov'd by History or Reason: Let's suppose therefore there were none, but some actually made by its Fury and Violence, other parts of the Continent only disposed or prepared for Islands, continuing joyn'd by a very small *Isthmus*; while that remain'd, there was a Bridge large enough for the Beasts to go over, which being in process of time worn away, whereof Tradition, Observation and History, gives us Instances, those *Peninsula's* were thereby transform'd into compleat Islands.

Q. *Whether Polygamy were lawful to the Jews?*

A. To answer this, we must consider the Term, *lawful*, in respect to the Law of Nature, writ in the Minds of Men; the positive Laws of God, and even the Ceremonial Institutions for the People of the *Jews*, and those Laws, or Usages and Customs which had the force of Laws, which they established among themselves, as they were a Body Politick. By the last I know not but it might be lawful, at least 'twas certainly customary, and seems tolerated by *Moses*, who was their Sovereign Prince, and King in *Jesburun*; for the same Reason Divorces were, namely, for the hardness of their Hearts, and to prevent worse Consequences. By the Laws which God himself reveal'd to 'em by *Moses*, we find not one Syllable like any such Permission, whence it does not appear that by them 'twas ever lawful. By the Laws of Nature, I think it absolutely unlawful; and to this, our Saviour reduces the *Jews* telling them —— *From the beginning it was not so.* Had there been any necessity of more Women than one, more would have been form'd for the first Man—— he had all conduc'd to his Happiness; and what does otherwise is unnatural. It seems disagreeable to the Law of Nature, to permit such a practice as draws with it the most fatal Inconveniences and unnatural Disturbances in Families, and even Empires, which Polygamy unavoidably does, as we may easily see in the Seraglio's of the Eastern World. *There's no earthly Happiness like mutual Love*; the more intense the one, the greater the other; but Love divided into various Channels or Beds, is like a River serv'd at the same rate, *always lessen'd, sometimes lost.* After all, whether 'tis unlawful by the Christian Law, is another Question: For as some things are thereby lawful to us, which were unlawful to the *Jews*, so by parity of reason, several things lawful to them, may not be so to us.

Q. *Whether there is a* Vacuum?

A. In admitting a *Vacuum*, we run into very great Absurdities by

by offering falſe Concluſions from falſe Premiſes. I would ask our *Vacuum*-Maintainers whether God or Nature ever did any thing in vain, either immediately, or by an accidental Conſequence? They will anſwer in the Negative, or run into deeper Abſurdities: Wherefore taking it for granted, I ask of what uſe is a *Vacuum*? or what produces it? Their ignorance in the firſt we'll paſs over and if to the laſt they ſay, *'Tis a privation of matter form'd by the ſeparation of Bodies*; that alſo is an Error, for Materiality can never be the Efficient Cauſe of its Contrariety, *viz. Nothing*. We admit matter to be diviſible and ſubdiviſible, and ſo on *ad infinitum*; if an Inſtrument could be made fine enough for ſeparation, and the Eye ſtrengthened to guide that Inſtrument to operate on ſuch ſubdivided Particles; but the Motion of none of them, nor any thing elſe, can produce a *Vacuum*; for as the Air is driven forward by one bodies motion, ſo that body is purſu'd by the Air behind: This is evident by the motion of a Feather, or any light matter, which will follow your hand if you ſtrike the Air near it. Alſo, if you move a ſtick in the water, you will ſee the water purſue it, as if Nature abhorr'd a *Vacuum*. Now we argue *a Majori*, if thick water (or Air condens'd) admits not a *Vacuum*, the Air, being much more ſubtle and refined, cannot; and the Argument is yet the ſtronger, if we conſider that Air may be contracted or dilated, as appears from ſeveral Inventions of Engines, Air-Guns, *&c.*

Q. *What is the cauſe of Titillation?*

A. My Lord *Bacon* has obſerved that a Man is the moſt tickliſh where the Skin is thinneſt, which as he adds, cauſes a quicker Emiſſion of the Spirits; but this cannot be the Efficient Reaſon, becauſe another can tickle me where I cannot tickle my ſelf; and my Skin is no thicker when another touches it, than when I touch it my ſelf. The certain Reaſon is, the abundance of Nerves, which are Miniſters of Senſation; as for Example, the Palms of the Hands and the Soles of the Feet are very Nervous. Another reaſon is the unaccuſtomedneſs of touching thoſe Places, as appears in this, that the Hand is not ſo tickliſh as the Foot, becauſe 'tis more uſed to it.

Q. *Whether a Confeſſor maydiſcover Secrets committed to him?*

A. The Church of *Rome* may do what they pleaſe, who can be pardon'd when they pleaſe; for an ill thing not done, and an ill thing pardon'd, are the ſame in Effect. But amongſt Perſons that are not depriv'd of Reaſon and Civility, the Queſtion ſeems to bear this Anſwer, *viz.* That unleſs it be matter of Treaſon againſt the State, and Injury to our Neighbour, ſuch an one is a Villain in Nature, and at once breaks all his Bonds of Duty to Heaven, his Neighbour, and himſelf.

Q. *Whether Miracles are ceas'd?*

A. Much of the Controverſie lies in the Definition of a Miracle, which I believe not ſo eaſie to fix as is commonly imagined: That which appears to be moſt full is——*A work beyond the ordinary power of Nature*, produced by a Divine Agent; the Doubt recurrs, how ſhall we know the

Agent

Agent Divine? I answer, By comparing and examining what's thereby done, and the end it proposes, with Reason and Revelation.

To answer the Question expressly, I grant 'tis generally held in the Affirmative, and the Argument seems very strong, *God does nothing in vain*, nor will make any Contradiction in Nature, unless for some weighty and even necessary Reason; none of which can now be pretended. But the truth of the last Assertion I am a-little doubtful of. A warning given to any Person of impending unavoidable danger by a Dream, or any thing of that Nature, comes up to the present Definition. I know not how to answer several undoubted matters of Fact of that Nature, nor therefore to affirm the total ceasing of Miracles on all Occasions. But thus far the forementioned Argument may hold, that we are to expect none such for the Confirmation of any ancient Doctrines, nor to receive any new ones because attested by strange things, but rather suspect them.

Q. *Whether* Alexander *or* Julius Cæsar *were the greater Man?*

A. We may do well to consider them as *Men* or *Generals*. The *greatest Conquest* is that over our *selves*, as to Ambition, Revenge or Love. For *Ambition*, they might be pretty even; but *Cæsar* at least *conceal'd* the *weakness* of his *Mind* better than the other; he never *cry'd* because he cou'd not *conquer* other *Worlds*, nor desired to be a *God* in *this*. For *Revenge*, *Alexander* on the least *pique* wou'd *kill* his *best Friends*; *Cæsar* very often *forgave* his *worst Enemies*. As for *Love*, the *Grecian* by his carriage towards *Darius*'s *Wives* and *Daughters*, is indeed worthy of Eternal *Honour*, and seems to me to deserve greater *Trophies* than for his *Conquering the World* —— whereas the *Roman* has in this point but a very *indifferent Character*. Thus for *Women*; but as for *Men*, *Cæsar* I esteem much the *greater Conquerour*. *One* fought with effeminate *Persians*; or at worst, the wild *Scythians* and *Indians*, who had very little of the *Art of War*; the other with *Gauls* and *Romans*, and even with the *great Pompey*, who had been used to *conquer Kings*, and from whom after so hard a *tug*, he *ravish'd* the *Empire of the World*. On the whole, the Judgment of other Men *is* and *will* be free, but mine is clearly for the *latter* against the *former*. I shall only add, as *Hannibal* did to *Scipio*, when he askt him whom he thought the *greatest Generals* that ever were? After he had named *Alexander*, *Cæsar*, and himself, being askt what he would have said, had he conquered *Scipio* too? he replied, That then he should have esteemed himself *greater than both*. I say, I shall only add, That if a *certain Prince* in the World now in Arms for the *Liberties of Europe*, has but that *Success* in the ensuing Campaign, which both his *Prudence* and *Valour* deserves, as we han't much reason to doubt it; *future Ages* will without any Flattery think him *greater than all three together*.

Q. *Whether it is lawful for two unmarried Persons, each consenting, to cohabit*, &c. *since Marriage was a thing set up by Man?*

A. Marriage, as to the Essential part of it, was first constituted in Paradise: And as Man was endued with Reason, so the external ceremonial parts were first left to his

his Diſcretion: But when the World came to be Peopled, and Governments fixt, care was taken for the Eſtabliſhing Laws, and amongſt the reſt a ſettled publick Solemnization of Marriages—it being a Contradiction that Government could be happy and at Peace, without a certain Method and Way was eſtabliſhed for Legitimacy of Succeſſion in Eſtates, *&c.* 'Tis true, in the Law of God we find not the leaſt footſtep of any ſet Ceremonial Nuptials, or other Marriages, than a continuated Cohabitation, and its Conſequences; but ſilence is no certain Argument that there was none; thoſe that conſult Hiſtory, will find it univerſally agreed upon, (as if Nature dictated it) that all Nations had a certain publick manner of ſolemnizing their Marriages. And though our Eminent Lawyers, lay down no other fundamental Act of Marriage than bed and board for a Legitimacy of Succeſſion: Yet this, alters not the Nature of Politicks, nor frees theſe Clandeſtine Aggreſſors of the Civil ends of Government, from the Scandal and Infamy that a National Cuſtom charges them with, nor the Impiety they are guilty of, by being an offence to tender and unſatisfied Conſciences, which every honeſt Man would avoid, that has learnt this great Truth, That no Man is born for himſelf.

Q. Suppoſe Lazarus *had an Eſtate, and bequeathed it to his Friends, whether ought he or the Legatees to enjoy it after he was rais'd from the Dead?*

A. The Queſtion ought to have added, whether he meant according to the *Jewiſh* or *Britiſh Law*; but we ſuppoſe he meant the laſt. Our learned Civilians diſtinguiſh death into two ſorts, *viz.* a Natural and a Civil Death. The firſt every body knows without the advice of *Counſel*, therefore no need to trouble the Enquirer with its Definition. There are ſeveral ſorts of Civil Deaths, or Caſes, wherein Perſons may be ſaid to be dead in the Law, as to Titles in Eſtates, *&c. Vide Cook* upon *Littleton*, Lib. 2. Cap. 11. but this ſort of death could no ways concern *Lazarus*, being perſonally dead, or reputed ſo: Therefore the Queſtion is, Whether he was dead or no? If dead, whether upon his reviving, he had a juſt Title to the ſame Eſtate he had before his deceaſe? We are not without many ſtrange Examples of Perſons that have lain two or three days as if they were dead, and yet have revived; and of others that have been buried before they were really dead: To give an example would be too tedious and impertinent, ſince there is no body almoſt but what is ſatisfied in this truth. But as to *Lazarus* his Caſe, when our Saviour ſpake firſt to his Diſciples about his Death, he told 'em, *Our Friend Lazarus ſleepeth*, which ſeems to import ſomething like what we have mentioned, and his Diſciples themſelves did not underſtand he meant a Natural death, as appears by their Anſwer, *If he ſleeps, he ſhall do well*; but afterward he told 'em plainly, *Lazarus is dead*, which is full to the matter in hand, and agrees with that ſaying of *Martha*, *By this time he ſtinketh, having been dead four days.* Poſſibly out of reſpect to the Miracle, *Lazarus* might have his Eſtate reſtor'd him again, but he could not claim it by

by any Title he had, for tho' he was the ſame *Lazarus*, yet his Right and Intereſt to that Eſtate which was once his own, was founded upon the ſame Law and Terms as the reſt of the *Jews*, and all other mortals hold theirs, *viz.* till death; and that he was dead, we have the warrant of the fore-cited Authorities.

Q. *What is the Reaſon that a drop of Glaſs being broken at the leſſer end, flies into duſt?*

A. This tear or drop of Glaſs, as ſome will have it, is owing to the Invention of *Holland*, and has paſt thro' all the Univerſities of *Europe*, baffling the Curioſities of the greateſt Virtuoſo's and Philoſophers that have ſtudied the Nature and Violence of its fraction. *Rohault*, in his Phyſical Tracture, offers the moſt plauſible Account of it that it can meet with; nor is *Hobbs* ſilent in his Eſſay upon this wonderful *Phænomenon*. We ſhall premiſe, as neceſſary to this Explanation, the Cuſtom of Glaſs-houſes, that thereby we may be better able to judge of the Nature of vitreal Bodies. When they have form'd their Veſſels, they remove them for the ſpace of ſix hours by little and little from the fire, to the diſtance of eight or ten foot, whereby the pores are inſenſibly contracted, and the Spirit or more ſubtile matter of fire is by degrees exhauſted; when as if the Veſſel could immediately be removed into the Cold, the ſtrife betwixt the igneous matter with the Colder Element, generally cauſes an immediate fraction of the Veſſel, eſpecially if the Body of heat is ſo great as to be near an equal Match with that of Cold; but where it is little, it has not that effect, as in the inſtance of this drop, made by falling from molten hot Glaſs into a veſſel of water: This binds up the fire, cloſes the porouſneſs of the Superficies, and reduces it to be ſo brittle, that nothing can be ſaid to be more, even to the next degree of a voluntary breaking aſunder. The reaſon why it appears ſo full of bubbles and pores in the thickeſt part of it, is becauſe the heat tarries the longeſt there, the nature of which is to bubble up and dilate liquid Bodies. Now being thus brittle as above mentioned, it follows, that the motion caus'd by breaking the ſmaller end of the drop, ſets on work thoſe igneous particles which were unnaturally pent up in the Bubbles or hollow parts of the Body, which now exerts with ſo great a violence that activity which the water hindred and bound up as in a Priſon. Beſides, I might have added the incredible Motion and force that the breaking the ſmall end has upon the whole body, as appears by ſtriking a Tobacco-pipe (which is not ſo brittle) where the force and violence of the ſtroke equally affects the whole Pipe in the ſame Moment, and uſually cauſes a fracture in another place, ſooner than where the ſtroke fell: For further ſatisfaction, conſult the Opinion of the Royal Society in this matter.

Q. *O H!*

Q. *OH! who can fly from that his Heart doth feel?*
What change of place can change implanted pain?
Removing moves no hardneſs from the Steel,
Sick Hearts that ſhift no Fits, ſhift room in vain:
In vain I go to Chelſey's *purer Air,*
From London's *Noiſe, to quench this ardent flame;*
And reſt my Spirits, almoſt worn out with Care,
When ſhe's the Cauſe, all places are the ſame.
Still her Idea repreſents its Charms,
Omnipotent as well by Day as Night:
Continually freſh Fear my Soul alarms;
As well in Darkneſs as the brighteſt Light.
If I ſay, Tuſh, I'll find out one more fair,
Who ſhall poſſeſs my true and conſtant Love;
All my endeavours prove tormenting care,
None in the World but ſhe my heart can move.
As the leſs perfect Light of Luna's *Rays*
Suffers an Eclipſe when bright Sol *appears;*
So other Beauties loſe their charming ways
When ſhe's there, or when her Voice ſtrikes my Ears.
Since no Superiour nor Equal then
She hath, ſince ſtill my raging flames endure,
Shall I return a Priſoner back again,
And if it pleaſe her, die without a Cure?
But if your Wiſdom thinks this too ſevere,
Tell me what Method then I ought to uſe,
To live free from a Lovers care and fear,
When I ſlight her who doth my Love refuſe?

A. Why will miſtaken Man ſtill ſearch in vain,
For what 'twou'd only be his *loſs* to *gain*?
Whirlpools and Wracks he all around does ſee,
Why will he ſtill a bold Advent'rer be?
Thoſe *Horace* juſtly blames, whom hopes of gain
Firſt taught to truſt the wild perfidious Main;
Yet madder thoſe, who on that Ocean rove,
That direful Gulf where ſings the *Syren*, Love:
Still madder they, by fruitleſs *Art* giv'n o'er
Beyond the Cure of Verſe or Hellebore;
Who once eſcap'd, are yet eſcap'd in vain,
To their lov'd Goal return, and hug their Chain.
What ſtrange enchanted Cups theſe *Circes* give!
We can not with 'em, nor without 'em live.
If all Advice for Lovers e'nt too late,
See the ſad Wrecks around, and ſhun their Fate.
Keep out of ſight of Love, or you're undone,
'Tis *Scylla* and *Carybdis* both in one.
O keep far off from that unhappy Strand,
Where, tho' the *Shores* look fair, 'tis *Death* to *Land*;

Q. *My*

Q. *My Youth and Innocence do prove*
Weak guards againſt the force of Love;
Inſtead of keeping, have betray'd
The Heart of a poor Am'rous Maid
To one who ridicules Loves power,
Says 'tis beneath him to adore
A God that lurks in Womens Eyes.
O tell me how I may ſurprize
His roving Soul, and fix his mind
On Love, and make him ſoft and kind.

A. Cupid like *Proteus* (out upon 'em!
Ne'er throw away good Nature on 'em)
Ne'er good for any thing was found,
Unleſs faſt *manacled* and *bound*:
'Tis a moſt *diſingenious* Creature,
The God's of a true *Spaniel Nature*,
Kick him, the *Cur* will prove complying;
But fear him, he's an arrand *Lyon*.
This *ſad Experience* proves too true,
So *you* ſerve *us*, ſo *we* ſerve *you*.

Q. *Say*, Athens *Sons, profoundly ſkill'd*
In Problems hard and tough,
Why is one half o' my Beef *well boil'd,*
T'other not half enough?

To which *Problematical Gentlewoman*, We return'd this Reply;

A. Your Beef half raw comes out o' th' Pot,
(For Rhyme we wiſh you half throttled)
Becauſe the Water covers it not,
Nor is't preſs'd down by th' Potlid. *(a) Eliz. Bates.*

But not being yet ſatisfied, ſhe has thus a ſecond time accoſted us, by way of Rejoinder to our Anſwer.

Q. *Moſt learned Sirs, in your late* Mercury,
You ſpoke that which was falſe indeed, truly,
You ſaid half of my Beef boiled did ſhow,
The reſt above Water ſeem'd juſt raw:
Now give me leave for to inform you better,
The half above was boil'd by th' ſteam o'th' Water.
How can it then ever be truly ſaid,
That you are wiſe *being taught by a Cookmaid?* (a) Dorothy Potlid,

A. Thou *He-Cookmaid*, with *Pen* and *Tongue* outragious
Still ſhall thy *Wit* boil on? ſtill wilt thou plague us?
Ne'er ſatisfied with *Reaſon* or *Authority*:
Have at ye then once more, Good Mr. *Dorothy*:
If *ſteam* alone wou'd boil Beef fit to eat,
Thy own bright *Phiz* long ſince had been good meat.
Then for the *Preſs* henceforth no more be *itching*,
But prithee honeſt *Potlid* mind thy Kitching.

(a) It's never good when Folks change their Names.

Q. *Whether*

Q. *Whether Judicial Aſtrology is lawful?*

A. Among all Sciences, I know not of any one ſo ridiculous; the *Art being a Superſtructure upon falſe Foundations.* The whole is too much to treat on here, I will only expoſe the Ground-work, and leave the World to judge what that Building muſt be, which is erected on ſuch ſtuff——The firſt buſineſs of the *Aſtrologers* is to take the *Poſition* of the Planets, examine their *Aſpects*, *Dignities*, *Debilities*, *&c.* An *Aſpect* is the difference of degrees between ſuch and ſuch Planets, as a *Trine*, *Quartile*, *Sextile*, *&c.* A *Dignity* or *Debility* (according to *Oliganus*) is the increaſe or decreaſe of the innate Vertue of the Planet, by being in ſuch or ſuch a ſign of the *Zodiack*; beſides, Retrogradation, Station, Direction, have their Dignities and Debilities aſſigned 'em, *&c.* too tedious to repeat. But by the way, why ſhould a *Station* be charged with two Debilities, whereas in reaſon it ought to have Dignities, being ſtronger in influence (if any) by its fixing? Why ſhould a *Cazimi* be five Fortitudes, and yet *Combuſtion*, which is nearer the Sun, and by conſequence of a greater influence (if any) have five *Debilities?* And how ſhould a *Sextile* and *Trine* be good, and a *Quartile*, which is between both, and farther from an Oppoſition than a Trine, be bad? Again, *Saturn*, *Jupiter* and *Mars*, from their Conjunction of the Sun to their Oppoſition, have two Fortitudes; and from their Oppoſition to their Conjunction, have two Debilities: And yet in the great *Semi-circle* that carries from Oppoſition to Conjunction, they are far nearer the Sun, and therefore (if at any time) much ſtronger than in the beginning of that Semicircle that leads from their Conjunction to their Oppoſition—— Again *Mars* is hot, becauſe 'tis red; *Saturn* cold, becauſe pale, *&c.* Now 'tis demonſtrable that *Stars are opake and dark Bodies*, only they borrow their Light from the Reflexion of the Sun beams upon the Earth, and are probably as cold as the Earth it ſelf; it being remarkable that the greateſt Froſts happen when the Sky appears the moſt Starry; all which Suppoſitions want reaſon, as much as they do demonſtration.—— But to ruine the *whole body of Aſtrology at once*, We aſſert that there is no *real Zodiack* in Heaven; or if ye will, no Heaven for ſuch a Zodiack, where theſe Impoſtors would have *Houſes tenantable* by Trigons, Triplicities, *&c.* 'Tis an old Error of *Ptolomy* and his Followers, who, not underſtanding the true Syſtem of the World, and the *Motion* of the Earth, in which is ſolv'd the Anticipation of the Æquinoxes, have fram'd an Heaven above *Cælum Stellatum*, and a Zodiack that did not recede from *Eaſt* to *Weſt* as the ſtarry Zodiack does, which ſome of the moſt learned Aſtrologers are ſo ingenious as to confeſs. Whereupon it appears that all the noiſe of Exaltation, Triplicity, Trigons, Aſpects, *&c.* are a fardel of Gibberiſh Nullities, invented on purpoſe to abuſe the Credulity of Children and Fools.

Q. *What ſort of Creatures the* World in the Moon *may be ſuppoſed to be inhabited by? Whether they are governed by revealed Laws as we are? And whether they have*

Bodies

Bodies like ours, and what ſort of Nouriſhment or Life they have?

A. We won't be ſo uncivil to the Gentleman who ſends this Queſtion, as to call it a *Lunatick one*, as ſome of the Fathers do that upon which the old Controverſie about *Eaſter* depended. All we ſhall ſay is, That the Queſtion makes a little too much haſte, and ſuppoſes on faſter than any *probability can follow it*. Indeed we muſt take leave to ſay that the matter will hardly bear a grave Anſwer, ſince we have not ſo much as *one footſtep* of either Experience or Reaſon to guide us therein, and we don't *pretend to Revelation*. Whether the *Moon* be a World or no, like ours, all our Teleſcopes cannot yet give us any tolerable certainty. We ſee indeed *Spots* upon the Face of it, ſome tranſient, others permanent, but can make little of 'em; thus far perhaps we may go, and I'd be unwilling to venture a ſtep farther, becauſe 'tis an eaſie matter to *ſtumble in the dark*,— That by what appears to us, it may be habitable, ſince the *Shades*, and *Light*, *&c.* wou'd perſwade us 'tis a ſolid body, perhaps in it ſelf opacous too; nor have we any Reaſon to think it ſhould have ſo much as any light of its own; not an ignious or luminous Orb, as the Sun is; becauſe we can't find the leaſt *ſenſible* heat proceeding from its Rays, though both ſhining in their own full vigour, and contracted in a Burning Glaſs; whereas we have ſeen Glaſſes made of that exquiſite Perfection as to gather the *ſcattered Rays* of the Sun at a *North* Window in a dark day when its Body was clouded, ſo as to give a ſenſible warmth.— *Habitable* therefore we deny not but it may be; but what ſort of *Inhabitants* dwell there, what their Knowledge, Laws, Cuſtoms and Manner of Life, we think it no great diſgrace to confeſs our Ignorance in, and believe no Man can reſolve the *Queriſt*, unleſs he'll pleaſe to conſult *Domingo Gonzales*, or *Bergerac*'s true Hiſtory of thoſe Regions, where he may meet with a very ſatisfactory Account, as to all the Points in Queſtion.

Q. Where was the Land of Nod? *&c.*

A. This Queſtion has been ſent in twice or thrice, by ſome Perſons who ſeem to think themſelves very witty, and their Objections unanſwerable. But a thouſand things which at firſt ſight appear much more difficult than theſe, are blown off at the firſt thought. In anſwer to this, what if we ſhould ſay the Land of *Nod* was *no where*, or *every where?* —'Twould ſerve well enough to puzzle thoſe who pretend to do as much by others. It may be an *apellative* only, ſignifying a wandring and vagabond ſort of Life, as ſome of the greateſt Commentators explain it. But if it be a *proper* Name, we may be moſt likely to find it there where we find the City *Enoch*, ſoon after built by *Cain*. Now this City being the firſt City in the World, the Name, Situation, and Memory of it might very eaſily be preſerved by *Noah* and his Sons after the Flood, and the Country thereabouts in after Ages be called by that Name. Accordingly we find the *Henochians* in ſeveral Places in the earlieſt Ages about *Pontus*, *Colchis*, *Uz*, Eaſt of *Eden*, as this Land is deſcribed, where if a determin'd Place,

Place, we ſhall fix the Land of *Nod*, till we ſee any reaſon to the contrary,

As for *Cain*'s going from the Preſence of the Lord, it may fairly enough be interpreted — his loſing God's Favour, and protecting preſence by his ſins: This the fore-mentioned ingenious Gentleman thinks the ſenſe of the words, but with all reſpect due to ſo great a Man, there's another, which to us, ſeems more probable, namely, ——— That he only was removed from the publick Service of God, then exerciſed in his Father *Adam*'s Family. Both ſenſes are ſafe, let the Impartial Reader chuſe which he likes beſt.

Q. *Where extinguiſh'd Fire goes?*

A. The more groſs excrementitious parts of it falls down to the Earth, and the more ſubtle and pure, mounts up to its Element; the reaſon why we cannot ſee it ſo ſoon as ever its nouriſhment and combuſtible matter is taken from it, is very ſatisfactorily anſwer'd, *Jul. Scal. Exer.* 9. *viz.* τὸ διαφανὲς *ſive perſpicuum, niſi condenſetur eſt* ἀόρατον, *quia viſum non terminate*; that is, a *Diaphonous* or tranſparent Body, except it be condens'd (as fire is when 'tis nouriſh'd with matter) is not viſible.

Q. *Whether there's any ſuch thing as* true Friendſhip *in the World, and wherein it conſiſts?*

A. I look upon this as one of the moſt *difficult* Queſtions yet propos'd, though 'tis worded a little prepoſterouſly. ——— We ſhall therefore invert the order of it, and then endeavour to give it Satisfaction. ——— In order to which, let us firſt enquire into the Notion thereof, or find out wherein it conſiſts. In the Deſcription whereof, we'd avoid two Extreams, one the explaining it by Terms more dark than the thing it ſelf, *as an unaccountable* I know not what *Sympathy* whereinto ſome will reſolve it; the other, tying our ſelves to the ſtrict rigid Definitions that the Philoſophers give us of it, who make *Vertue* ſo much of its Eſſence, that none can, according to them, be *Friends*, beſides good Men; which ſeems too fine and narrow a Notion, and contradicted by our common experience, which often enough preſents us with Inſtances of the higheſt Faith, Generoſity and Kindneſs towards each other, in thoſe who are of a far different Character.

The Deſcription then which we rather chuſe of Friendſhip, is, ——— *That 'tis an intimate Union of Minds between two Perſons, founded either on Similitude or Benefits, and productive of the moſt noble and generous Actions.*

'Tis an *Union of Minds:*] A thing eaſily enough underſtood, though hard to explain; every one knows it when he feels it, and for this we may appeal to every one who has it. That 'tis not a *Union of Body*, that it conſiſts not in kind Expreſſions and great Proteſtations, we have as much certainty of, as that there are *thouſands Married who are not Friends*, and ten thouſand will Complement you very handſomely, who at the ſame time, if they had a handſome opportunity, would cut your Throat.

It muſt be of two Perſons only.] 'Twill be readily granted that many Perſons may behave themſelves *Friendly* towards each other,

and ſo be ſaid to have a ſort of *partial Friendſhip*. But yet ſtill one thing is certain, as was urg'd formerly in the caſe of *Poligamy*, that the more *Sharers* there are in a Heart, the ſmaller muſt the parts be which every one poſſeſſes. But we ſpeak here of *Friendſhip* in its height and vigour, not ſo *dilute* and weak as what we find in common Converſe, or ordinary Acquaintance, and therefore it admits of no more than *two* at *once* as the Subject of it—for in any other Circumſtances the Union could not be ſo ſtrict and *intimate* as the Definition here, and the Nature of the thing it ſelf requires.

It muſt be founded either on mutual Similitudes or Benefits:] The only Reaſons and Seeds of Friendſhip. On Similitude, for no Man loves, at leaſt intenſely, what is unlike him, though ſometime perhaps he may honour it; and this Similitude may effect, without diſtinct reflection thereon, though generally we obſerve ſomething alike in thoſe we make our Friends, either in Body, Circumſtances, Humour or manner of Life. Though after all, I think *Benefits* are the Foundation of many more Friendſhips than the other, unleſs we'll chuſe to ſay that a Man principally and uſually confers Benefits where he finds ſome likeneſs or congruity to himſelf. Expect not ſuch a thing as a *perfectly diſintereſſed Friendſhip in the World*; 'tis impoſſible, 'tis ridiculous; nay, I queſtion whether the *Angels* themſelves wou'd love one another, were it not for the Pleaſure they find in ſo doing.

Laſtly, *'Tis productive of the moſt Noble and Generous Actions.*] That's the effect and end of it; nothing is a greater Contradiction, or greater Non-ſenſe, than a *barren Friendſhip*. — 'Tis the moſt reſtleſs thing in the World, and juſt contrary to its oppoſites, Hatred or Envy, which are never pleas'd, but when doing Miſchief; this is never well ſatisfied but while 'tis doing of good, and conferring of Benefits— and thoſe of the higheſt Nature. A *poor Man* may be really as magnanimous as a *Cræſus* or a *Cæſar*, and no benefit in the World like Counſel, Comfort, Sympathizing with Sorrow or Joy, which are in the Power of all Men to diſpoſe of where they ſee convenient.

Thus have we endeavoured to give a rude kind of sketch, or ſome few *out-lines* of this noble Vertue. If now we are ask'd, whether there be any ſuch thing in the World? We anſwer, There may be, becauſe the notion on't is not impoſſible; but where it *actually* is, we won't pretend to diſcover.

Q. *Why may there not be invented a perpetual Motion?*

A. Archimedes, that indefatigable Inquirer into Mathematical Speculation, having this Queſtion propoſed unto him, *viz. Whether he could remove the Globe of the World?* he made this anſwer, *That if the Propoſer could find another Baſis to fix the foot of this Engine upon, he would undertake to remove it.* In like manner we ſay, *Find us Bodies or Matter that are qualified for a perpetual Motion, and we'll undertake the Affirmative of the Queſtion.* But if upon a particular ſearch of every individual Particle of the Creation, we find nothing but what is ſubject to change (*not by flux of time*, for time deſtroys nothing; but, by Motion

Motion and Antipathies in Nature) then it follows that *the impoſſibility of perpetual duration, neceſſitates the impoſſibility of a perpetual Motion.*

Q. *What is to be thought of the Tranſmigration of Souls?*

A. The Notion that we have of it is, That the great Propagators of that Doctrine, as *Plato*, *Pythagoras*, *Plotinus*, *&c.* taught it (not becauſe they believed it, but) to ſtir up their Auditors to a deſire of great and vertuous Actions, by telling them if in habits of Vertue their Children ſhould be born, the Souls of the greateſt Heroes would chuſe them as proper Manſions for their actuation, and ſo on the contrary; but it appears ſo ridiculous a Doctrine to any thinking Perſons, that 'tis ſcarce worth the Confutation; however for the Inquirers ſake (who perhaps may think he has got the Soul of *Empedocles*) I will throw away one Argument to proſelite him, *viz.* In a Tranſmigration of one Soul in and out of ſeveral Bodies, which of all theſe Bodies, muſt the Soul be joined to at the day of Judgment? And if it has acted ſome that have been wicked, and ſome good, how can it juſtly undergo one Sentence?

Q. *Where was Paradice?*

A. If we find the Rivers, ſome or all, the Situation, that very Name, *Eden* —— we ſhall go very far toward the diſcovery of the place it ſelf. For not ſo much as to mention the whimſies of thoſe who place it in the middle Region of the Air, in the Moon, or where their own giddy Fancy pleaſes, the incomparable Sir *Walter Rawleigh*, one of the greateſt Ornaments the Gentry of *England* ever had, has little leſs than demonſtrated to us that 'tis in *Aſſyria*, in a pleaſant Iſland made by the River *Tygris*. This place is Eaſtward of the Wilderneſs, where *Moſes* may be ſuppoſed to write this Hiſtory. 'Tis in a Country called *Eden*, (and 'tis the Garden of *Eden*, ſo ſays *Moſes*, Eaſtward in *Eden*.) This place is near two of the Rivers mentioned in the Scripture: *Euphrates* and *Tygris* all grant to be *Perah* and *Hiddikel*, and theſe are joined by this Iſle, and afterwards divided. For the other two Rivers we are thus directed to 'em, one compaſſes *Havilah*, the other *Chus*, both are near this Iſland. We have ſomething like *Piſon* in the River called *Paſi-Tygris*, and another near the ſame that circles *Chus* or *Ethiopia*, which therefore may well be ſuppoſed to be *Gihon*. If there's no abſurdity in all this, and many in any other Hypotheſis, what we have here advanced is like to ſtand, till ſome other advances a better.

Q. *Whether Monſters are endued with a rational Soul?*

A. The word *Monſter* is too general a ſignification, and ought to have been diſtinguiſh'd, whether by Monſter the Propoſer means a monſtrous product, from a Natural Generation, as when two of a kind, as Man and Woman, two Monkeys, *&c.* produce ſomething of the ſame Species, yet with leſs or more Limbs, or a commixture of both Sexes (for I have ſeen an Hermaphrodite Monkey) or when two Creatures of different Species generate a third betwixt both, as a Man with ſome other Creature, or a Dog with a Fox, *&c.* But

becauſe of the word Rational, we muſt ſuppoſe Humanity concerned in the Generation, and then the Queſtion is limited to one of theſe, a Monſter in Humanity, or a Monſter partly humane, and partly brute. One anſwer will ſerve for both; which is this: As fire is known by the quality of heat, ſo a rational Soul is diſtinguiſhable by its Actions; if the Monſter can Number, diſcourſe in Queſtions and Anſwers, *&c.* (which no Creature can be taught but what has the Habit and Act of Ratiocination) it follows, that ſuch a Monſter has a Rational Soul, and ſhall be accountable in the day of Judgment for its Actions.

Q. *Where are Swallows in the Winter time, and how live they for thoſe ſix Months?*

A. We are informed in Hiſtory, that as they feel our Region to grow colder, they follow the heat, and viſit the Southern Countries, which are more moderate in the Winter time; juſt as Beaſts and other Creatures in *Greenland*, for the generality, follow the light, to avoid the Solitude of that long and tedious Night: But as ſome of theſe by Age, Lameneſs, or Accident, tarry behind, and are ſtarv'd, or are made an unnatural Prey to one another; ſo thoſe Swallows that tarry behind, perhaps from the ſame Cauſes, retreat to ruinous Buildings, and ſubterraneous Caverns, where the Cold makes 'em ſenſeleſs and void of all appearance of Life, as I have try'd by pricking and diſmembring 'em without any ſenſe of Pain; and if they are really dead, as I am ſatisfied they are, they have no need of Suſtenance to maintain what is not, I mean Life. I remember the Royal Society give an Inſtance of a great cluſter of Swallows that were found in a Pond of Water, that were joined together, holding one another by the Legs, Wings and Bills, and the Society concludes that they came there by a voluntary choice of that Element; it looks improbable how they ſhould find one another under Water, or be all in a mind to fall together; I ſhould rather ſuppoſe that they crept into ſome hollow bank near the Water, which broke and fell in with 'em. If it be ask't how they can revive again? I anſwer, The matter of Fact has been proved, not only in them, but Cuckoes. And though I give no great Credit to what *Pliny* ſays, That the heat of the Sun does form Creatures in *Ægypt* out of the very Mud; yet I doubt not but that the Sun meeting with Organs already capacitated for Animation, together with ſome other natural Cauſe, may revive Swallows; and the rather, becauſe by my own Experiment I know that Flies that have been drowned two or three days may be brought to life by the heat of the Sun, or the application of warm Aſhes.

Q. *Whence the Wind has its Force, and the Reaſons of its Changes?*

A. From ſeveral Cauſes, the firſt may poſſibly be the motion of the Elementary Bodies, as the Sun, Moon, and Stars. The violence of whoſe Motion (being alſo ſuch great Bodies) muſt needs cauſe a great Agitation of the Winds: If it be objected, That thoſe bodies moving one way, *viz.* toward the *Weſt*, we ſhould

ſhould have always *Eaſterly* Winds; We anſwer, 'Tis a miſtake; for ſome move obliquely, and ſome retrograde; beſides the diverſity of Exhalations and Clouds, cauſe Repercuſſions and Changes, by hindring the Courſe of the Winds. Again, Clouds themſelves, when they break into Showers, diſperſe the Winds by falling down, as is evident by the Obſervation of ſudden Winds before Rain.

Q. *Whether* Cambridge *or* Oxford *is the Anoienter Univerſity?*

A. Oxford *by* 241 *Years.*

Q. *What is the cauſe of Thunder? And what is it?*

A. Thunder is generated thus; The heat of the Sun cauſes an aſcenſion of two ſorts of Exhalations, the one of the Water, the other of the more Humid and Liquid Parts of the Earth, as the Juice of Trees, Plants, Herbs, Manured Fields, and ſuch like, all which have a Natural Salt, or a ſpirituous ſort of Sulphur, which meeting together Coagulate, and are of an inflamable Nature, as appears when they meet with proper Matter, to ſet them on fire, either by Sympathy or Antipathy, for Fire will produce Fire naturally; or Fire may be cauſed by violent Motion and Rarification of the Air, as when a Flint and Steel are ſmote together. Now 'tis confeſſed by all Naturaliſts that Heat and Cold have the ſame Effect in many Caſes; to mention one, Heat thins and rarifies the Air; or to ſpeak properly, is *Air rarified*; and ſo does extremity of Cold, for Cold is but a Privation of Heat, and is no part of the Creation, and the deſtruction or change of its Nature terminates again in Heat, this being premiſed, it follows, that Cold which lies in the middle region of the Air, meeting with its oppoſite igneous Exhalations, by a kind of an Antiperiſtaſis, the Exhalation is kindled, and the violent ſtrife is the Cauſe of that Noiſe we call Thunder Claps. If we be askt, Why a Thunder-bolt is formed like a Pear? (as they have been often found;) We anſwer, 'Tis natural they ſhould have that ſhape, for any thing that is liquid, before its Condenſation, falls in drops, ſome bigger and ſome leſſer, but all drops, juſt as they fall, appear bottled, and ſhaped like a Pear; ſo thoſe bituminous, liquid Exhalations, as they are melted by the Extremity of heat, falling (or rather with Violence thrown) through the Air, become hard. That they are compoſed of ſulphurous Matter, is evident in this, that where a Thunder-bolt falls, there is a ſtrong ſmell of Sulphur or Brimſtone.

Q. *What are the Clouds, and where, when the Air is clear?*

A. The Clouds are of two ſorts; one, an Exhalation of Water; the other, of a more Terreſtrial Matter, as we have already mentioned: But where ſuch are, when the Air is clear, ſeems a little greater Difficulty, though not an impoſſibility to reſolve: Suppoſe then a Room, through which there are ſome Chinks for the rays of the Sun to enter, if you look upon thoſe rays, you may plainly diſcern the innumerable Attoms which dance in the Air; but if you go out to look for them in the Air, where the whole Body of the Sun has its effect, there's not an Attom to be ſeen, tho' there are Attoms there

alſo; from this inſtance it appears that the trueſt repreſentation of Light, is when a darker Body is by; for no Man can judge of Light without Darkneſs, nor of Motion without ſomething fix'd, & *é contra*; now the Clouds being rarify'd through an exceſſive Heat, or drawn up a great diſtance from the Earth, are inviſible to us, and appear like Air through the abundance of Light, without commixture of Darkneſs, which proportionably contracts our Optick Nerves; this is evident, for after the cleareſt and hotteſt day, when the Element begins to be a little darkned, through the approaching Night, the Clouds become viſible; and we ſee what too much light debarred before.

Q. *Whether there were any* Men *before* Adam?

A. I look upon this *Queſtion* to be as ſenſible as — Whether there is any *Number* before an *Unite?* The *firſt* admits of no *former*. If we believe there was e'er ſuch a *Man* as *Adam*, we muſt believe the *reſt of the Hiſtory*, that he was the *Father of all Living*, and made the laſt day of the Creation; and that the Creation of all *viſible things*, the heavenly as well as earthly Bodies, were educed out of *Chaos*, or the *firſt matter*. So that there could be neither *Man*, nor ſo much as a *Place* for him, or any other *material Being*; *matter* it ſelf, that we know of, being not ſo much as then made. But whether or no there might not be *more Worlds* before this, I ſhan't determine, though 'tis *certain* even to a *demonſtration*, that if there were ſuch *Worlds*, they could not be *Eternal*.

Q. *What are the* Souls of *Brutes? Whether they have* true Reaſon, *and how they* differ *from* that of Man?

A. Theſe *Queſtions*, though propoſed *diſtinctly*, and as appears, by *different* Perſons, are here put together, becauſe of their near depending on each other, as all of 'em on that *grand difficulty*, which we endeavoured to ſolve concerning the *Soul of Man*.

In anſwer to the firſt *Branch*. We are unwilling to allow the *Soul of a Brute* an *immaterial ſubſtance*, both becauſe we thereby ſhall give up a great Argument for the *Immortality* of our *own Souls*, and becauſe it's highly unphiloſophical to introduce any *ſuperior order of Beings* where we can ſolve all by the known powers of an *Inferior* one; or at leaſt, by the *primary* and *remote* Influence, not *immediate* action, of what is *ſuperior*, in giving ſuch *Forces* and *Powers* to any thing as by it's own *Nature* it appears capable of. Now, though it muſt be own'd there appears *Signatures* ſufficiently legible of *infinite Wiſdom* in the Actions even of *brute Creatures*, yet there are none of thoſe *Actions* that we know of (and of ſuch only we are to diſpute) whereof *matter* is not capable.

We affirm then with that Philoſophical Liberty which Reaſon requires, we grant to all others, that the *Souls of Brutes*, or the Principles of Senſation and Operation within them, are only the *fineſt Particles of Matter*, endued with a *briſk motion*, therefore a *ſort of fire*, which is the immediate original of their vegetive and ſenſible Operations.

They can't have *true Reaſon*, becauſe they have not, that can be prov'd (and the World is not

in

in a *humour* to give *more*) either any proper *Reflection*, or at leaſt any *Conſciouſneſs* of ſuch *Reflection*. A *Glaſs* has an *Image* repreſented, and if another *Glaſs* is placed before it, very prettily *reflected* leſs and leſs from one to the other; but this the *Glaſs knows* nothing of, no more does the *Brute* that we either *do* or *can* diſcover by his *Actions*.

Inſtinct is not *Reaſon*: *Brutes* have one, not t'other. 'Tis no puzling *Term*, but a *real* diſtinct *power* given to a *Creature* by the *firſt Cauſe*, to preſerve its own *Being*, and (in *Brutes*) to be ſerviceable to *Mankind*; whereof that *Creature* is not *conſcious*. Man has ſomething of the ſame *Nature*, *Children* ſtir their *Eyes*, and perform many other like Actions from this *Inſtinct*, not *Reaſon*. Even *Plants* have it in their *Sympathies* and *Antipathies*, the *ſenſitive* more eminently, yet none ſays they have *Reaſon*. A *Brute's Soul* differs from a *Man's*, juſt as much as a *Mans* from a *Brute's*; and how much that is, any may ſee who'll turn to the Queſtion concerning the Soul of Man.

Q. *How a Man ſhall know when he* dreams, *or is really awake?*

A. Some *great men* have puzled this Queſtion to that degree, that it mayn't be altogether unworthy an Anſwer. The *ingenious Deſcartes* in his *Meditations*, even where he is laying his *firſt Principles*, to be the *Ground-work* of all his future Philoſophy, carries the *difficulty* very high——according to his *Obſervation* and common *Experience*, we grant that the *Fancy* produces many ſtrange effects, in ſome Perſons of a warm Imagination; and that ſo *lovely*, that unleſs they had *Reaſon* to aſſiſt, 'tis impoſſible when *aſleep* and in a *Dream*, to know we *are ſo*; but on the other ſide, all men may know when they *are not aſleep*, unleſs they *dream waking*. *I know I ſee*, by *ſeeing* and *reflecting* upon't; in the ſame manner here——The *Actions of the Mind and Body* in a *dream* are *confuſed* and *diſturbed*; or if *regular* for a *while*, cannot be *arbitrarily protracted* to what *length* a man pleaſes. In a word, his *Fancy* then ſeems to have command of his *Reaſon*; as when *waking*, his *Reaſon* of his *Fancy*. If this won't ſatisfie the *Queriſt*, but he's reſolv'd ſtill to make new *Objections*, let him ſtill believe, if he pleaſe, that he's in a *dream*, but give us leave not to *dream* any longer with him.

Q. *Whether there may be an Impartial or true Hiſtory in the World? (Sacred Writ excepted.)*

A. With all due Reverence to my Lord *Verulam*, who for ſome reaſons which we ſhall conſider by and by, affirmed, That he believed as little the Hiſtories of the time paſt, as he did the Prophecies of the time to come, we ſhall endeavour to prove the affirmative. That *great Man* was wont to ſay, Thoſe that write the Actions of their own Age, are forced to favour the upper Party, under Penalty of their Works ſeeing any other Light than that of the Flames; and thoſe that write the Hiſtory of former Ages, muſt needs be ignorant of ſeveral Accidents that would circumſtantiate the Action into good or bad, and muſt take all upon Tradition, and ſo neceſſarily loſe rigid Truth. Thoſe that write the Lives of ſingle Men, muſt needs be either Panegyriſts or Calumniators; their deſign being to cut out either a

pattern of Vertue or Vice, without the faults attending the Vertuous, or good Actions of the Vicious. As to the Hiſtory of Times and Ages, we may attain an Impartial Account by means of a ſudden Revolution of State, when the Hiſtorian that knew and durſt not ſpeak the Truth is yet ſurviving, and has his protection in ſpeaking the Truth; ſo 'tis alſo of particular Perſons, which notwithſtanding his Lordſhips Concluſion, have had the fair dealing of having both their Vertues and Vices Impartially ſet forth: But we have yet a more certain way to come by truth; for the Hiſtory of *England*, read the *French* and *Dutch* Hiſtorian, and compare 'em both with our own, and then we can't poſſibly miſs; and ſo for other Nations, and likewiſe for Perſons. For 'tis a certain Maxime, That if we weigh the Intereſts and Prejudices of Things and Perſons together, we may by Collateral *Circumſtances*, find out the naked truth.

Q. *What was the* Cauſe *of the* Angels Fall, *and how came the firſt irregular Criminal* Thought *into 'em, when they had no* Tempter, *and were created Pure and Holy?*

A. I think it more concerns us to avoid their *Fate*, than be too ſollicitous about the *particular Cauſe* on't. But we muſt not *preach*, but diſpute; and therefore leaving that conſideration, endeavour to anſwer both together.

The World has generally thought the *Cauſe* of their *Fall* to have been *Pride*, or *Ambition* to be *equal to the moſt High*; grounding their *Conjecture* on ſome paſſages in *Holy Writ*, which ſound that way; and this very *reaſon* ſeems to be got among the *Heathen*, in the Stories of their *Titans Wars*; nor can it be more *graphically* deſcribed, than in that of their *Poet*, who mentions it as a *current Old Tradition* among 'em —— *Affectaſſe* ferunt *regnum cæleſte Gigantes.*

Others think 'twas *Envy* at the *Creation* and *Privileges* of *Man*, a *Creature* of a lower rank than themſelves, whom yet they were oblig'd to *ſerve*; which I eſteem more probable, the firſt, being ſo very *abſurd* an *Enterprize*, that we can ſcarce ſuppoſe any *Intelligent Being* cou'd be guilty on't, till corrupted *before* by ſome other irregular thought, which might be the forementioned *Envy*, though *then* their *Underſtandings* might be *darken'd*, and they be render'd capable, if there be any ſuch thing, of the *higheſt Evil*. And what if we ſhou'd at leaſt *Query* whether the *Heathens* had not alſo ſome *not deſpiſeable Notices* of this latter Event? The *Titans*, they ſay, were *angry* becauſe *Saturn* was dethron'd, and *Jupiter* made *Lord* of all. We know they had an *earthly Jupiter* as well as an heavenly; he was, as they further tell us —— *Creta ſatus*: Nor is't an improbable ſuppoſition that ſome footſteps might therein be contain'd of Mans being *made* out of the *Earth*; —— nay, perhaps the very words *Cretus*, *Creatus*, &c. may have the ſame Original. To puſh this no further, we ſhall proceed on the latter ſuppoſition, and ſeeing there is no abſurdity therein, aſſign *Envy* as the *firſt Cauſe* of the *Angels Fall*, whereof the *Creation* of *Man* was one *accidental Cauſe*, and their own *defectibility* or *mutability* another. For though *defectibility*, which is a kind of

privative

privative Term, mayn't be the *Efficient Cauſe* of any *Action*, I can ſee no reaſon why it mayn't be the *accidental Cauſe* of the *Deficiency* or *Irregularity* of ſuch an *Action* —— Nor is't any Reflection on *God's Wiſdom or Juſtice*, to make a Creature *defectible*, ſince that is as much included in the very *Nature* and *Notion of a Creature*, as *Novitas Eſſendi*, or a *Beginning of its Being*; 'tis enough that there was no *neceſſity* of ſuch *Defection* impoſed by him on thoſe *Creatures* whom he had made.

Q. *Whither went the Ten Tribes?*

A. This Queſtion is not ſo difficult, if we compare their Laws and Cuſtoms, with thoſe of other Nations, and where we find the greateſt agreement in practice, we may with the greateſt probability fix the Affirmative of the Queſtion. But before we diſcuſs that, we ſhall give you the received Opinion which the two Tribes entertain about their loſt Brethren—— There is, (ſay they) a great Lake in *Aſia*, which is always toſs'd with Tempeſts and Storms, ſo that it is unnavigable, except on the Sabbath Day, upon which day the Ten Tribes, being ſtill *Jews*, are unwilling to travail, or contradict ſo great a part of the old Law, as a Prophanation of their Sabbath, and therefore muſt tarry there; but this ſeems very unlikely, for the Queſtion recurrs, How they could get over at firſt, unleſs upon the Sabbath, when according to their ſaying, the Lake is then only free from Tempeſts? But to ſatisfie the Queriſt, we have the Teſtimony of *Joſephus*, that they were in great Numbers in the Land of *Media*, under the *Parthian* Prince; alſo *Sulpitius Severus*, that they were diſperſed amongſt the *Parthians*, *Medes*, *Italians*, and *Æthiopians*, all which exactly agrees to our Notion in the firſt part of our Anſwer, That in theſe Places above the reſt of the World, are retained Waſhings, Sprinklings, and other Jewiſh Ceremonies; but by a long tract, and Series of time, the Ten Tribes are now really Heatheniz'd.

Q. *What is the cauſe of Earthquakes?*

A. 'Tis very improbable that the common Hypotheſis ſhould be a Truth, that Wind having caſually got into the Caverns of the Earth, ſhould by its ſtruggling to get out again, produce Earthquakes, ſince Wind of its ſelf has no power to ſtruggle, unleſs engag'd and puſh'd forward by ſome other Matter, or further Wind. We affirm it reaſonable to believe that this Globe of the Earth may be as ſubject to Ruin and Decay, as the leſſer Particles of the Creation, and that Earthquakes are but the Convulſion of Nature's Frame, cauſed by an inteſtine Decay and Motion; for no one ever deny'd there were ſubterranean Paſſages, both Channels of Water, and Veins of liquid Fire, though more in ſome places than others, as Mount *Ætna*, *Veſuvius*, *&c.* Now this being granted, a Motion is proved, and decay is the natural Cauſe of Motion—To this we may add, That theſe ſubterranean Veins of Fire meeting with Channels of Water, not only cauſe a Strife and Motion in the Bowels of the Earth, but alſo generate Air by Fumigation and Rarification of the Water, which Air increaſing, grows too big for its Caverns, and ſo ſtruggles, and helps on with thoſe Convulſions and Ruines of Nature as we ſaid before

before: This is manifeſt in that in many Earthquakes, if not in all where the Earth yawns, there have been ſeen great Flakes of Fire and Smoke to aſcend.

Q. *Whether it be convenient to entertain Converſe with Angels, or no? And the reaſons for or againſt it?*

A. Yes, by all means, if they be good ones; and if you can find out a way to ſettle ſuch a Correſpondence, becauſe their long Experience of Cauſes and Effects, capacitates them for Information, above all Mortals in the Secrets of Nature, Philoſophy, *&c.*

Q. *Whether the Child at the day of Judgment ſhall not be grieved at the Damnation of its Parent!*

A. Natural Relation is cancelled in the Grave, and there is no Conſanguinity in Heaven. I ſhall equally love Saint *Peter* and my Brother; and equally hate *Julian* the Apoſtate and my Father, under a ſuppoſition of an equality in their final Sentence.

Q. *What are we to think of thoſe that die in Infancy?*

A. With the greateſt Satisfaction imaginable, that they are all ſaved; beſides the many Teſtimonies of Sacred Writ for this, we prove it thus—— No greater a Puniſhment will be inflicted upon *Adam*'s Heirs, than upon himſelf, for eating the forbidden Fruit. But his Puniſhment was only Mortality, or a temporal Death, therefore his Heirs, *&c.* The *Major* Propoſition is the general Sentiment of all Mankind, no Attaindure of Blood being heavier on the Child than the Parent; or an Acceſſary more guilty than the Principal.—— As for the *Minor*, the beſt Expoſitors have concluded the Sentence of *Thou ſhalt die the Death*, to be only a Menace of Mortality, *viz. Thou ſhalt be a mortal Man, or ſubject to Death*; and is agreeable to this Text, *The Soul that ſinneth, it ſhall die.*

Q. *Whether a tender Friendſhip between two Perſons of a different Sex, can be innocent?*

A. I look upon the groundleſs *Suſpitions*, ſo common in relation to matters of this nature, as baſe as they are wicked; and chiefly owing to the Vice and Lewdneſs of the Age, which makes ſome Perſons believe all the World as wicked as themſelves. The Gentleman who propoſes this Queſtion ſeems of a *far different Character*, and one who deſerves that Happineſs which he mentions; for whoſe ſatisfaction, or theirs who deſire it, we affirm, That ſuch a Friendſhip is not only *innocent*, but commendable, and as advantagious as delightful. *A ſtrict Union of Souls, as has been formerly aſſerted, is the Eſſence of Friendſhip. Souls have no Sexes*; nor while thoſe are only concerned, can any thing that's criminal intrude. 'Tis a Converſation *truly Angelical*, and has ſo many charms in't, that the Friendſhips between *Man and Man*, deſerve not to be compared with it. The very Souls of the fair Sex, as well as their Bodies, ſeem to have a *ſofter turn* than thoſe of Men; while we reckon our ſelves Poſſeſſors of a more ſolid Judgment, and ſtronger Reaſon, or rather may with more Juſtice pretend to greater Experience, and more Advantages to improve our Minds; nor can any thing on Earth give a greater or *purer Pleaſure* than communicating ſuch knowledge to a capable Perſon, who,

who, if of another Sex, by the *Charms* of her Converſation inexpreſſibly *ſweetens* the pleaſant *Labours*, and by the advantage of a *fine Mind and good Genius*, often ſtarts ſuch Notions as the *Inſtructer* himſelf would otherwiſe never have thought of. All the fear is, leſt the Friendſhip ſhould in time *degenerate*, and the Body come in for a ſhare with the Soul; as it did among *Boccalini*'s *Poeteſſes and Virtuoſi's*; which if it once does, *Farewel Friendſhip*, and moſt of the Happineſs ariſing from it.

Q. *Whether, ſince Mermen and Mermaids have more of the humane Shape than other Fiſhes, they may be thought to have more Reaſon?*

A. According to our promiſe made before, we ſhall ſhew you firſt what may moſt probably be thought of their *Nature and Production*; ſome think 'em not to be Creatures *ab initio*, but Monſters got ſince by unnatural Copulation; ſome think 'em to be very *Devils*, from the ſtrange Effects attributed to 'em; ſome that when the Angels fell, thoſe that lit in the Sea were turned into *Mermen*; and ſome, that the Devils begat them of Fiſhes; ſome, that Fiſhes, generating in the Deluge, and ſeeing drowned Men, by ſtrength of Imagination got ſomething like 'em. But we ſee no reaſon but that they were created at firſt among that infinite Number of other Fiſhes in the Sea, which bear ſome reſemblance to the Creatures on Earth. *Alexander ab Alexandro*, affirms he has known a *Merman* ſteal a Woman *Cauſa Concubitus*, which if truth, ſtrengthens the Argument. *Ferdinand Alvares*, Secretary to the Store-houſe of the *Indians*, ſays, he ſaw a young *Merman* come out of the Water to ſteal Fiſhes from the Fiſhermen, and eat 'em. *Olaus Magnus* ſays many things of 'em, but his Credit is queſtionable. *Philoſoph. Tract.* mentions a *Merman* taken in a River in *Virginia* with a Pyramidal Head and Fiſh Tail. In our Engliſh Chronicles, 'tis affirmed a Man Fiſh was taken in *Suffolk*, kept ſix Months on ſhore, and ſtole again to Sea; but the moſt authentick and particular Relation we meet with, is in the Hiſtory of the *Netherlands, viz.* The Dikes were broken near *Campen* by an Inundation in 1403. and when the Inundation returned, a *Merwoman* was left in *Dermet Mere*, and the Milkmaids, who us'd to croſs that *Mere* with Boats, when they went to milk, ſaw a humane Head above Water, but believed their Eyes deceiv'd 'em, 'till the repeated ſight confirmed their aſſurance; whereupon they reſolved one Night to watch her, and ſaw that ſhe repaired to a Seggy or Flaggy place, where it was Ebb, and near the ſide; whereupon, early in the Morning, they got a great many Boats together, and environed the place in the form of an half Moon, and diſturbed her; but ſhe attempting to get under the Boats, and finding her way ſtopt up by Staves and other things, on purpoſe faſtned, began to flounce, and make a hideous deafning Noiſe, and with her Hands and Tail *ſunk a Boat* or two, but at laſt was tired out and taken; the Maids uſed her kindly, and cleanſed the Sea-Moſs and Shells from off her, and offered her Water, Fiſh, Milk, Bread, *&c.* which ſhe refuſed, but with good

Uſage,

Uſage, in a day or two, they got her to eat and drink, though ſhe endeavoured to make her eſcape again to Sea; her Hair was long and black, her Face humane, her Teeth very ſtrong, her Breaſts and Belly to her Navel were perfect; the lower parts of her Body ended in a ſtrong *Fiſh Tail*. The Magiſtrates of *Harlem* commanded her to be ſent to them, for that the *Mere* was in their Jurisdiction; When ſhe was brought thither, ſhe was put into the Town-houſe, and had a Dame aſſigned to her, to teach her. *She learnt to Spin, and ſhow Devotion at Prayer*; ſhe would laugh, and when Women came into the Town-houſe to Spin with her for diverſion, ſhe would ſignifie by ſigns ſhe knew their meaning, in ſome ſort, tho ſhe could never be taught to ſpeak. She would wear no Cloaths in Summer; part of her Hair was fillited up in a *Dutch* Dreſs, and part hang'd long and naturally. She would have her Tail in the Water, and accordingly had a Tub of Water under her Chair made on purpoſe for her. She eat Milk, Water, Bread, Butter and Fiſh; ſhe lived thus out of her Element (*except her Tail*) fifteen or ſixteen Years; Her Picture was painted on a Board with Oil, and hangs now in the Town-houſe of *Harlem*, with a Subſcription in Letters of Gold, giving an Account when ſhe was taken, how long ſhe lived, and *when ſhe died*, and in what Church-yard ſhe was buried. Their *Annals* mention her, and their Books have her Picture; and travelling Painters draw her Picture by the Table. By the above-mentioned Relation the Queriſt may be ſatisfied that ſhe exceeds all other Creatures in cunning and docility, that have ever yet been known; and probably by her burial might be reckoned in the *Claſſis of Rationals*, by the Magiſtrates, who knew her Life, and ſuffered a place in the Church-yard for her *Interment*.

Q. *What is Melancholy?* —— *What are the Symptoms, Cauſes and Cure thereof?*

A. This Queſtion were fitter for a *Profeſs'd Phyſician* than for ſuch as pretend no more than in a ſhort Eſſay to ſatisfie the *Curious*: However, leſt the Gentleman who propoſes it, ſhou'd, as Melancholy Perſons uſe to do, grow worſe if he's not *humour'd*, we'll give the beſt deſcription of the Diſeaſe we can find, and ſo much of the Cure of it as may be expected in a Work of this Nature: Not then to tranſcribe all *Burton*, I know not but that Deſcription of Melancholy which ſome great Men give us, may be full and ſatisfactory: That 'tis—— *A Raving without Fever or Fury, with Fear and Sadneſs* —— 'tis ſeated in the Brain and Heart—— the Diſaffection of one, makes Perſons rave; of the other, renders 'em ſad or fearful: The Fancy is always buſie, for the moſt part intent on one thing, and the Ideas appear improper, diſtorted and horrid: The Juices of the Body contracting an acid and corroſive Diſpoſition, and thereby throwing all things out of Order—— The Vital Spirits grow dull and languid, and the Blood little leſs than ſtagnates about the Heart.

The *Effects* thereof we may ſee in *Bedlam* every Day; They are as various as the Freaks of the unguided Fancy, which are almoſt infinite—— Or as

as the particular Cauſes thereof, *Jealouſie*, *Superſtition*, *Love*, *Deſpair*, and ſometimes even a Fit of violent Paſſion or Anger, which is one Degree beyond *Melancholy*, even a ſhort Madneſs. All the *Cure* that belongs to us to preſcribe is *Diverſion*, which reaches both Caſes. If the Brain be diſaffected with deep thinking on one particular Object, turn the ſtream, if poſſible, to ſomething elſe, *Flatter*, *Humour*, or do what you can for the ſame end — For Sadneſs, or a deep lumpiſh Temper, *Fear* is the beſt Cure, which rouzes the Mind, and if not carry'd too high, ſets the lazy Spirits on work to throw off the impending Evil, and thereby aſſiſts Nature in what elſe ſhe has to do. For the *Therapeutick* part, the College will preſcribe better, though ſcarce cheaper Remedies.

Q. *Is the Light a Body?*

A. Light is not a Body, no more than Heat; both are *Accidents* to one Subſtance, I mean the Sun; and if the Sun were not, there would be neither of them; if it be objected that we have Light when the Sun is under the Earth, and uncapable of giving Light by means of the Earth's Interpoſition betwixt it and us; we anſwer, It is a miſtake, for the Sun is then capable of giving light primarily, and by Reflection from the Earth upon the Moon and Stars, and they as ſecondary Cauſes, lend that light to us which they borrow from the Sun.

Q. *What is the reaſon that ſome Men are black, ſome tawny, and ſome white, in the ſame Climate, as in* India?

A. We ſhall endeavour a ſatisfaction, by ſhewing the diverſity of Opinions about this matter, and by advancing an Hypotheſis of our own, chargeable with as little abſurdity as we can. Some have believed that *Cain's Mark* was black, and therefore his Succeſſors Colour might be alter'd from what *Adam's* was, and ſo by new Marriages and Intermixtures, the World might be diverſly coloured. Some ſay *Lot's* Daughters having, upon their Flight from *Sodom*, an Idea of the Smoke and Flames they left behind them, might very probably, in the Act of Generation with their Father, fix a Similitude of Colour upon Conception, by the power of their imaginary Faculty. Some, that the nearneſs or diſtance of the Sun, may have an Effect upon the Skin, as the *Portugueſe* are more tawny than the *Engliſh*, or Northern Climates. We ſhall give you one Inſtance more, and then lay down that we conceive to be the reaſon. One Mr. *Briggins*, now a Captain of a Privateer, who is yet alive, and may be heard of at the *Tower*, mentions in his Journals, that they toucht upon an Iſland of Blacks, near *Bantam*, where, after they had diſpatcht their Merchantile Affairs, they were conducted to the King's Palace, who when he had ask'd them ſeveral Queſtions about the Novelties they had met with, told them that he had one Rarity in his Court, a white Child born of two of his Subject Blacks, that had neither of 'em ſeen a white Man or Woman in all their Lives, and then cauſed the Child to be brought forth, which in its Skin (not its Phyſiognomy) reſembled a fair *Engliſh* Child. From which laſt Example, we affirm, That 'tis more than barely probable, that the firſt change of *Colours* in Perſons came from

from such an Instance as this; and where such an Instance happened, the news or sight of it would form an Idea in others, which in the Act of Generation would have the same Effect, the Imaginary Power being stronger than the Generative, both in Women and other *Creatures*. We have frequent Examples of the first, and want not some in the last, particularly in *Jacob*'s Policy of transferring *Laban*'s Flocks into his: See *Gen.* 30. *v.* 37, 38, 39. Now a Colour being once changed, it naturally follows that Intermarriages, Transplantations, and Commixtures of such Persons must produce variety of Colours, though we must allow a great Cause in the nearness or distance of the Sun.

Q. *If it be lawful for a Man to marry his Cousin German?*

A. I could never see any thing that look'd like solid Reason to the contrary; the *Civil Law* reaches not the case; the Canon Law, or Pontifical Decretals, 'tis true, are strict enough in the matter, for by this Craft 'tis notorious that they get their living; but for that, I hope, we have done with't; though I'm pretty confident, the awe and fear we generally find upon the minds of Men, in relation to this matter, draws its Original from the Customs of Popery; which permitted not such Marriage without a Dispensation: As for the Laws of God, even supposing the Degrees prohibited by *Moses*, are Moral, not Ceremonial, as most Casuists believe, there can't yet be found so much as one Syllable relating to the matter, either of one side or t'other, that I could yet ever see. Nor is there any thing more of it in the Gospel. Indeed there's no Argument against it: But, what is oftentimes much stronger, Two inveterate Prejudices there are, which render many People tender in this matter. The first, That it being a controvertive Point, and the World wide enough, better let such Matches alone, than engage in 'em. But in answer, This is only a prudential Motive, and not at all relating to the right of the Thing, and Essence of the Question. Further, this must be own'd, that if a Person is dissatisfied in his Conscience, *i. e.* his practical Judgment submitted to God, and as he thinks directed by him, he ought in this case by no means to do it. Nay, if he has only a scrupulous Conscience, a degree below a doubtful, I should think he were better to let it alone. But I shall by no means allow that its being a controverted point with others, generally perhaps of weaker Judgments, should at all conclude me, or abridge me of a Liberty I am no way convinced the Laws of God ever denied me. For if another's Conscience, and not my own, were to be the Rule of my Actions, 'twould be unavoidable, that mine must be the Rule of his, which at the very first sight involves the grossest Absurdities. The other grand prejudice, and that a very popular one, against the Marriages of Cousin Germans, is; That common Observation shews us they are frequently unhappy. ——— The same Argument the Men of the Town make use of against all Matrimony, and that with just as much Reason. No Man, I am confident, ever made a Collection of Cases in this matter large enough

enough to found an Induction upon; which if he could, contrary Inſtances would ſoon deſtroy it.— All that's to be ſaid is this, that thoſe Matches which prove unhappy, fall more under Obſervation than ſuch as are otherwiſe, and for that reaſon are reckoned the greater Number.

Q. *If it be lawful for a Man, having bury'd his Wife, to marry her own Siſter, the firſt leaving Iſſue behind her?*

A. The Caſe is the ſame, if we turn it to a Siſter marrying two Brothers, and of that we have the higheſt inſtance in the Controverſie of Queen *Katherine* and her two Husbands, Prince *Arthur* and *Henry* the VIII. that ever the World yet ſaw. 'Tis not an eaſie matter to ſay any thing on that Subject which has not been already ſaid, ſince it employed at that time almoſt all the learned Pens in *Europe*. The chiefeſt of whoſe Arguments, and which makes us reſolve the Queſtion in the Negative, is to this purpoſe: What's againſt the Moral Law, is undoubtedly unlawful. This is plainly ſuch, *Levit.* 12. 21. *If a Man ſhall take his Brother's Wife, it is an unclean thing.* 'Tis Moral, becauſe 'tis added, *That for theſe things God abhorred the* Canaanites, and caſt them out; who cou'd be obliged, at leaſt before the other was revealed, only by the Moral Law.

As for Iſſue or no Iſſue, I ſee not how that can any way alter the Caſe; for whether or no Sponſion or Affiance without any thing ſucceeding on the Ceremony but what conſtitutes the Eſſence of Marriage, none ever ſaid that Children were to be reckoned among things of that Nature.

Q. *Whether it is* lawful *to make* Addreſſes *to young Ladies, without a prior acquainting their* Parents *and* Relatives *therewith?*

A. To ſpeak ſtrictly, No *Contract* can be juſtly made with any but ſuch as are *ſui juris*; nor can *Children*, at leaſt while they are *under Age*, be properly reckon'd of that Number. I confeſs *Gallantry* and *Duty*, in this Caſe, generally adviſe to very different *Meaſures*; and as the World goes, a *Miſtreſs* wou'd give her *Servant* but ſmall thanks for firſt making *Love* to her *Father* and *Mother*. But to come cloſer, we may divide *Addreſſes to a Lady*, like *Attacks* on a *Town*, into two Ranks; they are either *looſe Blockades* or *form'd Sieges* —— The firſt are not of ſo great conſequence; whereas the latter ought not to be *laid* or *raiſed* without deeper Conſideration: 'Tis eaſie to apply this ——— *A general Converſation* with a *Lady* is requiſite, to know (if poſſible) whether ſhe *deſerves* to be Lov'd; and this before any *Application* be made to the *Parents* for *Liberty* for a form'd *Courtſhip*; which were I a *Lover*, I ſhou'd chuſe to make as near as poſſible both to *Young* and *Old* at the ſame time, that neither might conceive any *Umbrage* of each other. The latter part of the *Queſtion* indeed admits of many *Diſtinctions*: There is firſt a great difference between *immediate Parents* and more *remote Relations*; and perhaps too, between ſome *Parents* and others.

Q. *Whether it is lawful to marry a Perſon one* cannot Love, *only in compliance to* Relations, *and to get an* Eſtate?

A. Had the *Queſtion* only been propoſed

Propoſed of ſuch as we *don't Actually Love*, it might perhaps have admitted of ſome *Imitation*, ſince we ſometimes ſee Perſons Love tenderly *after* Marriage, who could hardly endure each others ſight *before*; though even ſuch an Experiment muſt be very dangerous and hazardous, and he muſt be a *bold Man* who dares venture upon it: But as 'tis Propoſed here, Whether we may Marry ſuch as we *cannot Love*, 'tis beyond all doubt, and muſt be Anſwer'd in the *Negative*, ſince ſuch a Practice wou'd be both the moſt *cruel* and *imprudent* thing in the World —— *Society* is the main end of *Marriage*, *Love* is the Bond of *Society*, without which there can neither be found in that State *Pleaſure*, or *Profit*, or *Honour*: *He* then, or *She*, that Marries for ſo baſe an End as *Profit*, without any poſſibility or proſpect of Love, is guilty of the higheſt *Brutality* imaginable, is united to a *Carkaſs* without a Soul, and are as cruel to themſelves as *Mazentius* was to thoſe Wretches who had the ill Fortune to fall into his hands. This being alſo but too general a *Truth*, as one wittily obſerves, That he who *Marries* a Woman he cou'd *never Love*, will, 'tis to be fear'd, ſoon *Love* a Woman he never *Marry'd*.

Q. *Whether a* publick *or* private Courtſhip *is the beſt?*

A. A *Private* is the more *ſafe*, as well as the more *pleaſant*. 'Tis undoubtedly much more *pleaſant* than the other, from that pretty fallacy which all Mankind put upon themſelves, in valuing what is *rare* and uncommon, more than what is cheap, and eaſily attained. Now *Secrecy* has a kind of *rarity* in't, and an *inviſible Miſtreſs* has ſuch *Charms*, or at leaſt our *Fancy* makes ſuch there, as the greateſt noted Beauty in the World cannot *Rival*. Every *Aſſignation* in a *ſecret Amour*, has infinitely more *guſt* and *reliſh* in't, than a formal publick Interview, on purpoſe for two Perſons to talk *fine things*, and look *fillily* upon one another. *Difficulty* renders any *Pleaſure* more *ſapid* and *lively* when 'tis obtain'd; and though there ſhould be other *Golden Apples*, as good as thoſe which grew in the *Heſperiden Garden*, yet none will taſte ſo *ſweet* as thoſe which are *ſtol'n* from a *Dragon*.

Nor has a *private Amour* leſs advantage, as to the *Safety*, than the *Pleaſure* of it, eſpecially where there are *Rivals*. This *Fairy Treaſure*, as imaginary perhaps as that which is call'd ſo, runs a great hazzard of being *loſt*, if *reveal'd*. The beſt way to ſecure *Fire*, is to *rake* it up under the *Aſhes*, where 'tis likely to live much longer than when expoſed to every *Wind* that ſcatters it, no Body knows whither. This for *Pleaſure* and *Profit*; but whether more Honourable or no, none but thoſe concern'd can reſolve, for that's e'en as 'tis *managed*.

Q. *What* Courſe *muſt a Perſon take to remove a* Lady's Averſion *to him, ſuppoſing her under ſome ſecret* Pre-ingagements?

A. A *Pre-ingagement* of that Nature is ſo *ſacred a Thing*, that though a *Lover* ſticks at nothing to obtain his *Deſires*, no Man in his *ſober Reaſon* ought to contribute any thing towards the breaking it —— on which account 'twould ſcarce be *honeſt* to give *Directions* for the attempting it. But if the Queſtion be ſimply——

How

How to Conquer a Ladies Averſion, That indeed admits of a fair Anſwer: *Ovid* will tell you a thouſand ways, tho' many of 'em now as *ridiculous* to *make Love* in, as 'twou'd be to *make War* with *Spear and Shield* after the old Syſtem of Chivalry. The beſt way I know of, is, after having found her *Humour*, to *ply her cloſe*; don't let her, if poſſible, ſo much as *ſleep*, which they ſay will *tame the wildeſt Creature* in the World; or if ſhe does, be ſo often with her, that ſhe can *Dream* of nothing but you. This only *Receipt* has the greateſt effect on the moſt of the *Fair Sex*, who if you hold on long enough, will be forc'd at laſt to *Love* you in their *own defence*, uſing you as they do *Beggars*, give you an *Alms to be rid of you*; for to ſpeak truth of our own lewd Sex, there are few of us, when once *lov'd*, who *love long after*.

Q. *Whether if* Females *went a* courting, *there wou'd not be more* Marriages *than now there are?*

A. I am apt to think *not ſo many*, at leaſt if they only were to *court*, and we to be *ſilent*; for as *Courage* is the more *proper Vertue of a Man*, ſo *Modeſty* is of a *Woman* (though we meet with 'em ſometimes in the contrary Sexes;) for which *reaſon*, many *Ladies* wou'd die ſooner than ſtoop to what they think ſo mean a *practice*, as we have had *Inſtances* of *ſome* who have actually done it. But there's yet more in't than this——'tis their *Intereſt* as well as their *Inclination*, to be (I won't ſay only *Paſſive*, but) on the *Defenſive*; for whether or no they'll be ſo ingenuous to confeſs it, 'tis certain that *moſt Men* ſlight even what they find *Loves* 'em; much more would they do ſo, ſhould they *eaſily obtain it*; moſt of all, ſhould it be *proffer'd*, and almoſt *forc'd* upon 'em.

Q. *Whether* Quakers Marriages *be* lawful?

A. We ſhall anſwer as the great L. C. J. *Hales* did, Whatever has the *Eſſence* of *Marriage*, may ſo far be reckoned a *lawful Marriage*, though it may want ſome *external Circumſtances* required by the *Law of this Land*. At leaſt, therefore, *Quakers Marriages* are, as was ſaid in a former Queſtion, *valid*, if not ſtrictly *legal*, and accordingly their Children ſue for *Inheritance*; where there is *actual* and conſtant *Cohabitation* with its *conſequences*, and a *ſtipulation beſides intervening*, which any *wiſe* and *honeſt Perſons* would alſo have as *publick* and *ſolemn* as their *Occaſions* permit.

Q. *How ſhall a* Man *know when a* Lady loves *him?*

A. Firſt find out, if you can, whether ſhe has ever *lov'd* any other *before*, for that renders the caſe much more difficult; for one that has been *deceiv'd* her ſelf, knows how to *deceive* you. *Jealouſie* is counted one pretty ſure *ſign* of *Love*, but I think it much ſuch another as *Convulſions* are of *Life*. If a *Woman* tells you ſhe *loves*, there's no way but *believing* her; indeed there are hardly any of the Tokens of that *Paſſion*, but are *fallible*, though the *ſhrewdeſt ſign* that a *Woman Loves* ye, is her *marrying ye*.

Q. *Whether is Hope or Fruition more pleaſant?*

A. The Queriſt ought to have mention'd the Object of Hope and Fruition, that is, whether the Object is an Entertainment

to his Senſes or his Reaſon; but ſince he has not diſtinguiſht, we'll make a ſuppoſition in both. In the firſt, if he means *Beauty*, *Honour*, *Preferments*, and ſuch like, we need not trouble our ſelves for Inſtances, at the diſſatisfaction we receive in the Enjoyment of 'em, although in the time of our Expectation we had ſtrange Idea's, unwearied, unpall'd Appetites, which could not be perſuaded by the Experienc'd that all was Fiction, till we undeceiv'd our ſelves by a ſupplantation of better Hopes —If the Queriſt means, *An Enjoyment of a peaceable Breaſt, a Vertuous Conqueſt of our Senſes, or an accompliſhment of ſuch Actions as are the deliberate products of true Reaſon*, the Expectation is like *Solomon*'s Fame, much greater than repreſented. In the firſt Inſtance, Hope is generally more pleaſant than Fruition; in the laſt, Fruition is more ſatisfactory than Hope.

Q. *What is the difference betwixt Time and Eternity?*

A. 'Twas a great *Philoſopher*'s *Maxim*, he that will compare two Bodies, muſt *know 'em both*, which alſo holds in Accidents; The Queſtion is put to a Perſon that has experienc'd but one, nor that to his own ſatisfaction; but when he has experienc'd the other (*if askt again*) he will give an Anſwer: In the mean time from thoſe *dark Idea's he has of Eternity*, he ſays there is infinitely a greater difference than betwixt a drop of Water and the whole Ocean, or betwixt an *Unite* and the moſt protracted *Multiplication*.

Q. *What was the height*, &c. *of* Babel's *Tower?*

A. This is a Queſtion that muſt be reſolv'd by *Tradition* and the beſt Authors, we have no other means left, being not contemporary our ſelves with that *Monument of Confuſion*: *Apollonius Thyanæus* ſays, That *Nimrod* and his followers deſign'd it for an Altar to ſacrifice Horſes to the Sun, they believing that to be a God, becauſe not drown'd; which perhaps might give Life to the *Perſian* Worſhip, who now acknowledge no other God than the *Riſing Sun*. But *Iſidore*, whoſe Credit is more authentick, and his Narration of it more particular, affirms (as *Verſtegan* quotes out of him) that the Tower was 5174 Paces high, the Bricks whereof it was built were *Six Inches thick*, *Eight broad*, and a Foot long; *Travellers* report, The Ruines of it remain near *Bagdat* to this day, and that it ſtands like a great Mountain, the *Paſſage up being Circular, and broad enough for Fields*? Within are proper Places for *Granaries*, Stables for their Mules, and other Conveniencies for Lodging, but that 'tis now impaſſable, being over-grown with Briers and Thorns. *The firſt Occaſion of its building* was deſign'd to be a Refuge, in Caſe another Flood ſhould happen, which was ſuch a dread to the *New World*, that they went upon the Hills, and came not down into the Valleys for ſeveral Hundred Years.

Q. *Whether a* Friendſhip *contracted by* ſingle Perſons *may continue with the ſame* Zeal *and* Innocence, *if either* Marry?

A. That *excellent Perſon*, the Reverend Biſhop *Sanderſon*, has a *Caſe* very near akin to this, if not *Nicer*, which the Perſons concern'd will find extreamly well worth their *reading* and *conſideration*.

tion.—— In the mean time we Anſwer —— It *may*, tho', Ten to One if it *does*, ſince in thoſe Circumſtances there will be a great *hazard*, that either the *Innocence* will ſpoil the *Zeal*, or the *Zeal* the *Innocence*: Not but that there's a great deal depends on the Characters of the Perſons concern'd; a *Friendſhip* may perhaps be *innocent* where 'tis not *ſafe*; but hardly over long, in this Caſe, unleſs between thoſe of *great Prudence* and *Vertue*, ſince 'tis oftentimes only a *pretence*, and as ſuch, one of the moſt *dangerous things in the World*. In the mean time, as *generoſity* may be *criminal*, ſo *ſuſpition* is *baſe*, and one as infallibly ruines *Friendſhip*, as the other may *Vertue* and *Honour*, tho a *prudent Caution* may perhaps be a *Medium* between both. The worſt on't ſeems to be here, that ſeeing *Friendſhip* can be only in the *height* (as we have formerly deſcrib'd it) *between two*, how ſhall it remain with *equal Zeal* and *Innocence*, at leaſt *Juſtice*, when *one* is *Marry'd*? For either there muſt be *more* or *leſs tenderneſs* for the *Friend* than for the *Wife* or *Husband*——If more, 'tis *Injuſtice*; for People ought not to *Marry any* but ſuch as are fit to make *Friends*; if leſs, the *former Friendſhip* muſt be diminiſht; as, if the *Marriage* be *happy*, it *generally*, perhaps *always*, is. If I an't miſtaken, the *pinch* is here, and the *Solution* accordingly, *That if the Friendſhip between the Perſons marry'd have but the aſcendant, and if that be continued with the higheſt degree of* Zeal, *the lower meaſure of* that *and* Friendſhip *may innocently remain where it was before planted.*

Q. *What is the* Reaſon *that when* Women with Child *long for* Fruits, *&c. the* Mark *of that which they long for, is often* imprinted *in ſome part of the Child's* Body?

A. By the Power of Imagination all agree, but how that which we may very near ſay is *not*, or has of it ſelf no *real Being*, ſhou'd produce ſuch ſtrange undeniable *effects*, is not ſo eaſily *ſolv'd*. I indeed very much doubt the *Truth* of ſome prodigious *Inſtances* which are brought on this *Head*, and ſtill muſt take leave to do ſo, 'till we have ſome more unqueſtionable *Authority* for't than Sir *K. D*'s, who being a *Traveller*, as well as the famous Sir *H. B.* has been thought by ſome to take as great a *Liberty* in *Phyſick*, as the other in *Hiſtory*. —— Nor, ſuppoſing ſome of thoſe *inſtances* true, does it ſeem poſſible to *account* for 'em without recourſe to *ſupernatural Cauſes*——For example——that which is told of the *Woman*, who being preſent at an *Execution* where the *Malefactor* was *beheaded*, immediately came home with the *Impreſſion* of it ſo ſtrong on her *Fancy*, that in a ſhort time after ſhe fell in *Travail*, and was deliver'd of a *Child without a Head*, that part being freſhly bleeding, and newly ſeparated from the *Body*——(which if true, the ſuffering *Women* to be preſent at the *Execution of our Traytors*, may have *worſe effects* than is eaſily *imagin'd*.) And as ſuch *inſtances* as theſe ſeem *impoſſible* to be *accounted* for, ſo the others, tho' of more undoubted Truth, are not very eaſily clear'd; What appears *probable*, and ſufficiently plauſible on this Head, as to the common *Marks* and *Signatures* which ſeveral Children

bear on their *Bodies* till they go out of the World, is to this purpose--The *Imaginations* of *pregnant Women*, their *Humours* being extreamly ſtirr'd and diſturb'd, muſt needs be very *ſtrong* and *lively*: That of ſome *Men* is ſo powerful, that it has produced *real Pains* in ſeveral *parts* of their *Bodies*: Nay, we are told of ſome whom *Fancy only* has *kill'd*. The *Fœtus* in the *Womb* is a ſort of a *Vegetable*, *join'd* to the *Mother* as a *Branch* to the *Root*, or rather as the Plants of the *Indian Figg-tree* to one another by a ſmall *String* or *Ligament*. All its *nouriſhment* it muſt therefore receive from *her*, together with which nouriſhment, and by the ſame way, the *ſpirits* find a paſſage, and the *blood* circulating through the *Fœtus*, may as 'tis chang'd by Degrees into *Fleſh*, *form* ſuch *Impreſſions* there, as it before receiv'd from the *Mother*: For to ſpeak Truth, the *Mother* ſeems to have as much *power* over the *Child's Body*, nay more, than ſhe has over her *own*. Now it muſt be by the *Animal Spirits that the Soul works on the Body*, commanding it as it pleaſes, to move a *Foot*, an *Arm*, or any other part —— and yet more power the Mothers Soul has on the tender *Fœtus* —— it impreſſes thereon all its Paſſions, its Joys and Pains; as Mothers Experience, and accordingly, any *Object* being ſtrongly fix'd on the Mothers *Fancy*, 'tis thence transferr'd to the Child's *Body*.

Q. Whether it was a real Serpent that was made uſe of for the tempting of our Firſt Parents?

A. The Naturaliſts tell us of Serpents, and other Creatures that have humane Faces, and we are not without Inſtances of this in *Madagaſcar*, where ſome of our Ships Trade: But whether it was ſuch a Serpent as this, is not material; but we are really perſwaded it was a true Serpent which ſome envious *Angel* did actuate. Our Reaſons are, 1. The Text expreſly mentions it to be a *Serpent*, and adds the Qualification of a Serpent, *viz. Subtilty*. 2. *Adam* knew very well the Nature of all Beaſts that he had given Names to; and amongſt the reſt, this Serpent. Therefore it would be a leſs ſurpriſe to him to ſee the Serpent act ſo cunning a part. 3. *Adam* could not be afraid of it, having not yet ſinn'd, *Sin being the Cauſe of Fear*. 4. 'Twas the Angel's cunning to act in that Creature, which would leaſt ſurpriſe our Parents, not in an humane ſhape; for *Adam* knew there was no more Men beſides himſelf; nor are we perhaps ſo ſure as 'tis generally thought, that the *Angels were actually fallen when* Adam *was tempted*. May we not rather think the Tempter was ſome envious Angel, who with the reſt of his Confederates, by giving God the Lie, and ſeducing *Adam*, fell, and were made Devils. And 'tis not unlikely this is pointed at, where the Devil is called a *Deceiver*, and a Lyar from the beginning.

Q. Whether it was a real Apple our Parents did eat in Paradice?

A. That our Parents did both *eat* and *tranſgreſs*, we are too ſure; and that it was an Apple, we doubt not, the Holy Ghoſt not wanting words to expreſs it, if it had been any thing elſe; and as for the Tree that bare it, being called the *Tree of Life*, rather than any other Name uſually amongſt

mongſt Naturaliſts (which had made ſome of the Primitive Fathers believe both *Tree* and *Apple* were *Allegorical*) we ſay it might be ſuch a Tree as we have, and yet be the *Tree of Life*, it being the Object of Life or Death, according as *Adam* kept or broke the Command about eating of it. *Gerop. Becanus* in his *Indoo-ſcythica*, thinks it an *Indian Figg*. *Paladanus* (upon *Linſchoten*) ſays that the *Indians* and *Arabians* have a Figg-tree bearing a kind of Fruit which they call an *Apple of Paradice*, or the Evil Fruit. *Malum* ſignifying both an Apple and Evil; and 'tis remarkable, that an Apple cut croſs has in it ten ſeveral *Cells*, which ſome will have to denote the *Ten Commands*, &c. *Boskheir* holds it to be an *Indian* Wheat.

Q. *Whether it be lawful for* Friends *ſolemnly to engage, if* one dyes firſt, *to* appear *to* the other, *and inform them of the* Condition *of the* Soul *in another World?*

A. The leaſt that can be ſaid of ſuch an Attempt, is, that 'twould be,

1. *Fruitleſs*, ſince *Truth* it ſelf tells us — *If they will not hear* Moſes *and the Prophets, neither will they believe though one roſe from the dead*: For if the *common Methods* of God's *Providence* will not convince an Atheiſt, neither is he to *expect* any *new way* of ſatisfaction; nor if he had his deſire, would it be without ſome *evaſion* or other, ſtill to continue his *Infidelity*.

2. 'Twou'd be *dangerous* — on more Accounts than one: If no *ſuch appearance*, which unleſs we were better acquainted with the *Oeconomy* of the *World of Spirits*, we have little reaſon to expect, this might incline a *weak Man* to doubt yet more of the *Truth* of thoſe things which we were clearly taught both by *natural* and *revealed* Religion. If *any Appearance*, how ſhould the *Perſon*, to whom 'twas made, *certainly know* whether 'tis really the *Spirit* of his *departed Friend*, or ſome *illuſive Dæmon*, which may either tell him a *Falſhood* inſtead of a *Truth*, or mingle *Truth* and *Falſhood* together, the more cunningly to deceive him: But beſides the *uncertainty* and the *danger* there would be in ſuch a Practice, which way ſoever it terminates, I think 'twould be alſo —

3. *Irreligious*; ſince it too plainly implies a *diſtruſt* of the *Truth of God*; nay, more, that thoſe who uſe it, would *believe humane Teſtimony*, and perhaps *Diabolical*, rather than *Divine* — No, ſay they, 'tis rather to *confirm* the *Truth* of ſuch *Teſtimony* as is *ſaid* to be *Divine*. — But is there any want of all reaſonable *Confirmation*? Hap't we ſtronger *Evidence* that the *Scriptures* were *written* by *inſpired* Men, or at leaſt that the matter therein contained is *true*, than that there was ſuch a *Man* as *Alexander* or *Cæſar*? Becauſe one of theſe has all the *Moral Demonſtrations* of Truth, the other has, namely *univerſal*, or unanſwerable, *humane Teſtimony* both of *Friends* and *Enemies*; and yet *more*, to wit, *Miracles*, which are the *Teſtimony of Heaven*. Now the *Scriptures* give us undeniable *Evidence* of the *Exiſtence* of *Souls* after *Death*, and therefore whatever *God* may think fit to *order* or *permit* in *extraordinary* Caſes, as revealing *Injuſtice*, *Murder*, &c. It appears both *fruitleſs*, *dangerous*, and *irreligious*, to expect any ſuch thing *ordinarily* to happen.

ſince the *Courſe of Nature* is not to be altered without the higheſt *Neceſſity* and *Reaſon*.

Q. *What became of the Waters after* Noah's *Flood?*

A. The Earth was inviron'd with Water, before it was made a Terraqueous Globe; And now the Waters are Globulous, and higher than the Earth, whereby (and with thoſe waters above the Firmament) the Earth might eaſily be overwhelmed. Now knowing whence the water came, we eaſily affirm, that it receded again to its old Stations; tho' no doubt but the Earth drank up ſome, and ſome were *rarified into Air*.

Q. *Whether* Fleas *have* Stings, *or whether they only* Suck *or* Bite, *when they draw* Blood *from the* Body?

A. Not to trouble you, *Madam*! with the Hebrew or Arabick Name of a *Flea*, or to tranſcribe *Bochart*'s learned *Diſſertations* on the *little Animal*, we ſhall for your ſatisfaction give ſuch a *Deſcription* thereof, as we have yet been able to *diſcover*.

It is, as we may partly diſcern by the *naked Eye*, of a *lovely deep Red colour*, moſt neatly *poliſh'd*, and *arm'd* with *Scales*, which can *reſiſt* any thing but *Fate*, and your *Ladiſhips* unmerciful *Fingers*; the *Neck* of it is exactly like the *Tail* of a *Lobſter*, and by the *Aſſiſtance* of thoſe *ſtrong Scales* 'tis covered with, *ſprings* backwards and forwards much in the ſame manner, and with equal Violence; it has *two Eyes* on either ſide of its *Head*, ſo pretty, that I'd preferr 'em to *any*, Madam, but *yours*, and which it makes uſe of to avoid its *Fate*, and fly its Enemies, with as much nimbleneſs and ſucceſs as your *Sex* manage thoſe fatal Weapons (lovely Baſilisks as you are) for the Ruine of your *Adorers*. Nature has provided it ſix ſubſtantial *Legs* of a great ſtrength, and incomparable *agility*, jointed like a *Cane*, cover'd with large *Hairs*, and *armed* each of 'em with two *Claws*, which appear of a horny ſubſtance, more ſharp than *Lancets*, or the fineſt *Needle* you have in all your *Needle Book*——'Twas a long while before we cou'd diſcover its *Mouth*, which we confeſs we han't yet ſo *exactly* done as we wou'd, the *little baſhful Creature* always holding up its *two fore feet before it*, which it uſes inſtead of a *Fan* or *Mask*, when't has no mind to be *known*—— And here we were forced to be *guilty* of an *Act* both *uncivil* and *cruel*, without which we cou'd never have given you a *Reſolution* to your *Queſtion*—— We were obliged to *unmask* this *modeſt one*, and cut off the *two Legs* on't to come to the *Face*, which being perform'd (tho' it makes our *tender Hearts*, as well as yours, almoſt *bleed* to think on't) we immediately diſcovered what your Ladyſhip deſired, and found Nature had given it a ſtrong *Proboſcis* or *Trunk*, as a *Gnat* or *Muſchetto*, tho' much *thicker* and *ſhorter*, with which we may very well ſuppoſe it *penetrates* your *fair Hand*, feaſts its ſelf on the *Nectar* of your *Blood*, and then like a *little faithleſs Fugitive of a Lover*, *skips* away almoſt *inviſible*, no body knows whither.

Q. *We have heard of ſome who to all appearance have been dead for two or three days, and have recovered. Now this* Myſtery *in Nature is worth your* explaining; *and I beg the* Solution *of it, as well for*

my

my own ſatisfaction, *as of ſeveral other Gentlemen that put me on*?

A. As the *Appetite* for a conſiderable time may be ſuſpended from it's *Office* by an exceſſive *Grief* or *Trouble*, and yet be not altogether loſt: So may the Soul for a time ſeem to be departed out of the *Body*, and yet not really be ſo; the firſt from the ſame Reaſon that Bears, Snails, Dormice, *&c.* live ſeveral Months without Food, occaſioned thus: The leſs *Spirits* and *Heat* there is, the leſs is the *digeſtion*, and conſequently a leſs *appetite*, not that they are altogether without *Appetite*, but that the *Fat* and *viſcous Flegm* wherewith they are provided, are ſufficient *Nouriſhment*, and as much as their *ſmall heat* requires for all that time: But that the Soul, and the whole frame of *Nature* ſhould imitate a ſeparation, when there really is not one, is more ſtrange; yet poſſibly it may proceed from a *Natural Reaſon* (if a *natural one* can be aſſign'd,) Sickneſs by degrees does ſometimes cauſe that *Effect* upon the *Animal Spirits*, as a *ſudden Joy* or *Grief*: But as all *violent actions are ſhort*, ſo the *Effects* of a *ſudden Joy* or *Grief* either kill or return again preſently; but the *Effects* of a *lingring Sickneſs* as they fix *ſlowly*, ſo they remove *difficultly*——In this they both agree, the *Heart* being *oppreſs'd*, the *Spirits* fly thither with the Blood for its *ſuccour*, and there remain till they are either *extinct* or *diſpers'd* by a new *Circulation*, commencing as ſoon as the *Heat* can ſpare their *retreat*, which is ſooner or later, according to the Cauſe that brought 'em thither: The Soul all the while having but little room to act in, I mean the Animal Spirits, and the Animal Spirits as little, I mean the retreated Blood.

Q. *Whether Beauty be* real *or* imaginary?

A We dare *almoſt* venture to affirm 'tis *both*. *Cuſtom* and *Opinion*, it muſt of neceſſity be own'd, go a great way towards making a *Deformity* or a *Beauty*, and how ſhall we certainly know whether's in the *right*?——He that abuſes the *Negro* for his *flat Noſe* and *thick Lips*; or the *Negro* who abuſes him for his *thin Lips* and *high Noſe*? Nay, we need not go ſo far as *Guinea*, for in the *Families* of the *firſt Prince of Europe*, to be born without *ſuch a Lip*, as we generally think none of the *beſt*, wou'd be eſteem'd a great *Deformity*, not to ſay *worſe*:—— And indeed every where *Fancy* has a large *ſtroke* in theſe matters. *Lucretius* his witty Obſervation, *Parvulo puncilio*, χαρίτων μία, &c. holding almoſt all the World over——Nor has *Complexion* any better *Fate* than *Proportion*, one who is born *White* among the *Blacks*, being as great a *Monſter* as a *Black* among thoſe that are *White*; and the *Abyſſines* wou'd perſuade us that *Adam* and *Eve* were *Blacks*; and that the *Queen of Sheba* was of that Colour, they make almoſt an *Article* of their *Creed*. However, as *Exceptions* don't ſpoil a *Rule*, and as 'tis no Argument there's no ſuch thing as the *Law of Nature*, becauſe ſome *Nations* have no regard to't, ſo in this Caſe, there muſt be a *beſt* ſomewhere: *White is lovely*, and *Black horrid*; one reſembling the *light*, the other *darkneſs*. In theſe things therefore we place *Beauty*——namely——Features, Proportion, Complexion, Meine

and Air. There is such a thing as a *good Feature*, taken by it self, some things being *shaped* more *neat*, *cleaverly* and *handsome* than others, as we may grosly see in a *Horse*, compared with an *Elephant*, a *Gray-hound* with a *Swine* or *Cur*. And this is something in *Nature*, independent from the Judgment or Fancy of any Man; for these *Relations* wou'd in themselves be, though there were no Man in the World to make the *Comparison*; Nay, an *Elephant* wou'd be a clumsie *shapeless* thing tho' there shou'd be no *Horse* to be compared with it; as a *Horse* would be neat and cleanly limb'd, tho' there were no such thing in being as an *Ass*, or an *Elephant*: Now this *Feature*, as it is a real *Beauty*, so 'tis distinct even from *Proportion*, tho' very near a kin to it: For example——We see commonly enough Persons who have *some good Features*——a *Nose*, *Mouth*, *Chin*, &c. whereas the rest may either be Deform'd or Unproportionable, not bearing that due regard of *situation* or *magnitude* one to another, which at first sight appears pleasing and natural. And indeed what that is, as in other Cases yet to come, the *Eye* seems to be the *sole Judge*, nor is't easie to describe and fix it, tho' we believe it possible to be done; and if any way, by the *Proportions of Musick*, that proportion infallibly pleasing the *Eye* in *visible Objects*, which does the Ear in *Audible*. For the two last parts of Beauty, a *good Meine* and *good Air*——with the *French*, from whence we had the Terms——*Belle Air*, and *Bonne Miene*; they may more easily be distinguish'd than describ'd, tho' both generally confounded. A *good Meine* relates to all the Body, a *fine Air* to the Face only. A *good Meine* is but of *one sort*, and more easily described than an Air: It signifies——the handsome *appearance* some People make when you take 'em altogether; 'tis as we may call it, the good *Air* of the *Body*, as a good Air (taken in a strict sense) the *good Meine* of the *Face*. And this, tho' there may be something of it in *Nature*, yet we chiefly think owing to Education and Converse: Whereas a *good Air* is various, perfectly Natural, and impossible to be given by all the Art in the World——For a Man may skrew his Face into a form of Terror, and thinks he looks Majestical, when he has a little sneaking Phiz; so sweet, when he's really sowr and ill natur'd——but 'twill still be unnatural, and he'll look as ill disguised as the Asin the Lyon's Skin, when his long Ears stuck out and betray'd him. And hence we may remark that chief difference in what we call a *good Air*, sometimes we see a Face with Lines of *Majesty* in't, that like *Cæsar*'s, or *Gustavus Adolphus*, dazles all that behold it, and is so *sharp* and piercing, that 'tis almost *insupportable*: At other times we meet with such an *incomparable sweetness* (mostly residing in the Mouth and Eyes, tho' the whole *turn* of the *Face* contributes something to't) that it charms all that see it; and those who have it, we rather call *pretty*, than *Beautiful*; since 'tis *often found* where there's hardly *one good feature*. Now 'tis a *rare Happiness* indeed to see a Face at once both Sweet and Majestical, tho' when discover'd, they Conquer the World—— What then must they

they do when the Owners of 'em have the advantages of a good *Meine*, good *Features*, juſt *Proportion*, and a fine *Complexion*? If we are ask'd what Proportion theſe ſeveral Excellencies bear one towards another, we ſhould thus give our Judgment—*Complexion* the leaſt, for that ſooneſt *fades*. *Fools* often have it, 'tis as often *not Natural*, and we are *not agreed* which is *beſt*. We rank *good Features* in the *next place*, with which may be reckon'd *Proportion*, ſince in general, *one* can't be without the other. Better than both, appears a *good Meine*, as it laſts longer, and recommends more, eſpecially in a *Man*, where the *Face* is no great matter: Beſt of all, a *good Air*; becauſe when good Meiu and Complexion fails, when there is ſometimes little that we can like, either in Feature or Proportion, this always laſts; and nothing but *Death*, we had almoſt ſaid, hardly that it ſelf, can alter or deſtroy it.

Q. *Whether it be lawful to look with Pleaſure on another Woman than ones Wife, when Married, or others beſides her we intend to make ſo before?*

A. 'Tis dangerous, the Eye being the *Burning Glaſs of Love*; and looking, liking, deſiring, attempting, and criminally obtaining, oftentimes, or always follow one another. But were it poſſible to ſtop at *liking*, which is the laſt ſtep that can be made ſhort of a precipice, we can't affirm that in its own Nature unlawful. For whatever is fair and proportionable, muſt of neceſſity ſtrike the Eye with more pleaſure than what's deformed and horrid.

Q. *Why are Children oftner like the Father than the Mother?*

A. The *Similitude* is perhaps very often owing to the *Good Women* who are preſent at the *Goſſiping*; but ſuppoſing for once the *Truth* of *matter of Fact*, it may eaſily enough be accounted for, becauſe 'tis the *Imagination* of the *Mother*, not the *Father*, which forms the *Child*: And ſhe having the *Idea* of the Father's Face, not her *own* in her Mind, that of the *Child* may be form'd accordingly like *him*, not *her*.

Q. *Whether* Babel's *Builders had attained their deſired Ends, if their* Languages *had not been* Confounded; *ſeeing it is written*, Now, nothing will be reſtrained from them which they have imagined to do?

A. 'Tis impoſſible a *Tower* ſhould be built up to *Heaven*, if by Heaven is meant the *Cælum Stellatum*, or *Firmament*, becauſe the *Air* would be too much *rarified*, and *thin* for *Reſpiration*, and conſequently to live in. But upon a ſuppoſition, that the *Air* would be as proper and natural to breathe in, ſome Thouſand *Miles high*, as upon *Teneriff*, whoſe Perpendicular is ſeven Miles in heighth; yet the Builders muſt Die, and then the Work muſt ſtand ſtill, it coming in time to be above an *Ages Travel*; and therefore whoever went on purpoſe to carry on the Work, would die by the way, or be too old for the Work when he came there. The meaning of thoſe words, *Now nothing will be reſtrained from them which they have imagined to do*, ſeems to import thus much, That *the Wickedneſs of that Age* was arrived to that degree, that the *Law of Nature* was too much effaced to give any check to the *Exorbitancy of their Imagination*; but

but that they would push on without any Controul, whatever the *Devil, or their own Devices could suggest.* Not that they had power to *accomplish*, but a *precipitate readiness* to *undertake* any thing that was not vertuous.

Q. *Why are* Springs *found at the top of the* highest Mountains?

A. That the *World is round*, tho *something irregular*, by reason of *Mountains*, *Plains* and *Vallies*, is granted on all hands; as also, that the *Earth* and *Water* makes this *Rotundity*, or round Globe, whose *Center* is just in the middle of it self. But now according to that Maxim, *Hydraulick Water cannot ascend higher than the place of its Original*; so that we must find some other *Original* than the *Sea.* Virtuoso's grant, That in a *Transmutation* of Elements, *Ten Measures of Air* will produce one of Water. Now all *Vacuities* in the Earth, are supplied by *Air*; and *Mountains* have more than *Plains*, being not so much compress on every side; wherefore this *Air stagnates* for want of Motion, and by the Coldness of the Earth, condenses into Water, and supplies or gives Life to the Springs in those *Mountanous* Places, and that without any *Subterraneous Passages* thither.

Q. *Whether Nature produces such a* Quadrupede *as an* Unicorn?

A. Yes, of several *Species*; *Philostratus* in the Life of *Apollonius*, speaks of an *Ass* in the *Fens* of *Colchis*, having *one single Horn* in his *Forehead.* *Pliny* says, 'tis like an *Horse*, and to be found in the *Desarts* of *Æthiopia.* *Garsus ab Horto*, says, 'Tis an *amphibious Animal*, bred on Land near the *Cape of Good Hope.* *Marchus Sherer*, that there are whole *Herds* in the *Arabian Desarts.* *Paulus Venetus*, that there are of 'em in the Kingdom of *Bosman*, almost as big as *Elephants*; with several others too tedious to repeat: But by the Character of their *Shapes*, I can read of none like what is painted in our *Churches*; those mentioned by *Pliny* in *Æthiopia*, are the nearest to it, only a shorter *Neck* and *Mane.*

Q. *Whether the Departed have any* Knowledge of, *or ever concern themselves with the* Affairs *of their* Friends *in this* Life?

A. The *Platonists* have made many *bold Assertions*, both concerning the *State* of the *Soul* before it came into the Body, as also after; but their *Reasons* are as strange as their *Assertions.* What *Privileges* some Souls may enjoy in their *separate State* above others, is yet a *Riddle*; but there are some Instances of this nature unaccountable. To mention one; *Cæsar Baronius* in his Annals, mentions an entire *Friendship*, betwixt one *Michael Mercatus*, and *Marsilius Ficinus*, and this *Friendship* was the stronger betwixt them, by reason of a *mutual Agreement* in their Studies, and an *Addictedness* to the *Doctrines* of *Plato.* It fell out, that these two discoursing together (as they used) of the *State of Man after Death*, according to *Plato*'s Opinions, (there is extant a Learned Epistle of *Marsilius*, to *Michael Mercatus* upon the same subject) but when their *Disputation* and *Discourse* was drawn out something long, they shut up with this *firm Agreement*, That which soever of them two should first depart out of this Life, (if it might be) should ascertain the *Survivor* of the *State* of the *other Life*, and whether the Soul

Soul be *Immortal* or not: this Agreement being made and mutually ſworn unto, they departed. In a ſhort time, it fell out, that while *Michael Mercatus*, was one Morning early at his Study, upon the ſudden he heard the noiſe of a *Horſe* upon the *Gallop*, and then ſtopping at his Door, withal he heard the Voice of *Marſilius his Friend*, crying to him, *Oh Michael, Oh Michael, thoſe things are true, they are true*; *Michael* wondring to hear his Friend's Voice, roſe up, and opening the *Caſement*, he ſaw the *backſide* of him whom he had heard, in *White*, and *Galloping* away upon a *White Horſe*; he called after him, *Marſilius! Marſilius!* and followed him with his Eye, but he ſoon vaniſh'd out of ſight. He amazed at this extraordinary accident, very ſolicitouſly enquired if any thing had happened to *Marſilius*, who then lived at *Florence*, where he had breath'd his laſt; and he found upon ſtrict enquiry, that he died at that very time wherein he was thus heard and ſeen by him. This, with ſome other credible Inſtances, which have *occurr'd*, argue, That either ſome departed Souls, have *particular Commiſſions*, in this Caſe, or that all of them have a *Cognizance of our Affairs*, agreeable to the Parable of *Dives* and *Lazarus*, and that of the Angels in Heaven, rejoycing at the Converſion of a Sinner. And it muſt be a truth, if *Departed Souls* and *Angels* come under the ſame *predicament* as to their *Eſſence*; and I don't yet know in what they differ.

Q. *Which is the beſt* Sect *of Philoſophers?*

A. Our allotted Limits won't ſuffer us to be particular in Recitals, and Compariſon of one with another, whoſe very Names would more than fill up our little room: We are of *Joſephus* his Opinion, that the *ancienteſt* and beſt *Philoſophy*, and from which the Great *Plato* and *Pythagoras* borrowed theirs, was that of the *Hebrews*, called *Cabbala*, which they divided into *Names* (or *Schemot*) and *things* (*Sephiroth.*) *Joſephus* argues thus, All other *Philoſophers* have had their *Sects*, but this always remain'd the *ſame*, and would loſe its Name, if it were not *tranſmitted* from Father to Son in its *Integrity*. Yet in commending the Jewiſh *Cabbala* in general terms, we deſpiſe not what is good in the reſt. The Moral of the *Induſtrious Bee* is applicable in this Caſe, *viz.* Cull what we find beſt; That of the *Stoicks* is a *Majeſtical Philoſophy*; that of *Ariſtotle*, *Honourable*; that of the *Scepticks*, *Eaſie*; and that of the *Academicks*, *Safe*.

Q. *Whether* Origen *was to be cenſur'd or praiſed for his voluntary Caſtration.*

A. The Learned make Three ſorts of Eunuchs, the Natural, the Factitious, and the Voluntary; agreeable to our Saviour's Diviſion in the Goſpel, *viz.* that *ſome are born ſo, ſome made ſo by Men, and others make themſelves ſo for the Kingdom of Heaven*; of this laſt ſort was *Origen*, who as the Fathers ſay, Being troubled with St. *Paul's* Thorn in the Fleſh, and conſidering the caſe of *Candace* the *Æthiopian* Eunuch, the firſt *Gentile* called to the light of the Goſpel, and for other reaſons, dealt ſo ſeverely with himſelf. He did very ill, if we conſider the Phyſical end of Nature, the Sixth Command, and the lawful Remedies that God had preſcribed for

for *Incontinency*; but if we conſider his great Courage and Zeal, an irreconcilable hatred of Vice, though in himſelf; and what is yet more, underſtanding that Paſſage literally, of making himſelf an Eunuch for the Kingdom of Heavens ſake, (as ſome have that of plucking out the Eye, *&c.*) and not myſtically, as a voluntary renouncing that Pleaſure, which, whatever is ſenſible, is ſo much inclin'd to: Theſe things conſidered, we muſt with S. *Jerome*, rather admire than blame the Action.

Q. *How can we ſuppoſe ſo many* Beaſts *lived in the* Ark; *and upon* what *they lived, and to* what Place *went their* Dung, *and why did they not Devour one another?*

A. Apelles, the *Marſionift*, believed the *Ark* by *Moſes's Dimenſions*, could not hold Four *Elephants*; and on the contrary, *Celſus* believed that the Ark was a Veſſel ſo large, that it could not be made in any time, by *Noah and his Family*. The Ark, according to Scripture, contained 45000 *Square Cubits*, divided in Three Stories or Floors in *Height*; the height of which Rooms would admit Perches for *Fowls*, being 10 Cubits high. *Geſner*, *Pliny*, and other Naturaliſts, will have but Forty kinds of Creatures, (Fiſhes excepted) that were originally Created, and all the reſt to be *Mongrel Creatures*, got betwixt two of different *Species*; although, if we allow 12 Square *Cubits* to every *Pair* of *Beaſts*, the *Ark* would contain 1250 *pair*, upon one *Floor*. As for their *Food*, no doubt but he that took care for ſaving their *Lives*, ordered *Proviſions* for their *Suſtenance* during the *Flood*, as alſo *Conveniences* in the Ark, for exonerating their Dung. *Fuller* in his *Holy State*, reports upon the overflowing of *Severn*, *Dogs*, *Foxes*, *Hares*, *Cats*, *Rats*, *Mice*, &c. ſwam for their Lives, and agreed together while their Danger laſted, and when that was over, they return'd to their Nature again. In *New England* they take up *Wild Colts* out of the Woods, and ſhip them for a few Leagues to tame them; ſo that if there were ſuch things as Grates, *&c.* that the *ſavage Creatures* in *Noah's Ark* could ſee the Waters, there would be no need of a *Miracle* to keep them from *Devouring* one another.

Q. *Why is* Sound, *being no ſubſtance, but only a patible Quality, conveyed by the Wind?*

A. A *Sound* may be heard under Water, but much more dull and weak than in the *Air*; now Water muſt be the *Vehicle* of *Conveyance* here, and not *Wind*, for there is not *Wind* in *Water*, but what is *impriſon'd* in round *Bubbles*, and is by ſome other intervening Body denied its Mounting up. But if Water, which is a *heavy thick Body*, can *Convey* a *Sound*, and *Air* can do the ſame in a more brisk and lively manner; no doubt but the Element of Fire cannot want that Quality in a manner yet far more active than either of them: But the manner of *Conveyance* is the Queſtion. Thus then, a *Sound* is produced by a *Colliſion*, or ſtriking together of two *Bodies*, which *ſtroke* at the ſame time makes a *Compreſſion* and *Agitation* of the *Air*; now the *Air* being the Receptacle and Vehicle of a *Sound*, unleſs the *Air* moves, the *Sound* cannot; but the *Air*, being *compreſt* (as before) by the violence of

Chance,

Chance, Fancy, Superſtition and the Stroke, it takes the Sound along with it, which is not equally audible *Circularly*, but as the *Air* is driven one way more than another, the *Sound* is alſo heard farther one way than another.

Q. *Whether* Number *is* Infinite?

A. Diſcrete Quantity is *Infinite*, much in the ſame manner that *Continued* is, namely in *power*, admitting innumerable *Additions*, as that does *Diviſions*. Thus as nothing that has *Quantity*, properly ſo called, but alſo muſt have *Parts*; and thoſe *extended* or not *confounded* with each other, which may be ſtill in their own *Nature*, though not by *us*, unleſs *mentally*, though never ſo *ſmall*, yet further *divided*: So *Number* may riſe *progreſſively*, without any *Bounds* to be fixed to its Increaſe, which we *reach* after as much in vain, as at the knowledge of *Infinites*; whereof 'tis as impoſſible we ſhould have any *adequate* or proper *Notion*, becauſe we our ſelves are *Finite*; as that a *Leſſer Circle* ſhould contain a *Greater*.

Q. *What's to be thought of a* Wife *who forſakes her* Husband *for his* Poverty?

A. Hardly any thing bad enough, if that *Poverty* be not *brought* upon him, and ſtill *continued*, by his own *Careleſneſs* or *Wickedneſs*.

Q. *Whether it's true, that no Thing's in the* Intellect, *but what was firſt in the* Senſes?

A. We think not, becauſe the *Intellect* muſt have ſome *notions* in it, to judge the Truth of what it *receives* from the *Senſes*, prior to any ſuch *Reception*; nay, does oftentimes check and contradict, or examine what it receives from them, *comparing*, affirming, and denying. This, ſome will tell us, is nothing but *tying Words together*; Which, if you'll believe them, is as *material* as *ſtringing* ſo many *Beads* one upon another. But certainly theſe *Words* ſignifie *Things*, and ſome of thoſe *Things* are not material; beſides, ſuppoſing the things ſhould be ſo, yet how the *Act* it ſelf of comparing, conſidering, reviſing them in ſuch and ſuch an *order* ſhould be ſo, we can by no means imagine.

Q. *Why* Rats, Toads, Ravens, Screech-Owls, *&c. are* Ominous; *And how come they to foreknow fatal Events?*

A. If the *Queriſt* had ſaid *unlucky* inſtead of *ominous*, he might eaſily have met with ſatisfaction. A *Rat* is ſo, becauſe he deſtroys many a *good Cheſhire Cheeſe*, and makes dreadful *Ravages* in a flouriſhing Flitch of *Bacon*. A *Toad* is *unlucky*, becauſe it *Poiſons*. As for *Ravens* and *Screech-Owls*, they are juſt as unlucky as *Cats*, when about their *Courtſhip*, becauſe they make an *ugly Noiſe* which diſturbs their *Neighbourhood*. The Inſtinct of *Rats* leaving an old *Ship*, is becauſe they cannot be *dry in it*; and an *old Houſe*, becauſe perhaps they want *Victuals*. A *Raven* is much ſuch a *Prophet* as our *Conjurers*, or *Almanack-makers*, *foretelling* things *after* they are *come to paſs*: They follow great *Armies*, as *Vultures*, not as *foreboding Battle*, but for the *Dead Men*, *Dogs*, *Horſes*, *&c.* which (eſpecially in a *March*) muſt daily be left behind them. For the fooliſh Obſervations made on their *Croaking* before Death, *&c.* though we'll not poſitively aſſert there is *never any thing* in that, or *Stories* of the like *nature*; yet this we ſafely may, That the moſt of it is *pure* Humour, and has no ground in

the

the World beſides fooliſh *Tradition*, or a fickly *Imagination*.

Q. *How is a* natural Defect *in the* Parents, *communicated to the* Child; *by the Particles of the* Semen *or otherwiſe*?

A. Fancy may have a great ſhare here, as well as in the former *Caſes*, and the *Defect* of the *Father* be ſo ſtrongly fixed on the *Mother*'s Mind, as to impreſs it on the *Child*. *Natural defect* ſeems an unphiloſophical Term, for all *Defects* are *monſtrous*, and as ſuch, *unnatural*. *Accidental Defects* indeed there may be, and we find daily are, but if this proceeds from the Male Parent, by the *Particles* of the *Semen*, ſuch *Defects* are only in Quality, not Quantity; as *Conſumptions* and other Diſeaſes, may be eaſily propagated, becauſe the *Semen* being elaborated from the *Blood*, and both corrupted, that corruption muſt be conveyed to whatever is thence compoſed. But this is nothing as to Quantity; nor does a *Lame* Man beget a *Lame*, or a *Blind* a *Blind*, unleſs accidentally; *Stuttering* Parents, have it's true, had Children troubled with the ſame *Defect*, but this we look upon rather to proceed from *Imitation*, than any other cauſe.

Q. *Whether a Man may* defend *himſelf againſt whoever attempts to* Kill *him*?

A. Yes, if 'tis a *private Perſon*, who makes ſuch an *Attempt*; for I have certainly as *good a Right* (and much better) to *defend my Life*, as another has to *aſſault* it. Nay, if a *Prince* or a *Father*, we think the ſame *Argument* holds, as to meer *Self-Defence*, though the thing has much more of difficulty, ſuppoſing it were impoſſible to Defend a Man's ſelf, without Offending, perhaps Killing, the *Unjuſt-Aſſailant*; though even in that caſe, if the Publick Good, and the Safety and Happineſs of Millions depended on his Life, a Man might deſerve to be rank'd among thoſe Heroes, who devoted themſelves for their Country, could he ariſe to that heighth of Gallantry, rather to *loſe his own Life*, than *injure the others*.

Q. *What Diſtraction is, and whether it can be ever Pleaſant*?

A. Diſtraction or *Madneſs* is the heighth of *Melancholy*: It may be accidentally *pleaſant*, even to thoſe who feel it, who are ſometimes taken with *Paſſions of Laughter* as well as Grief.

Q. *With heavy Griefs, and weighty Cares oppreſt,*
In vain I ſeek relief, or ſtrive for reſt;
My flutt'ring Soul within its dark abode,
Would fain be freed from Life's vexatious load:
What mighty peace and quiet Death would bring,
Is the glad Requiem it does gladly ſing.
And would Heaven bleſs me with this kind retreat,
Secure of Eaſe, I'd fear no worſer ſtate.
Thrice happy time, and welcome would it be
When having juſt the ſpace to ſay, I'm free,
My Soul ſhall take its flight, and wing away.
As when the brave Athenians *longing ſate*
To know th' Event of Battle, and their Fate;

That

That gallant Man who ſcarce had Breath to tell
The joyful News, his Soul out-flew his Zeal,
The Day is ours, *he cry'd, and down he fell.*
My Youth betray'd to Love, the Wound increas'd,
And Sylvia *got poſſeſſion of my Breaſt:*
Too ſoon my tender Heart, alas! took Fire,
Too well, the cunning Maid could raiſe deſire,
Too well, ſhe knew the worth of her Device,
How weak the Veſſel, and how rich the Prize.
But my ill Fate conſpiring, made it worſe,
And now my Fortune is entail'd— *A* CURSE.
A Curſe on that damn'd Curſe, I mean a Wife,
Whoſe deareſt Proofs of Love are Noiſe and Strife;
The conſtant Plague of Man, and Clog of Life.
And yet I grant you, of the Sex there are,
The Good, Good Natur'd, Witty, Kind and Fair,
But theſe are very good, but very rare.
Would Providence had but beſtow'd on me
A Mate endow'd with one good Quality,
The pleaſing Comfort of whoſe little Good,
Might calm the Rage of angry Fleſh and Blood;
For who can always bear ——— ———
But ah! My Wiſhes are but vainly ſpent,
And I at leaſt muſt hug my Diſcontent;
Perplext, and almoſt quite bereav'd of Senſe,
I know not what to do, in my Defence:
I have been told by ſome wiſe Men of late,
That— *There's another way to baffle Fate,*
—Who will be happy, muſt be deſperate.
Say then, Learn'd Sons of Athens, *you that know*
The Weakneſs of thoſe Minds o'er tax'd with Woe,
What would you adviſe a Wretched Man to do?

A. O why has *Nature*, or malitious Fate,
Still made the *Good* and *Brave* unfortunate?
Fortune muſt needs *Unjuſt* and *Cruel* be,
When it delights to *torture* Men like thee:
Without thy *Verſe* who cou'd thy *Woes* endure?
Thy charming *Numbers Wound* at once and *Cure.*
There Fate is kind— Thy *Verſe*, which all things *can*,
Calms Storms, cures Woes, appeaſes God and Man.
Whatever's *Foe* to *Life* from *Numbers* flies,
By theſe the envious *Serpent burſts* and dies.
All noxious *Worms* but *one*—that ſtill revives,
Sucks thy beſt *Blood*, and on thy *Marrow* lives.
Since all thy *Charms* that *Viper* can't o'ercome,
(Who may be *Deaf*, but ſure ſhe is not *Dumb*)
We'll a few gentle *Curſes* lend, and you
(If e'er we've need) as much for us ſhall do.
Firſt, may ſhe *Love*— If room for more there were,
We'd ſtill Curſe on— Yes, may ſhe too *deſpair:*

Grow

Grow Old, Affected, Ugly, yet more proud
Have a worſe *Breath* and *Tongue* —— her Voice ſo loud
'Till it eſteem'd a *common Nuſance* be,
Thy *Neighbours* all ſtruck *Deaf*, as well as Thee.
Then juſtly, high exalted in the *Air*,
Fill once a *Week* the *Penitential Chair*.
Stay —— have we more —— our *Satyr* yet is warm,
Yet take ſome *Droppings* of our *Anger's* Storm;
Sore *Legs* and *Eyes*, ten *Iſſues* may ſhe have;
And ſoon, ſoon let it be, thy *Life* to ſave,
And all the Neighbourhoods, rot into her Grave.
Leſt the *Fair Sex* think this too heavy *Curſe*,
We add, May all ill *Husbands* meet with worſe.
Whilſt *whiter Hours* and *Moments* harneſs'd be,
For thoſe, Dear Bard! that *lov'd* like *us* and *thee*.
That *One Good Wife* (for all Men have (or ſhou'd
Think ſo like us) the *only one that's good*)
Be thy bleſs'd Lot —— now with more *Caution* feel!
'Ware *Snakes!* and if thou can'ſt, have at the *Eel!*
Leſt you for blind *Directions* us ſhou'd blame,
Her *Marks* We'll tell you ſtrait, but can't her *Name*.
—— No *Beauty* ſhe, remember *Osborn's Flies!*)
She's not a *Fool*, nor thinks her ſelf *too wiſe*:
No *wit* —— that, above all, *good Heaven forefend!*
Nor *Bleſs* with ſuch a *Curſe* our *rhyming Friend*;
Equal in *Fortune*, and in *Humour* ſhe,
Equal, if you your ſelf *good humour'd* be:
Your *Will* and *Judgment* may ſhe ſtill prefer,
Still may ſhe love *you* more than you love *her*.
Shou'd our *unſeaſonable Mirth* diſpleaſe,
And you complain we give you *Dreams* for *Eaſe*;
That all our *Curſes* give no *Remedy*,
And your good Spouſe ſtill *rampant* is and *high*,
But neither *dead*, nor e'er intends to *die*,
Still there's one *Cure* —— and without *Mercury*.
The *War*, dear Friend, refuſes none diſtreſs'd;
There carry the *Impoſtume* in thy *Breaſt*;
There thy blind Sorrow may direct thee right,
There may'ſt thou out of meer Deſpair and Spite,
Like any *Iniskilling Husband* fight:
Stay 'till the *War* is o'er —— if ſhe ſurvive
There's but ſmall Hope; ſhe'll e'en for *ever live*:
You have your *Chance*, your greateſt Foe you flie,
And either bravely Live, or bravely Die;
And if the laſt, with *Laurels* round your Head,
You'll ſtrike the *Stars*, and mingle with the mighty Dead.
There you'll at leaſt, tho here you cannot, reſt;
There are no *Wives*, you know, among the *Bleſs'd*.

Gentlemen,

Gentlemen, Pray tell me,

Q. *Where goes the Wind when Tempeſts ceaſe to roar,*
Sinks it in Waves, or dyes it on the ſhoar?

A. Man knows not whence it comes, or where it goes;
If he that ſends it knows, he only knows.

Q. *What is the reaſon that when Two* Viols *are tuned in* Uniſon, *one of them being touch'd, the other will anſwer, though at a diſtance?*

A. This is a Noble and Great proof of the ſweet *Compoſure* and *Harmonious Order of the Creation*; and 'tis but a more pure ſort of *Sympathiſing* that is found in all the Creatures, when thoſe of the ſame *Species flock together.*

Indeed, the reaſon of this *Muſical Sympathy* is ſomething puzzling, and more admired than underſtood by ſome of our great Muſick-*Maſters.* But 'tis thus effected: 'Tis *Air* that is the proper *Vehicle* and *Conveyance* of *Sounds*; and accordingly as the *Air* is driven with *greater* or *leſſer* Violence, it affects all *Objects* that it meets with. A *Cittern* perhaps is by its make, as much accommodated for the reception of *Sounds*, as any other *Inſtrument*, therefore we'll conſider the *Effects* of a *repercuſſive Air* upon that: An *Ordinary Noiſe* will beat the *Air* every way, and that which meets with theſe Strings, will move 'em all into a *diſtinguiſhable Audibility, proportionable to the ſhrilneſs or ſmallneſs of the Voice*; this is univerſally granted by ſuch as have made the Experiment. Now ſince this *Voice* in what *Key* or *Note* ſoever it's delivered, does effect the *ſounding* of ſo many *Notes* at once, and that theſe *Notes* are proportionable to a *greater* or *leſſer Agitation* of the *Air*; then the *efficient* Cauſe, is the *Motion* of the *Air*, and not the *Uniſon*, as is generally thought; Though we cannot deny the *Sympathy* to be more effective, than in *different Keys*: As is evident by a piece of *Paper* which will violently *tremble* upon a *String* that is an *Uniſon*, when it lies almoſt ſtill upon other *Keys*; and all by the ſame *Agitation of* Air.

Q. *Whether did* Lucretia, Codrus, Cato, *&c. do well or ill in the Act of* Suicide? *Or whether* Suicide *in any caſe is lawful?*

A. Nature has implanted a *General Inſtinct* of ſelf-preſervation in every *individual Creature*, and we find not an Inſtance in one, that has voluntarily choſe a Non-exiſtence, though under the greateſt Miſery and Torture, beſides Man. Man, that acknowledges a Creator, cannot at the ſame time deny a *Tenure* of his Life, which to diſpoſe of before the *Donor* demands it, is contradictory to his *Dependance. Lucretia* unhappily evinced her wrong'd Chaſtity by Murdering her ſelf; for if ſhe was not conſenting to *Tarquin*'s Crime, why did ſhe pollute her Hands with the *Blood of an Innocent?* I mean her ſelf: 'Tis unreaſonable for me to ſuffer for a fault another would have Committed. *Puniſhments* and *Offences* juſtly terminate in the ſame Perſon. *Cato* was either a good or ill Man; if a good Man, he wrong'd his *Country*, by depriving it of what Service he might have done it; if an ill Man, he impeach'd the preroga-

tive of Juſtice, in making himſelf his own *Witneſs*, *Judge* and *Executioner*. *A Brave Soldier* won't quit his Poſt without his *Commander's* Leave; *Fortitude abides Miſeries, but Cowardiſe ſneaks to Death to ſhun them.* I remember ſomething of *Seneca* to this effect, *viz. A Wiſe Man fortifies himſelf by Reaſon, and a Fool by Deſpair.*

Q. *Whether there ever was ſuch a thing as* Change *of* Sexes?

A. We are not without ſeveral Affirmative Inſtances; I will only recite Two, which are *Authentick*. *Paræus, lib.* 4. *ch.* 5. Some Years ſince (ſaith *Paræus*) when I was in the Retinue of *Charles the* 9*th*, at *Vitriac*, in *France*, there was ſhewed me a Man called *Germanus Garnierus*, by ſome *Germanus Maria*; he was of an *Indifferent Stature*, a *Square Habit of Body*, with *a thick* and *red Beard*. He was taken for a *Virgin* unto the 15*th* Year of his *Age*; at which time, running after the *Hogs*, he kept, (which had gotten into the *Corn*) and leaping over a Ditch with great Violence, it happened that the *Membranes* being broke, the hidden Evidences of a Man ſuddenly deſcended, and diſcover'd themſelves, not without Pain: Returning to her Cottage with Tears, ſhe complained to her Mother that her *Bowels* fell out, at which *Spectacle*, her Mother aſtoniſhed, conſulting with the *Phyſicians* and *Doctors*, was informed that her *Daughter was become a Man*; the whole matter therefore being repreſented to the *Cardinal* of *Lemuncurium*, he called an Aſſembly, where ſhe received the Name and Habit of a Man.

Uſher, in his Annals, *in Anno Mundi*, 3858. ſays, In *Abbas*, a City of *Arabia*, there was a certain Woman, called *Heraſis*, ſhe was the Daughter of one *Diophantus* a *Macedonian*, and begotten by him of an *Arabian Woman*; ſhe was married to one *Samaides*, after which ſhe changed her Sex, and became a Man, taking upon her her Father's Name *Diophantus*.

I ſhall add one other of the other Sexes Change; *Schenk.* p. 503. And *Donat. Ibidem* p. 298. tells of a Boy at *Beneventum*, who ſuddenly became a Girl, and hath it in theſe Words,

Nec ſatis antiquum quod Campano *in* Benevento,
Tenus Epheborum Virgo *repente fuit.*

Thus Engliſhed.

At *Benevent* (nor is it long ago)
A *Youngſter* did into a *Virgin* grow.

Q. *By what* Mechaniſm *Nutrition is regularly ordered, and how by the Stomachs Heat it is effected into* Chyle?

A. Maſtication, Degluſion, Extenſion and *Corrugation* of the *Ventricle*, are ſucceſſive Motions, partly by the *pondus* of the *Aliment*, partly by the *Tone* of the *Tunicles*, in order to *Concoction*. The *Pylorus* conſtringes not ſo compleatly as the ſuperior *Orifice*. The *Colon* and other Circumambient *Viſcera* contribute to the Heat to digeſt the *Aliment* macerated with the *Saliva* in *Maſtication*, whoſe *Saline Particles* (with the Saline and Acid particles of the *Eſculents* and *Potulents*) mixt together; which aſſiſted by the power of the *Ventricle* it ſelf, is diſpoſed to *Chilify* the Maſs, and a Fermentacious power accrues, rendring it more fluid, and giving it a more white or Creamy Form, called *Chyle*. The Spirituous and fine

fine Particles firſt free themſelves, and are tranſmitted into the more *lax pylorous*, and are intruded into the *Inteſtines*, where, by the mixture of *Bile* and *Pancreatick Juice*, it obtains a new *fermentative Power* and *Separation*. Thoſe parts of the *Aliment unchylified*, remain (for that which is firſt Eaten, is not firſt *Chylified*) as Fat Meats, *&c.* Which clog the fermentatious Force, and therefore lie heavy, and diſpoſe to Vomiting; although the power of *Ferment* is more ſharp and diſſolvent in ſome than others. The *Chyle* from the *Inteſtines* is propell'd into the *Lacteals*, thence to the *Ductus Chyliferus*, or *Lymphatious*; and diſtributes to ſome *Glands*; and ſo conveys the *Chyle* and *Lympha* into the *Subclavian Vein* (where it mixes, and gives new Life to the Blood) ſo to the Heart (the Vital Pump) and thence into the *Arteries* for Nouriſhment; and what Surpluſage remains, returns again by the Veins and *Lymphaticks* to the Heart for a new Circulation. Thus it is *tranſmuted*, *tranſmitted* and *Circulated* by ſeveral Veſſels into the form of *Chyle*, *Lympha*, *Venous*, and *Arterious Blood*, *Milk*, *Sperm*, *Saliva*, *Serum*, *Pancreatick Juice*, &c. and thus each part has its proper Juice and Nouriſhment, and the moſt Volatile and Spirituous *Particles* ſupply the *Animal Spirits*, and *Nervous Juice*.

Q. *Whether there be ſuch a Bird as a* Phœnix, *and why but one in the World, and where that is?*

A. The Antients ſay, This Bird lives many Ages, according to *Ælian* 500 Years; after which time it repairs to *Heliopolis*, in *Ægypt*, and builds its Neſt (or rather Funeral Pile) of *Aromatick Wood*, which by reaſon of its high ſituation, is fired by the Sun beams, with the *Phœnix* in it, and out of her Aſhes another immediately ariſes; this young One no ſooner attains its juſt Bigneſs, (which is equal to that of an Eagle, having its Head *creſted* with divers Colours, the Neck Gold Colour, the reſt of the Feathers Purple, ſaving that the *Tail* is mix'd of Scarlet and Sky Colour, but it prepares it ſelf to pay its laſt Duties to the Relicks of its *Deceaſed Parent*, which it lays upon its Back, and carries them into *Arabia*, placing them upon an *Altar* dedicated to the Sun, (for 'tis a Bird of the Sun) after which, it flies up towards Heaven, feeding upon *Dew*, and the *Fumes* of *Incenſe* and *Amomum*; and inſtead of Drink, makes uſe of the *Vapours* which ariſe from the Sea; abhorring all kinds of *Grain* and *Food* common to other Birds. 'Tis ſaid, the firſt was ſeen under *Seſoſtris* and *Amaſis* Kings of *Ægypt*; next under *Ptolomy*, who reigned the Third of the *Macedonians*: *Orus Apollo* in his *Hieroglyphicks*, mentions it, as do *Manilius*, *Pliny*, *Ovid*, *Athenæus*, *Albertus Magnus*, *Tacitus* and *Belonius*; the laſt of which confounds it with the Bird called *Manucodratus*. But the impoſſibility of the Exiſtence of ſuch a Bird is evident; for according to *Lucretius*, *no ſingle Animal can Generate*. Nor is any thing more abhorred by Nature than a Voluntary Death: Nor can any thing be more contrary to the *Generation of Animals*, than *Aſhes*, which are dry; *Drineſs* being altogether oppoſite to *Life*, and to the Corruption which is antecedent to every Generation. So that it muſt neceſſarily be a

Fiction, and only a *Speech* by way of *Compariſon*, or by which the *Ancients* would ſignifie ſomething *rare* and *ſingular* in its *Species*; according to another much of the ſame Nature, *Rara Avis in Terris, nigroque ſimillima Cigno.* All Authors that have ſpoke of it, have borrowed from *Pliny*, who affirms almoſt any thing, as *Herodotus* ſaw almoſt every thing, however ſtrange and unheard of.

Q. What kind of Matter our Bodies ſhall have in the other Life?

A. 'Tis in the power of *Microſcopes* to repreſent a Hair glittering and curious, beyond Expreſſion; much more can a real infinite Power effectively make it ſo; Matter is all one to the Maker. We have ſome light of our Reſurrection, by the firſt Fruits of it, our Saviour, who with that very ſame *Body* he was crucified, roſe again, and aſcended into Heaven; but was changed before he got there, it being not a Receptacle for *common Fleſh and Blood*; the Appearance our Bodies will have there, will be *ſhining* and *bright*, as may be gathered by *Moſes* his Face *ſhining*, when he had ſeen the *Glory of God*; as alſo the manner of *Moſes*, *Enoch* and *Elias*, their Appearance to our *Saviour* in his *Tranſfiguration*; the Deſcription that St. *John* gives of our Saviour in the *Revelations*, with many more places in Sacred Writ. But to be expreſs in our Definitions of this *Matter*, 'tis impoſſible, ſince all revealed, are only ſuch Terms as are adapted, to expreſs whatever appears moſt glorious and dazling here, not being yet capable to entertain greater Manifeſtations, and ſuch as we ſhall really be fitted for hereafter.

Q. Whence ariſes the Difference of Colours *in* Flowers?

A. 'Tis very pleaſant and diverting to obſerve the difference of *Colours* throughout all the *Regions* of the *Vegetable Kingdom*; the *Roots* being almoſt all *white*; the *Trunks* generally *green*, and the *Flowers* almoſt infinitely variegated. 'Tis the reaſon of that curious diverſity we are at preſent to enquire, and it muſt undoubtedly depend on the *Principles* of which they are *compoſed*: Now all *Chymiſts* know the *firſt ſeat* of *Colours* lies in the *Sulphur*, from whoſe different degrees of *Maturity* ariſes the difference of *Colours*. The native Colour is a *Golden*, the next a bright flaming *Yellow*, which may be accounted the firſt declenſion on the one ſide, from its Original and Primitive Perfection, as the Red or Ruby is the collateral degree in the oppoſite. Then the firſt ariſes from the Temper of the ☿ by the admiſſion of it with

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an Aqueous, the other with an igneous Matter, or rather an Alteration in the Texture and Configuration, ariſing from its too great Aduſtion, whence all Colours are nothing elſe but the ſundry mixture of the Tinging Sulphurs. Now whenever a Plant arrives at the Maturity of Flowering, its Sulphur is in perfection, which by its various mixture with the Specifick Juice, is conveyed through its proper ducts into the Suneity of the Plant, where, by the fineneſs and tenuity of the Veſſels, its expoſed to the kind and benign warmth of the Sun, whence the matter attenuated and ſublimed, is yet further concocted, till at laſt it receives its ultimate Perfection after

after full Digeſtion. In Poppies and other Plants of that kind, the Sulphur is more aduſt and fetid, whence they are heady and ſtupifie. In Carnations, *&c.* It more approaches to a *benign* and *Balſamick* Quality by one degree of Heat, whence they are friendly and amicable in the higheſt Degree to our Natures. This is general; thoſe who would enquire as to the *particular Colours* of *Flowers, the Marvail of Peru, &c.* muſt not expect it in any thing of this nature, but may conſult Mr. *Boyl of Colours*, where they'll come neareſt an entire *ſatisfaction.*

Q. *Whether the Lives of the Patriarchs were really as long as we generally think 'em; and whether we are to reckon their* Ages *by* Solar *or* Lunar *Years?*

A. That they were very much longer in the firſt Ages than ſince, Experience and Holy Writ teaches us, from the gradual decreaſe of their Years, till *Jacob*'s, or perhaps *David*'s time, near which they have ſince ſtood; Threeſcore and Ten, or Fourſcore, being the Age of an Old Man now, as 'twas then: Profane *Authors* alſo have not omitted to remark it;

Terra malos Homines nunc educat atque puſillos,

Says one of them, denoting their Degeneracy. That we are to reckon the Lives of the Antediluvians by *Solar*, and not *Lunar* Years, appears to a Demonſtration, both from this Obſervation already made, and from the impoſſibility of fixing the Period where the ſuppoſed account ſhould be firſt chang'd from *Lunar* to *Solar*, which elſe would be very ridiculous. For *Moſes*, when he went to deliver *Iſrael*, muſt be but Six Years Old: *Jacob* when an old Man and about Seventy Children and Grand Children, at his going in before *Pharaoh*, but Ten Years Old. And ſome of the *Antediluvian* Patriarchs, particularly *Mahaleel* and *Enoch*, little more than Five Years old each, and but Children themſelves when they begat Sons and Daughters; as will eaſily appear to any who will be at the pains to divide the number of their Years by 12, which will very near reduce the *Solar* into the *Lunar*. On this Head may be well enough introduced a pretty Obſervation ſome have made on the Ages of the Patriarchs, That thoſe lived *longeſt*, who married *lateſt*. *Jared* who lived 162 Years before he begat *Enoch*, reaching in all to 962; and *Methuſelah*, who lived 187 Years before he begat *Lamech*, not dying till he was 969. This Obſervation we own pleaſant, but not ſolid, both becauſe the Patriarchs might be married ſome Years before they had Children, and becauſe (which is the ſure reaſon) *Lamech* lived 182 Years e'er he *begat Noah*, and yet died at 777. One thing more e'er we diſmiſs this entertaining Subject; though *Methuſelah* lived *moſt Years* of all the Patriarchs, yet we can't properly call him the *Oldeſt Man* amongſt them. For granting *Adam* created in the fulneſs of Strength and Vegete Manhood, which all allow, the loweſt time of which, we muſt place in thoſe Ages about 60, and adding to this his 930 Years, which he actually lived, we may reckon him 990 when he died; at which rate, he was 21 Years older than *Methuſelah*.

Q. *What was the* World *made of?*

A. Pre-exiſtent Matter: The Judicious Reader may perhaps ſtart at the firſt appearance of ſo ſtrange a *Notion*; but we doubt not he'll be of another Mind, as ſoon as we have explained the *Terms*, and in what *Senſe* we take both the *World* and *pre-exiſtent Matter*. By *World* we mean *the orderly Frame of viſible Things*; by *pre-exiſtent Matter*, we mean a *Chaos*, when the *Earth was without Form, and void*; or as *Ovid* calls it, *Rudis, indigeſtaque Moles. In the beginning, God created the Heaven and the Earth.* This *Heaven* muſt be the *higheſt* of all, the *Seat of the Bleſſed*, becauſe not the *Viſible* Heaven we behold, the Seat of the *Sun and Moon*, and *Stars*, ſince we read of this *Firmament*, or rather *Expanſe* ſome time after *Created*. Then comes the *Earth*, ſuch a Maſs as is deſcribed, without *Beauty*, without *Order*; and therefore could not, while it continued ſuch, be properly ſtiled κόσμος, *Mundus*, or the *World*, but may well enough be conſidered as *pre-exiſtent Matter*, in reſpect of what was afterwards; any other *pre-exiſtent* Matter we deny, and know 'tis impoſſible to *prove* it, and abſurd to *attempt* it. If ſuch *Matter*, it muſt be *Eternal*, which either makes *two Eternals*, or *Matter* it ſelf to be *God*, both of which Suppoſitions are *pureſt Nonſenſe*. Again, the *ſtep* out of ſuch *Diſorder* into ſo *regular* and lovely a *Frame*, ſeems little *leſs*, perhaps is really *greater*, than out of *not Being at all*, into *actual Being*. 'Twas *God* who produced this *Change*, as the Queriſt ſuppoſes, asking what the World *was made* of? Which implies it made not it ſelf: Nor will we thank him for ſuch a grant, for it is impoſſible for meer *Matter*, properly or of it ſelf, to act or produce any *Rational Operation*.

Q. *What was the Sin of* Onan; *whether 'tis poſſible to be guilty of it now?* &c.

A. We ſhall rather chuſe, for obvious Reaſons, to propoſe the Queſtion in the following Terms, wherein any obſerving Man may find all his Doubts on this Subject, modeſtly and fairly anſwered.

Wherein conſiſts the moral Turpitude or natural Evil of the Pleaſures of what ſome have called the Sixth Senſe?

The Reaſon of the Queſtion is this, as has been excellently and cloſely diſcourſed between two Learned Men on this Subject; Becauſe *Abſtracted* Acts of this Nature, as Laſcivious Embraces, and others, whereto the preſent Difficulty more immediately relates, ſeems to have no Malice againſt God or our Neighbour; the Caſe of *Onan*, being, as 'tis acknowledged by all, different from that of ſingle Men: I ſay, thoſe Acts may be thought neither to injure our Neighbour, nor deſtroy Society, as Adultery and Fornication do. Wherein then conſiſts their Natural Evil? We anſwer, It conſiſts in the ſame *Point* that all other Evils do; namely, in a Deviation from a Rule or Law, and that the Law of Nature, as well as the poſitive Laws of God.

Now that ſuch *Abſtracted Acts* as theſe before mentioned, are contrary to the *Law of Nature*, is evident from this Reaſon: The End for which Nature has given this *Perception* whereof we diſcourſe, is for the Propagation of Mankind;

Mankind; which if imploy'd for any other *end*, 'tis plainly *abuſed*, and therefore *unnatural*, if any thing is ſo. 'Tis beſides forbidden in the *7th* Commandment, which inhibits all manner of Unchaſtity; and even the *Romans* abhorred it, as we may find in their Epigrammatiſts, who were far from being their Modeſteſt Writers.

As to whatever of this nature, may be accidental or involuntary, both as to the Act and Cauſes of it, as Diet, *&c.* ſo far as 'tis involuntary, it cannot be reckoned Sinful: But if otherwiſe, no pretended Neceſſity can excuſe in that, any more than any other Sin.

Q. *In what Eſtate ſhall we appear at the Reſurrection? That wherein we died, or at perfect Manhood?*

A. That which refers to the *Kingdom of God* in this World, may in this Caſe be very properly applied to that in the other: There ſhall henceforth be no more an *Old Man*, neither an *Infant* of *Days*. It ſeems not proper to ſay, we ſhall be raiſed at *any Age*, we mean ſuch a *State* as we were in at ſuch an Age, ſince undoubtedly we ſhall be endued with much *more Perfection*, though 'tis probable, not cloathed with ſo *much matter* as we now carry about with us.

Q. *Whether went the Bodies of the Saints which aroſe with our Saviour?*

A. 'Tis very probable they attended their *Deliverer* into *Paradiſe*; for it ſeems not likely, that thoſe firſt Fruits from the Grave, when ſo miraculouſly reſcued from it, as a particular *Trophy* of his Reſurrection, ſhould ever be ſuffered to fall into its Power again.

Q. *Whether or no, we ſhall know our Friends in Heaven?*

A. The Affirmative is deducible from 1 *Theſſ.* 2. 19. *For what is our Hope, our Joy, our Crown of Rejoycing? Are not even ye, in the preſence of our Lord Jeſus Chriſt at his Coming?* Which Text plainly infers, that the *Apoſtle* ſhall know and be known by thoſe *Theſſalonians* at the Coming of our Saviour, diſtinguiſhable from the reſt of the Juſt, ſeeing they particularly are to be the ſubject and matter of his rejoycing at that day. *Adam* knew *Eve* in the ſtate of Innocence, without any telling him who or what ſhe was. Thoſe Diſciples that were with our Saviour at his *Transfiguration* upon the Mount, knew *Enoch*, *Moſes* and *Elias*, without asking. There are ſeveral Texts very plain for it; not one of the *Primitive* Fathers that ever doubted it; and 'tis impoſſible it ſhould be otherwiſe, ſeeing Heaven is to be a place of Perfection; but to be limited in our Knowledge, would argue Imperfection.

Q. *Whether the ancient* Philoſophers, *upon ſuppoſition of living good Lives, can be reaſonably thought to be damned?*

A. No, there is no reſpect of Perſons with God; but in every Nation, he that *feareth him, and worketh Righteouſneſs, is accepted of him:* There is a natural Religion written in every Man's Heart, and thoſe that are denied a greater Light, ſhall be judged according to that, *Rom.* 2. and 12, 14, 15. 'Tis true indeed, the Apoſtle has ſaid, *There is no other Name given under Heaven whereby we may be ſaved, but by the Name of Jeſus:* But it wou'd be a very narrow, uncharitable Interpreta-

tion to limit Salvation to the Letter: What (if ſo) muſt become of the *Sons of believing Parents*, who are born *deaf*, and yet by Signs and Tokens are brought to a knowledge of their Duty, and of ſome one that died for 'em? 'Tis impoſſible to make 'em know it was *Jeſus*, and yet not impoſſible they may be ſaved: Salvation by Chriſt is *Vertual, and not Nominal*; we may be ſaved by believing the ſecond Perſon in the Trinity died for us; and the Heathens by believing there was a God, believed in him eſſentially, tho not perſonally, and ſo cou'd not miſs the *benefit of his Redemption*, any more than the Patriarchs and the Prophets before his Incarnation.

Q. *What was the Mark God ſet upon* Cain?

A. The *Rabbins* ſay, That his Fleſh was *cruſted* and made invulnerable; and that *Lamech*, when he kill'd him, *wounded him in the Eye*. I know a Gentleman, whoſe misfortune it was to *kill* his Friend in a *Duel* (and honourably according to that Notion the World now has of Honour) and though upon his Trial he came off with his *Life*; yet the Action made ſuch an Impreſſion upon his *Spirits*, that he carries a *viſible Mark of Horror and Diſturbance in his Countenance to this day*; and ſuch an one, that cauſes many thinking Perſons, that are Strangers to him, to take a particular notice of him, when they meet him. One amongſt the reſt meeting him in my company, pull'd me by the Arm to take notice of him, and when he was paſt by, told me, that Gentleman has the Characters of *Cain* legibly written in his Face; I told my Friend he had unfortunately *kill'd a Man*; my Friend reply'd, He did not know it before I told him: I am perſwaded that this was *Cain*'s *Mark*.

Q. *Whether the Soul of Man knoweth all things to come, but is hindred by the dulneſs of Bodily Organs?*

A. No: But rather than the *Proponent* ſhould think we are *ſingular*, and have our own Abridgments and Limitations for the *Soul*, we'll allow it as great a Prerogative as the *Angels* and *Fallen Spirits*, neither of which can properly be ſaid to have any *Dull, Organous* or *Bodily Obſtruction*, either in reſpect of their *knowing* or *acting*. Therefore we ſhall firſt conſult the Nature of *Angels*, which we ſhall find in an *equal claſſis* with the *Spirits* of the *Juſt*, Luke 20. 36. And yet *Angels* Knowledge is ſhort, both in reſpect of the *Myſtery of Redemption*, and the Preſcience of things to come; 1 *Pet.* 1. 12. *Mat.* 24. 36. From which laſt place, we may argue a *Majori*, That if thoſe *Angels* who continue obedient, are defective in their Knowledge, then certainly the *Fallen Spirits* are Ignorant of things to come, unleſs ſome will prove that they found a greater Knowledge by their Fall, than *Adam* did by his, *viz.* His Guilt and Nakedneſs. But to be full, once for all, the Prophet *Iſaiah*, *Chap.* 14. *ver.* 23. arguing againſt pretended Prophetick Spirits, ſays, *Shew us things to come, and hereby we ſhall know that ye are Gods*; by which place 'tis eaſily gathered, that all the Knowledge of *Angels* and *Spirits*, is either ſuch as they have in Commiſſions from God Almighty, or elſe ſuch as they gather from Scripture-

Scripture-Prophecies and natural Obſervations of Second Cauſes; of which laſt ſort is the Devil's Knowledge, and his Angels; to which may be added the Correſpondence that *Fraternity* keep amongſt themſelves by *ſpeedy Errands*, whereby they have quicker advices than others, and all without any *Spirit of Prophecie*, or any ſupernatural Knowledge fix'd in theſe *Incorporeal Entities* : For from the laſt cited Text, *Preſcience is an Incommunicable Attribute of God Almighty, and that whereby he particularly diſtinguiſhes himſelf from ſuch as would pretend a fore-knowledge of what is not revealable, either immediately by himſelf, or the natural Order of Cauſes and Effects*, which alſo are very often hindered.

Q. *Whether an Example without a Precept, be ſufficient, for inſtituting an Ordinance, and diſannulling another? And whether the Example of the Apoſtles in meeting on the firſt day of the Week be ſufficient for changing the Sabbath?*

A. The Ordinances or Rites of the *Chriſtian Religion*, are ſimple, and not many in number; ſome of them inſtituted by Chriſt, others by the Apoſtles, though both in a Senſe *Jure Divino*; ſome Temporary, others to continue to the end of the World. We think there can be no Inſtance given of any one Rite or Uſage ordained or inſtituted, as always and of neceſſity to be obſerved in the Chuch of God, but what has either our Saviour's, or the Apoſtles Precept, as well as Example, to inforce and recommend it; and that the ſame is to be ſaid of the *diſannulling* any Rite or Uſage, which before thoſe times obtained in the Church of God. But we alſo think that there is great difference between a *Rite*, and what we may call a *mode* of a *Rite*; and between *diſannulling* a thing in particular or general. To explain and apply this to the preſent Queſtion of the *Change of the Sabbath*; *Time* is but a *Circumſtance* of *Worſhip*, as well as *Place* : it is generally held, and we think by all acknowledged, that *ſome things* enjoin'd in the Fourth Commandment, which fixed that time, were only *Judaical*, and *Ceremonial*. The *Iſraelites* were not ſo much as to *dreſs* their *Victuals* on that, but the day before, to *Bake what they would Bake, and Seeth what they would Seeth*. Moſt Chriſtians further believe, that the *appropriation* of the *Seventh Day* out of the *Seven*, to be kept *holy*, was only ſettled in the Church by *Moſes*, and think the *particular Seventh day Ceremomial*, though *one* in *Seven Moral*, for which Divines produce ſeveral very probable Texts, in the Old as well as in the New Teſtament. That among the reſt, *Let no Man judge you for Meats or Drinks, or for a New-Moon, or a Sabbath* (the Old *Jewiſh* Sabbath) *Day*. And if this *Hypotheſis* be true, there is no need of particular *diſannulling* this *Rite* or *Ordinance*, as to that very day, by our Saviour, or his Apoſtles; ſince it falls of its own accord, together with the reſt of the *Jewiſh Oeconomy*; which being Typical only, was *perfected* in our Saviour, and clearly *annulled* by him and his Apoſtles. Then for the inſtituting *a new* the *Firſt Day* in its room, or rather *changing* it, which as has been ſaid, is altering the *mode* of an *old Rite*, not properly inſtituting

ſtituting a *new one*, for which we have both the *Apoſtle's Example* and *Precept*, one of which ſhould hardly be valid, as to a general and perpetual Obſervation thereof without the other. For their Example of meeting on the *Firſt day*, meeting frequently on that Day, and meeting for the *celebration of Religious Aſſemblies*, the *Sabbatarians* will not deny it; but they deny any ſuch *Precept* by them delivered to the *Church of God*. This we prove, both by the Records of the firſt Church Hiſtorians, and from the Univerſal Tradition of the Church in all Places and Ages. They diſallow this way of Proof, tell us they have no uſages in their Churches, but what are *plain* in *Scripture*, and omit none that are ſo. In Anſwer, Neither does the laſt hold; for though they uſe *Unction* for the Sick, and perhaps the ἀγάπαι too, or *Charity Feaſts*; yet they omit the *Kiſs of Peace*, ſo common among the *Antient Churches*. For the former, they have no manner of Warrant in the Holy Scripture, either for the *Baptizing Women*, or admitting them to the *Lord's Supper*, but muſt here fly to that Univerſal Tradition, which in other things they condemn, for their own *Warrant* and *Excuſe*.

Q. *Whether the Puniſhments of* Hell *are* Equal?

A. Equal as to extent, though unequal as to their degrees; their extent or duration muſt be equal, becauſe all Infinite, which admits of no *magis & minus*: And Infinite they muſt be, becauſe of the Infiniteneſs of that Sin whereof they are the Puniſhment; which again receives a ſort of Infiniteneſs from that Infinite Object, namely *God himſelf*, who is thereby injured and offended. Nor can we here ſee that ill conſequence which ſome great Men have fixed on this notion, namely, that it leads to *Stoiciſm*, and makes all Sins equal; ſeeing we can ſtill find a ſufficient difference both in Sin and Puniſhment. For as ſome Sins are in their own nature, though not with reſpect to the Object, more great and hainous than others; ſo there may be a more Intenſe degree of Pain provided for them; we being aſſured by our Saviour himſelf, that in the *Day of Judgment* 'twill be more tolerable for ſome Sinners than for others.

Q. *When had the Angels their firſt exiſtence*?

A. Who but an Angel knows? The *Scriptures* alone muſt be our *Rule*, and we there can track them as far as the *Foundation of the Earth*, and no farther; when we are told, *thoſe Morning Stars ſung together, and all the Sons of God* (as they are often called) *ſhouted for Joy*. For which Reaſon, we dare not lay any ſtreſs on a notion, which elſe might be not very improbable; namely, that they might be the *Souls of Good Men*, or ſome Creatures which to us want a Name, remaining from ſome former Creation.

Q. *Whether a ſeparate Soul can aſſume a Body; and how that which has no Body, can operate on what is ſo?*

A. For the latter part, on which the former much depends, that what is not Body, operates on what is ſo, we are as ſure of, as that we our ſelves are made up of Body and Soul; but how it does ſo, better modeſtly acknowledge Ignorance,

Ignorance, than pretend fully to account. This however we think may be ſaid, that the nearer any thing is in Nature to Spirit, the ſtronger it acts on Body, as Winds, though inviſible: That every order in Nature of a higher kind, commands that of a lower, not *vice verſa*; and that there is and muſt be an *Hylarchick* power in Spirit, which commands Matter at pleaſure, though the mode thereof we cann't pretend to explain.

Q. *How does God's* Preſcience *conſiſt with Man's* Free Agency?

A. God made Man upright, and a *free Agent* (yet not without *defectibility*, as the Angels) He inclines him not to Evil more than Good, but capacitates him by a Talent of Reaſon to anſwer the end of his Creation, and render himſelf acceptable. He exacts no *Impoſſible Duty* from Man, but knowing Man's *Frame*, and the *poſſibility* of *prevaricating*, he has preſcribed a Method to reſtore ſuch as forfeit their *Priviledges*: This is equally common to all; but if after all, he will have more patience with *this Man* than *that*, and by giving Inſtances of his Prerogative, for a Warning to *all Men*, call ſome to a ſpeedy Account, who have not been ſo *notoriouſly wicked*, as *ſome others* that are ſpared longer; this is no *Impeachment* of his *Juſtice*, who gives to every Man *ſufficient Means for his Happineſs*. Thus God's *Preſcience preſides over Man's free Agency, but doth not over-rule it by ſaving Man (ordinarily) whether he will or no, or by damning undeſervedly.*

Q. *What is the meaning of that Text,* 1 *Cor.* 7. 36. If any Man think that he behaveth himſelf uncomely toward his Virgin, if ſhe paſs the Flower of her Age, and need ſo require, let him do what he will, he ſinneth not; let them Marry?

A. The Apoſtle in another place, ſays *Marriage is Honourable*, to which the word *uncomely* is here oppoſed; ſo that the Senſe is, *If any Man who kept his Virgin* (that is, his Virginity of Chaſtity,) *and thinks it uncomely, or not ſo honourable a State as Marriage, and alſo finds the Conſtitution of his Body neceſſitates him to his Phyſical End, after a long abſtinence, even beyond the Flower of his Age, let him Marry if he will, he Sins not*; although from the preceding Diſcourſe of the Apoſtle, a *Virgin State* is more adapted to the Service of God (generally) than a *Married one.*

Q. *What are the utmoſt Effects of Joy, and how does it operate on the Affections?*

A. Sudden Joy kills as well as *ſudden Grief*: *Diagoras Rhodius*, hearing his Three Sons were victorious at the *Olympick Games* in one Day, died immediately in that tranſport of Joy; and ſo did *Dyoniſius*, *Sophocles* and *Philippides*, upon winning the Bays from other *Stage-players*; and what is yet ſtranger, *Zeuxis*, that famous Painter, having made the Portraiture of an Old Woman very *odly*, died with Laughing at it. Grief deſtroys a Man by a violent agitation of the Spirits, and ſudden condenſation again, whereby they are too much thronged, their Avenues obſtructed, and their Commerce with the Air hindred; ſo that the Heart wanting reſpiration, is ſtifled. Joy produces the ſame effect from contrary Cauſes, namely by

by a too great dilation of the Spirits; they who die for Joy, are of a ſanguine, ſoft, and rare Contexture; ſo that when this dilation of Spirits happens, they leave the Heart deſtitute of Succour; and the *Ventricles* cloſing together, they periſh under the Paſſion.

Q. *We have an account in* Barth. Hiſt. *of a Monſtrous Birth, Two Brothers born together, both baptized,* &c. Query, *How ſhall they ariſe at the Day of Judgment?*

A. Becauſe the Reader ſhan't want the ſatisfaction of the whole Story, we ſhall, before we give our Sentiments of it, lay down the Relation; *viz.* I ſaw (ſaith *Bartholinus*,) *Lazarus Colloredo* the *Genoan*, firſt at *Haſnia*, after at *Baſil*, when he was Twenty eight Years of Age, but in both places with amazement. This *Lazarus* had a little Brother growing out at his Breaſt, who was in that Poſture born with him; if I miſtake not, the Bone called *Xiphoides*, in both of them grew together; his left Foot alone hung downwards, he had 2 Arms, only 3 Fingers upon each Hand; ſome appearance there was of the Secret Parts, he moved his Hands, Ears and Lips, and had a little beating in the Breaſt; this little Brother voided no Excrements, but by the Mouth, Noſe and Ears, and is nouriſhed by that which the greater takes. He has diſtinct and Vital Parts from the greater, ſince he Sleeps, Sweats, and moves, when the other Awakes, Reſts, and Sweats not. Both received their Names at the Font, the greater that of *Lazarus*, and the other that of *Johannes Baptiſta*. The Natural Bowels, as the Liver, Spleen, *&c.* are the ſame in both; *Johannes Baptiſta* hath his Eyes for the moſt part ſhut, his Breath ſmall, ſo that holding a Feather at his Mouth, it ſcarce moves; but holding the Hand there, we find ſmall and warm Breath; His Mouth is uſually open, and always wet with Spittle; his Head is bigger than that of *Lazarus*, but Deformed; his Hair hanging down, while his Face is in an upward poſture. Both have Beards, *Baptiſta*'s neglected, but that of *Lazarus* is very neat. *Lazarus* is of a juſt Stature, a decent Body, courteous Deportment, and gallantly attired; he covers the Body of his Brother with his Cloak: Nor could you think a Monſter lay within, at your firſt diſcourſe with him; he ſeemed always of a conſtant Mind, unleſs that now and then he was ſolicitous as to his end; for he feared the Death of his Brother, as preſaging that when that came to paſs, he alſo ſhould expire with the ſtink and putrefaction of his Body; and thereupon he took greater care of his Brother than of Himſelf. We have a Deſcription of this from other Hands, but by all that we can gather, we find no Lineaments of a Rational Soul in *Baptiſta*, nor ſo much of the Animal as Brutes have; his Brother ſhall riſe without him at the Day of Judgment, for there will be no Monſters at the *Reſurrection*; and if *Baptiſta* be not rational, he will be reckoned in the Claſſis only of Animals; but if he has a Rational Soul, which is only hindred acting, by the unfitneſs of improper Organs, then he will be rank'd amongſt Children, Fools and Ideots at the laſt Day; but will riſe

ſeparate

ſeparate, with a perfect Body, not with another Body, but the ſame Specifick Body, adapted and fitly organized for a future State.

Q. *Why ſhake the Valiant when the Battle's near,*
And tremble, tho' they know not how to fear?

A. The ſame Effects from various Cauſes riſe:
So Man for Grief, or Joy, or Anger cries.

Q. *Whoſe Warlike Enſigns make a Battle ceaſe,*
And mighty Arms proclaim a laſting Peace?
Tell me where Heat engender'd is by Cold,
Which fruitful makes th' half dead and old?
What's that that's moſt refus'd, when moſt requir'd,
By thoſe by whom 'tis moſt deſir'd?

A. No Skill in Riddles we did e'er pretend;
To *Thebes* or *Paris*, not to *Athens ſend*!

Q. *Why Men oblig'd do ſtill freſh Loves purſue,*
Whilſt thoſe deny'd are generally true?

A. By *Wind* and *Water* Sparks and Flame ariſe,
While ſoon the *quiet Fire* in Aſhes dies.

Q. *How Love to all our Hearts the way can find,*
When he himſelf (vain Deity) is blind?

A. Unleſs our ſelves we yield, he can't Command;
He finds the way, becauſe we lead him by the Hand.

Q. *What was the the Queſtion on which Chriſt diſputed in the Temple?*

A. Probable Gueſſes muſt ſuffice (and I hope are not unlawful) where neither Reaſon nor Revelation help us. We are then to remark, that he *heard*, as well as *ask'd*—Both *hearing* them and *asking* them *Queſtions*. John—And that 'twas more Queſtions than one; the old way of Diſputation (even in *Greece* it ſelf, before *Ariſtotle* reduced it to Mode and Figure) being by ſhort Queſtions and Interrogations. For the ſubſtance thereof, we may lawfully and probably enough gueſs it to be concerning the *Impletion of the Prophecies of the Meſſiah, in their Books, the Law, Prophets, Pſalms*, &c. *The Week of Daniel*, or other things of that nature.

Q. *What was it which our Saviour wrote on the Ground? And who that Woman was who was taken in Adultery? Whether it might not be* Mary Magdalen?

A. This Queſtion is much of the ſame Nature with the former, and can only be gueſſed at. It ſeems probable this Perſon was not *Mary Magdalen*, becauſe this Woman was taken in *Adultery*; but *Mary Magdalen* was not, that we read of, ever *marry'd*, and has the Character of *Meretrix*, not *Adultera*; taking her very *Cognomen*, as ſome learned Men think, from a *Hebrew* word, which ſignifies ſuch a Plaiting or Folding of the Hair, as was then uſual among common Women. Beſides, if it had been *Mary Magdalen*, here we had been moſt likely to have had the remarkable ſtory

ſtory of *Chriſt caſting out ſeven Devils from her*, whereof in this place not a word. For his writing on the ground, ſome think 'twas only to divert their Queſtion; ſeeming as if he did not hear them. If he wrote any thing determinately, I ſee no incongruity in ſuppoſing it might be the ſame he afterwards ſpoke, *He that is without Sin of You, let him firſt caſt a Stone at her.*

Q. *Whether a Man mayn't put away his Wife in caſe of Fornication, and not break the Commandments of God?*

A. No doubt the Queriſt takes *Fornication* here in the largeſt Senſe, as 'tis once or twice uſed in the Scripture, including Adultery it ſelf, and we think there's no queſtion to be made, but according to the Laws of Nature, the Law of God, and the Chriſtian Law, as well as the Laws of our own, and almoſt all other Lands, he may be divorc'd for that reaſon, or rather the Marriage is actually diſſolv'd by ſuch a breach of the Conjugal vow. But here the Man is not permitted to be Judge himſelf, for then perhaps we ſhou'd have Divorces every Week, as oft as e'er Men grow weary of their Wives, and for as frivolous Cauſes as the *Jews*, (whoſe *Rabbi*'s teach, a Man may leave his Wife if ſhe puts but too much Salt in his Broth) tho' they would pretend greater. But an Action of this concern ought to have legal proof, and to be performed in a legal way, ſince 'tis not fair that the Perſon ſhou'd be both Plantiff, Judge and Executioner——Tho' what ſort of Evidence will amount to proof in this caſe, and whether our Laws were not extreamly civil to the Ladies in this particular, as well as ſeveral others, are other Queſtions not now to be diſcours'd of.

Q. *How comes it to paſs that the Animal Spirits upon a meer* Velle *(or act of the Will) are immediately ſent to any part of the Body?*

A. That *Spirits acts* upon *Body*, we are certain; for there cou'd be no beginning of motion without it (and ſome beginning it muſt have) ſince what is *naturally unactive*, can never put it ſelf in motion. Further, the more pure or fine any matter is, or the more Spiritual, if we might have liberty to uſe the word, or rather the nearer it approaches to a Spiritual Subſtance, the more ſtrongly, and forcibly, and nimbly it moves, as we experience in Winds, which tho' compos'd of ſo fine Particles as not to be viſible, are endu'd with ſuch prodigious Force as to overthrow Towers and Houſes, nay, to tear up the very Foundations of Earth. But how it produces theſe operations; How Lightning acts on groſs Bodies, how Light it ſelf is perform'd, and the motion of the luminous particles made, we ne'er expect to ſee clearly diſcover'd to the World; ——much leſs in what is pure *Spirit*: all we can ſay is, That the rational Soul commands the Imagination, as that the Animal Spirits, or ſomewhat equivalent, which are as it were *breath'd* down from Head to Foot, when there's any occaſion, by thoſe Nerves, or Channels and Paths to which they are accuſtom'd; but again, if any ask how *Spirit acts on Body which it can't touch*, we'd gladly learn of them; and confeſs our *Ignorance*.

Q. *Whether every Individual of any Species were not actually contain'd in the firſt Individual of that Species?*

A. We

A. We answer in the Negative. In *Man* it's clear, for the Form *individuates*; the *Soul* is the Form, or that which gives the very *Essence* or Being to a Man, and makes him *be* what he is. But the Soul of the Child is neither actually, nor so much as potentially included in the Parent; we mean that Rational Soul which Individuates, for its at least probable that there are other Souls, or principles of action in Man. Then for Individuals of other Species, neither are they actually included in their first Individual, for some *Form* or other they must have; whether substantial or accidental, but this Form can't be actually in the first, for then one thing must have as many distinct *Beings* as there will after proceed Individuals from it, which may be to us infinite. Besides, the *hic* and *nunc* must be present to actual Individuation, which are both absent here; for if present, the Individual wou'd be before it is, or be and not be, and that actually too, at the same time, which is the greatest absurdity imaginable.

Q. *Whether it's not a Sin for a Man to Marry a Woman Superannuated, when he is not so himself?*

A. There are several Ends for which Matrimony may be lawfully enter'd on; the chief Natural End seems to be the continuance of Mankind, but there are other Political and Domestical Ends, as uniting Interests, mutual Society, and such like. There is likewise great difference in the Tempers and Constitutions of Men, some being more vigorous, and endu'd with more Natural heat than others, even to excess in some cases, whereas others are cool and temperate. From these two considerations laid together, the Query may be soon resolv'd. If a Man can abstain, he may either remain *unmarry'd*, or only *marry* for mutual Society, or the good and advantage of his Family, former Children, or Relations.

Q. *Whether the* Roman *Empire, from* Julius Cæsar, *to* Julian *the Apostate, were Elective or Hereditary?*

A. Partly one, partly t'other, partly neither. It began indeed, as almost all other great Empires, by Force and Conquest, under *Julius Cæsar*, the Commonwealth of *Rome* falling together with *Pompey*, its last Defender. However, he did little, hardly laying the Foundations, but rather marking out the Bounds and Lines of that great Building, the design of which seem'd to fall with his Death, and that of *Augustus* another, only like it, not the same; for he cou'd do nothing till the Triumvirate were destroy'd or broken, by whose Conquest he became Lord of all, rather than by any Adoption or Succession from *Julius*; accordingly he dispos'd arbitrarily of the Empire: And after him, it's true, some times the next of kin, or at least the most powerful (as was the old Law of *Tanistry* in *Ireland*) succeeded to the Purple; and this custom held indifferently well to the end of the 12 *Cæsars*; but after that, sometimes Foreigners, *Spaniards*, *Thracians*, *Britains*, and other Nations got to the Helm in their turn, some by the Votes of the Senate, others by the Election of their *Prætorian Soldiers*, or Foreign Legions (the most common way of all the rest) and some fairly *bought* it and

paid

paid for't, tho' they did not long enjoy their *Bargain.*

Q. *Whom do you ſuppoſe to be the Author of the* Whole Duty of Man? *&c.*

A. He or they, whoever they were, who ſo highly oblig'd the World with thoſe excellent Pieces, ſeem to anſwer all curious Enquirers, as the Angel formerly did others, *Ask not the Name, ſeeing it is ſecret.* All that can be done is to tell 'em what is generally ſaid, tho' little or nothing be certainly known in this matter. Some ſay the Bookſeller and King *Charles* knew it, others that even the Bookſeller was ignorant of the Author, who, as appears from ſeveral paſſages in't, and by the Form of Prayer, for an *Afflicted Church*, writ at leaſt part of thoſe Works, particularly the *Whole Duty of Man*, during the Civil Wars here in *England.* Some ſay the late Archbiſhop was the Author, others Dr. *Hammond*, Dr. *Alleſtry*, Biſhop *Fell*; whoever 'twas, it's plain he had been with the King in his Exile, or at leaſt had been converſant in Foreign Parts, by what he mentions of the *Popiſh worſhip* from his own obſervation; and whoever 'twas, it is ſaid on all Hands he is now dead. That which ſeems to us the moſt probable Opinion, is, That no ſingle Perſon deſerves the Honour on't, ſince it appears too great a Work for the beſt Head in the World, but rather that ſome Society was engaged therein. And laſtly, whoever was the Author or Authors, we think the *Whole Duty of Man* the beſt Book, next to the Bible, that ever was printed; and they the beſt Writers, next to thoſe who writ by *Inſpiration.*

An

An ELEGY,

On the Death of the Honourable *ROBERT BOYLE*, Esq;

Fellow of the Royal Society.

A *Pindarick.*

1.

YES—still we must complain, Great *Boyle untimely fell,*
Spite of the Register and Chronicle;
By hasty Death abruptly snatch'd away,
As are these Lines which at his Hearse we pay;
For tho' old Time at least had shed
The Snow of *Threescore Winters* on his Head,
The *World* for such a Loss was unprepar'd,
It started when the News was heard,
And cry'd *Philosophy* is dead.
Nor was't our *Narrow Isle* alone
Which paid an Universal *Groan*;
For where was *Boyle* unknown?
'Tis true his Native *Thames*, nor cou'd she chuse,
First heard, or rather felt, the dismal News;
Swol'n with th' unusual Floods that fall,
To attend his Funeral.
When the strange *briny Tide* did downwards flow,
To her *own Boyle* she went, the Cause to know;
But e'er she half had reach'd her Head,
Too soon the Dismal Tydings spread,
Too soon she knew that her own *Boyle* was dead.

2.

Nor *Thames* alone, even hostile *Sein* does mourn,
And backward to his much lov'd Isle return;
Proud *Paris* with resentment hears,
Nor her Academy refrain their Tears.
Their own *Grand Lucifer* they now no more
For his Successful Villanies,
Bought Cities, and stoln Victories,
And worse than *Romish* Cruelties,
Blasphemously adore.

True Worth they once with juſt *Encomiums* raiſe,
Reſtoring Vertue her forgotten Praiſe:
Whilſt in her Cloſet their proud Tyrant ſtays,
Conſults the Advice of all his truſty Spies,
And reading the glad News with Blood ſhot Eyes,
Thus vents his wicked Joy with a malicious Smile,
" As yet we're even with that ſtubborn Iſle, (*a*)
" We've loſt a Kingdom (*b*), they have loſt a *Boyle*.

(*a*) *England.* (*b*) *Ireland.*

3.

Ill Fortune ſure has Wings,
Or borrows from the Peſtilence —— for ſee
Already o'er the *Alps* it ſprings,
And the World's general Loſs already brings
To fruitful *Italy*.
Firſt heard and mourn'd the *Royal Poe*;
Rigid with Grief, almoſt forgot to flow,
As ſwoln with *Ice* inſtead of Snow.
Great *Tyber* him, him murm'ring *Mincius* grieves,
And ſcarcely old *Benacus* leaves,
But the expecting Fields below deceives.
Him gentle *Arno* moſt, who ſadly calls
On *Piza*'s, and on fair *Florenza*'s Walls,
But found 'em all in mourning dreſs'd for him,
Who merited, and had ſo long their beſt Eſteem.
The *Literati*, and the *Dotti* come,
(Names *worn* by many, *merited* by ſome)
And hang Poetick Garlands round his airy Tomb.
Nay *Denmark* too, and diſtant *Norway* hears,
And, ſpite of their Eternal Winter, *thaw* in Tears.

4.

If theſe, to whom his deathleſs Name
Was known but by his Writings and his Fame,
By ſuch true grief their Loſs and ours proclaim;
What then ſhou'd we, who knew
His Learning and his Vertue too?
What *Mauſolæums* ſhall we raiſe,
Bright as his Worth, and laſting as his Praiſe?
No, our officious Kindneſs he diſdains,
That Task he did himſelf perform,
Out-braving Time, and Age, and Envies ſtorm!
Nor left a thing of ſuch Concern to Chance.
Thoſe God-like *Works*, in which his Life he ſpent,
To us and future Ages lent,
Are his Eternal *Monument*.
Firm as the Center the broad *Baſis* lies,
The goodly Spire a-loft does riſe,
urmounts the Clouds, and *glitters* in the Skies.

Thus

Thus when the Noble *Theban* Conqueror dy'd, (*c*)
And Victory lay bleeding by his ſide,
And whilſt he expiring lay, his Friends lamenting come
And fill with ſighs the Melancholy Room,
Lamenting that ſo great a *Mind*
Muſt all be loſt in *Fate*,
Nor cou'd the grateful *State*
A way to expreſs their kind Reſentments find,
He had left no Heir behind.
Miſtaken Men, he cries,
With that laſt Breath, which when exhal'd he dies;
Yes, two fair Daughters yet ſurvive of me,
To give my Name Eternity,
Leuctra's *and* Mantinæa's *Victory.*

(*c*) Epaminondas.

5.

How much to *Boyle* the Learned World does owe,
The Learned World does only know.
He trac'd great Nature's ſecret Springs,
The Cauſes and the Seeds of things.
What ſtrange *Elaſtick Power* the Air contains,
What Mother *Earth ſecures* within her ſecret Veins:
How *Water* mounts, what *Fire* can do,
The Chymiſts boaſted Art he knew,
Both its falſe Wonders, and its true.
What *Motion*, *tho unheeded*, can perform,
How ſtrugling *Whirlwinds* breed a Storm:
How *Peſtilential Steams* the Air invade,
And when the guilty *Town*'s afraid,
What keeps us *ſafe*, or lends us *Aid.*
How ſhivering *Cold* does the deep *Baltick* chain,
Or burning *Heat* half boil the *Atlantick* Main.
Whence *Colours* which the Dove's fair Plumes adorn,
And whence thoſe Beams that paint the riſing Morn.
Whence chearful *Green*, and *Red*, and native *White*,
And all the mingled Tribes of *Shades* and *Light.*

6.

He did not Airy Notions Learning call,
His Thoughts were ſolid, brave, and Man-like all;
Of *Senſe* by *Senſe* he judg'd; nor was content
To take on *truſt*, as moſt, as ſome *invent*;
His *Phyſick's* built on firm Experiment.
Sworn to no Sect, an Enemy to none,
Tho' more than all the reſt he has ſhown,
To none oppos'd was he,
But thoſe vain Fools who *Thought* it ſelf wou'd ſee,
Who will not to juſt Witneſs, Credit give;

Who will not God himſelf *believe*,
Deſtroying *Faith* and *Hiſtory*.
Or the looſe *Garden* or *Pyrronian* School,
Whom only *Senſe* or *Fancy* rule:
The *Peripatum Senſe* by *Thought* define;
Theſe *Thought* by Senſe, tho' they'll as ſoon agree
The *Incommenſurable Quantity*,
As *Spirit* to dull *Matters* Rules confine,
Or by the *Senſes* unproportion'd *Line*
Meet out th' *unequal Bounds* of things Divine.

7.

The middle way our Hero wiſely choſe,
He had too much *Philoſophy*
An *Atheiſt* or *Enthuſiaſt* to be.
Thoſe two *Extreams*, where moſt their Senſes loſe.
Its proper place to *Revelation* gave;
Nor *Reaſon* made its *Miſtreſs*, or its *Slave*.
His *Zeal* no fooliſh Fire that leads aſtray,
That over Rocks and Precipices leads,
Pretending pleaſant Vales, and flowry Meads,
His Zeal but trac'd, his Judgment found the way;
His Zeal, which like the *Phoſphor*, ſhin'd with Lambent Day;
It warm'd, but did not burn, nor chap the Ground,
Warm'd and enlighten'd all around:
How ſoftly cou'd he all our Paſſions move,
How eaſily unhinge from Earthly Love,
And fix upon the Beatifick Beams above!
O *Lindamor*, I bleſs and envy thee!
Nay bleſs almoſt thy falſe *Hermione*;
For had ſhe not been worthy blame,
We had not learnt to regulate our Flame,
Nor fly the nobleſt Paſſion at the nobleſt Game.
Read, Senſual Lover, read * and ſee,
If yet blind Paſſion has not blinded thee,
Read here which has moſt *Charms*, *Heaven or Hermione*!
So ſweet his Style, ſo ſmooth his Senſe,
So ſweetly dreſs'd in flowing Eloquence:

(* *In Mr.* Boyle's *Seraphick Love.*)

He only ſure could *Boyle* excel,
Who let us underſtand his Loſs ſo well.
His other Vertues others may commend,
I'll only ſay that *Boyle* was *Sarum*'s *Friend*.

8.

Lend, *Galilæo!* lend thy wondrous Glaſs,
Though *Boyle* had thoſe that thine ſurpaſs;

Let's

Let's ſee if from afar,
Glitt'ring beneath our Nothern Pole,
We can deſcry ſome new unwonted Star,
For that muſt be his Soul;
Unleſs his numerous Vertues ſcatter round the Sky,
And paint another *Galaxy*:
Never on Earth ſhall we his Second find,
O Father, O! we cry'd, as ſwift he went,
Clamb'ring againſt Heaven's ſteep Aſcent,
Where haſt thou left thy Mantle and thy Spirit behind!
A ſingle portion wou'd ſufficient be
To make us all work Miracles, while we
Sip at the unbounded Ocean that ſtill flow'd in Thee.
Sure when the pale-fac'd *Operator* came,
And told thee he muſt quench thy glimm'ring Flame,
Like *Archimedes*, thee he found intent
On the Succeſs of ſome *Experiment*;
So buſie he, he minded not the Soldiers cry,
The Groans o'th' Slain, nor Shouts of Victory,
And hardly cou'd himſelf *find Time* to die.
Stay, haſty Death, one moment more, he cry'd!
I have it now, ſays he, *with Learned Pride*,
Then big with the *dear Demonſtration*, dy'd.

Q. *What is the Cauſe of Snow, Hail and Froſt?*

A. We find that the Foreign Virtuoſi have endeavour'd, and perfected a very exact Method for making Artificial Snow, which will give us no ſmall light in the Nature of that we ſee fall from the Heavens: The manner is thus, They prepared a ſmall Houſe, or rather a ſort of a Cave, without any other Entrance for Wind than what they deſign'd; at 2 oppoſite ſides were certain Pipes of Water, which convey'd Water into a Ciſtern that ſtood betwixt them; the 2 ſorts of oppoſite Pipes were fed by hot Water and cold; betwixt theſe 2 ſetts of Pipes were certain ſmall Chinks level'd againſt the middle of the Ciſtern, where the hot and cold Water met in their falling down, and on the outſide was a ſort of Wind-fan, or ſomething turn'd round with Sails to drive the Wind forcibly thro' the Chinks which fronted the mixture of the 2 Waters; ſo that betwixt the Strife of the hot and cold Water, and with the violence of the Wind that beat upon 'em, there aroſe, inſtead of Froth, a real and perfect Snow, which fled up and down the place, and continued after it fell a conſiderable time before it melted: Thus much for *Artificial Snow*; and now for the *Natural*. No one can be ignorant that particular Climates have particular Minerals, and that the Air muſt partake of the Nature of the aſcending Vapours, and ſo be more or leſs Sulphureous, Vitreoline, Nitrous, *&c.* as alſo 'tis granted on all hands, that the Air in no part of the World is without Nitre; for if ſo, all Creatures wou'd ſoon expire, only ſome places have more, and ſome leſs, according

to the prevalency, of the Sun which diſſipates Aerio-nitral Vapours. Thus under the frozen Zone, as in *Freezland*, &c. are (if we may ſo ſay) the Treaſuries of Nitre, which God and Nature ſeem to ſtore up there for the Moderation of the torrid Zone, and temperature of all Climates, when proper Gales fetch 'em from thence. Our Virtuoſi here, and thoſe of the Academy *del Cimento*, have made ſufficient Experiments about Freezing, to perſwade us that *Nitre* is effectual for ſuch ends. Hence when any Aerio-nitral Vapour from the North, meets with a warm Vapour coming from the South, the Antiperiſtaſis, or ſtrife betwixt the hot and cold Vapours (Clouds or Miſts) helpt on by a brisk Gale of Wind, has the effect we ſee, to wit, *Snow*, as in the Artificial Snow-Cave, we have ſpoke of. If any Perſon ſhall think it incredible that Heat ſhou'd be any ingredient in Snow, let 'em conſider the Trial above mentioned, as alſo that it is ſenſibly warmer when it Snows, than a little before. As for Hail, it is nothing elſe but Drops of Rain congeal'd as they fall, by the Coldneſs of that Air wherein there is much Nitre which the Sun Beams have not diſſipated: And thus it is in all Froſts upon Water, and other Liquids, which are congeal'd by the Frigerifick Particles of Nitrous Air: If any one asks what theſe Particles are, we referr 'em to their own trial, when in a froſty Morning, at a proper turning in the Corner of ſome Street or other, they feel a ſharp Gale which makes the Tears ſtand in their Eyes, and ſcarifies their very Face; 'tis not the vehemency of the Wind, for then it ſhou'd have the ſame effect in a warm Southerly Gale, but 'tis the Particles of Nitre in the Wind that are ſo troubleſome to us.

Q. *You are deſired to ſhew the Nature of that Love we ought to have for Enemies, ſuppoſing a difference from that we bear to a Friend?*

A. We have only two Rules left us in this Caſe, either that of Sacred Writ, or that of Profane Hiſtory. In the firſt, That an Enemy is overcome with ſoft words, we have the ſuffrage of the *wiſeſt Men*. Obliging Actions, and good Turns *heap Coles of Fire upon our Enemies Heads*, vanquiſh their Prejudices, and melt their very Malice into Tenderneſs. It wou'd be too tedious to bring the many Inſtances we meet with in Hiſtory, about treating Enemies ſo handſomely, that the Effect has had the univerſal Applauſe of all wiſe Men: Take one Inſtance for all. *Alphonſus* King of *Naples* and *Sicily*, *was all Goodneſs and Mercy; he had beſieged the City of* Cajeta, *that had inſolently rebell'd againſt him; the City being ſtraitned for want of neceſſary Proviſions, put forth their old Men, Women and Children, and ſuch as were unſerviceable, and ſhut their Gates upon 'em. The King's Council adviſ'd they ſhou'd be forced back into the City, as a means to make its delivery more feaſible, yet the King pitying their Diſtreſs, let 'em depart, tho' he knew it wou'd protract the Siege; and being adviſ'd againſt it, he ſaid,* I value the Safety of ſo many Perſons at the rate of an hundred *Cajeta's: The Citizens moved with ſuch a Vertue, ſubmitted to him.* Antonius Caldora *was alſo one of the moſt power-*

ful

ful Enemies of Naples, *who being overthrown in a Battle, and made Priſoner, all Men perſwaded the King to rid his hand of ſo inſolent a Perſon, and ſo dangerous to the Kingdom; the King oppos'd it, and gave him both his Life and Eſtate. This Prince's words were agreeable to his Actions, for being asked why he was thus favourable to all Men, even to thoſe that were evil,* Becauſe *ſaid he,* Good Men are won by Juſtice, and Bad by Clemency. *Some of his Miniſters complaining of his Lenity,* he ſaid, Wou'd ye have Lyons and Bears to rule over you? Clemency is the property of Men, Cruelty of Beaſts. It is in vain to go about to calculate an exact draught of a wiſe Carriage towards Enemies, ſince the variety of Circumſtances alters the Meaſures, only this ſhou'd be a general Rule, Change Conditions, and treat 'em as you wou'd be treated your ſelf. A late Biſhop of *Canterbury* was ſo remarkable for this Vertue, that it grew into a Proverb, *Do the Biſhop of* Canterbury *an Injury, and you ſhall be ſure to have him your Friend?*

Q. *Is there any thing in the Weapon Salve, or Sympathetick Powder? ——— Does it really cure Wounds, and how?*

A. Sir *Kenelm Digby* will tell us, There's a great deal, as the little Books wherein he has Printed his Diſſertation at *Mompellier*, concerning it, informs us. The old way of making it was Magical, with I know not how many odd Ingredients, but his is only ſimple Powder of *Vitriol*, prepar'd by the Heat of the Sun, which he aſſures us will heal any green Wound if ſprinkled on the Blood, and kept warm, tho' at ne'er ſo great a diſtance. This however, we know has been try'd, That a Dog being run thrō' ſome fleſhly part of his Body with a Sword, and this Powder apply'd to the Blood, the Wound has been cur'd, and he has liv'd and done well; but the miſchief is, that another Dog has done the ſame, ſerved in the ſame manner, though no Powder uſed, there being, as all know, a *Balſamick* power in Blood it ſelf, which oftentimes cures a green Wound, and cloſes the Lips on't without any other Remedy. We have alſo Inſtances of Perſons, who having accidentally hurt themſelves, have been cured of ſlight Wounds by the ſame way. But ſtill the doubt recurs, Whether they'd not have done as well without? This however they have affirm'd, which is ſomething more conſiderable, That having accidentally loſt the Cloth with ſome of the Blood, and the Powder ſprinkled on it, for that way 'twas uſed, and kept warm about 'em, they immediately felt the Wound rage, and extreamly pain 'em, tho' they knew not of the loſs, which was again aſſwag'd as ſoon as the Cloth was reſtor'd to a moderate heat: And this we have had from Perſons of Quality and Judgment, and can't our ſelves queſtion the truth on't; for which reaſon we are alſo ready to believe many of the Inſtances Sir *Kenelm* relates. Accordingly taking the Fact for granted, we'll now enquire into the manner on't, according to Sir *Kenelm*'s Notion; which is, that the Particles which proceed from the Wound mingle with thoſe which come from the Blood and *Vitriol* mixt together, the *Volatile* Salt of which *Vitriol* is of an excellent Balſamick Virtue, tho' the fix'd aſtringent and cor-

roding, and thence are carry'd to the Wound it ſelf, which is thereby ſpeedily heal'd. And the truth is, this account ſeems rational enough, if the Blood and *Vitriol* be near the Wound, but if at any great diſtance from it, we ſee not how ſuch Attraction or Communication is performed, nor believe any ſuch thing can be.

Q. *Why is there no Rain in* Egypt, Ethiopia, *&c. where the River* Nile *overflows, and the Cauſe of its overflowing?*

A. That there's no Rain in *Ethiopia*, or that Country, falſly call'd *Preſter Johns*, is as great a Miſtake as that the Emperour of the *Abyſſines* is the true *Preſter*; for *Ludolphus* aſſures us, That there are frequently prodigious Storms of Thunder and Rain; and indeed Naturaliſts ſay, it never Thunders but it Rains leſs or more. And to theſe vaſt Storms which fall in *Ethiopia* about the time the *Nile* overflows, are in all probability to be attributed the conſtant and regular Inundation of that River; as to there being no *Rain* in *Egypt* it ſelf, modern Travellers there aſſure us it's a miſtake, ſome of them having been wet to the Skin with Showers in that Country. But how then ſhall we reconcile this with what we find in the Sacred Scriptures it ſelf, *Zech.* 14. 18. *If the Family of Egypt go not up, that have no Rain*; and the common Tradition, both in Proſe and Verſe, "That wanting no Rain, they "worſhip the *Nile*, and need not "the aid of *Jupiter* himſelf? It's anſwered, that *Rain* there is as prodigious a thing as a Comet here, it being againſt the Nature of their Country, which is ſituated in the midſt of nothing but vaſt ſandy Deſarts, ſo that from Land little but fiery Exhalations can be drawn, which the Travellers ſometimes find to their coſt, when ſuddenly aſſaulted with ſuffocating Winds as they paſs thoſe Deſarts; which if they perceive not ſoon enough, endangers their Lives, if not perfectly kills 'em. Then for the Sea, what little Vapours the Sun draws from it, may eaſily be conſum'd by the ſultry heat of thoſe Regions: If then a Storm of Rain happens to fall in *Egypt*, it's but a Stragler wandring thither, and loſing its way from *Ethiopia*, or ſome of the Neighb'ring Countries, as thoſe *Northweſters of Virginia*, and the Hurricanes of that and other places, tho' not ſo violent in our World.

Q. *What Accounts do you meet with about the Original of Shrovetide?*

A. Shrovetide is from the *Saxon*, it comes from the word *ſhrive*, *ſhrift*, or *ſhrove*; or the Tide or Time when they Shrove or confeſs'd their Sins (as was cuſtomary with the *Catholicks*) and received the Bleſſed Sacrament, to the end that they might more religiouſly obſerve the holy time of *Lent* immediately enſuing. Some believe it might come from the word *Scribere*, to *write down*, becauſe their Confeſſion was uſually taken in Writing; but in proceſs of time they turn'd it into a Cuſtom of Invitations, and taking their leave of Fleſh and other Dainties, and afterwards by degrees into Sports and Merriments.—Nor was this the only Cuſtom of Catholicks, but we find the ſame practis'd by the *Turks*, &c. which they call *Ramadan*, 'twas then (as they ſay) that the

the Alcoran came down from Heaven, and therein they faſt, which they begin in this manner. The night before they all junket and revel till they can diſtinguiſh a white Thread from a black, by the Morning Light; and then they leave off, and begin to faſt; ſuch as eat or drink privately, are at (leaſt) baſtonado'd, if no greater puniſhment be inflicted on 'em: The *Turk*'s *Lent* is very ſtrictly obſerved, even in War, Travel, Sickneſs, *&c.* See *Thevenot*'s Travels in the *Levant*, *p.* 41. for a fuller account of this matter, as alſo the Carnivals of other Countries.

Q. *What Nation invented Painting?*

A. Some have been of Opinion, that the Off-ſpring of *Abraham* that went into *Egypt*, were the firſt, and that they taught it to the *Egyptians*; but 'tis more univerſally believed, that the *Egyptians* were the firſt *Painters*, *(Statuaries*, and *Philoſophers)* and that *Greece* brought it to perfection; but what part of *Greece*, is yet doubted. Some wou'd aſſign it to *Sicyones*, others to *Corinth*, where, by drawing Lines round the Extremities of a Man, was rudely made the firſt ſtep to *Picture*. The *Greeks* began with one Colour, and by degrees brought it to the perfection which we find in the days of *Apelles*: From *Greece* it went to *Rome*, where it was almoſt loſt again by the Inundations of the *Huns*, *Vandals*, *Goths* and *Lumbards*, but was reſtor'd afterwards by *Titian*, *Raphael*, *Urbin*, *Angelo*, &c.

Altho' it be the Opinion of a *late Author*, that the *Egyptians* were the firſt Painters, yet we find the moſt Ancient Writers deny it, altho' in aſſigning the place, they diſagree amongſt themſelves. *Pliny* wou'd perſuade us, that one *Gyges* a *Lydian*, was the very firſt Author. *Theophraſtus* wou'd have one *Polignotus* an *Athenian*, to be the Inſtitutor thereof; but *Pliny* ſays, that *Polignotus* was a *Thalian*, and was only the firſt that painted Women in ſingle Apparel, and trimmed their Heads with Cauls and ſundry Colours. And 'tis very probable that *Pliny* was in the right, ſince Painting with divers Colours was not practis'd for a conſiderable time after the firſt Invention. *Cleophantus* of *Corinth* being the firſt Author of divers Colours, as *Telephanes* was the firſt that drew with one Colour only: So that after all, a full Anſwer to the Queſtion now, wou'd be very Magiſterious, ſince the Ancients themſelves diſagree about it in their Aſſertions.

We ſhall only take notice by the by, that a late Author that has writ on this Subject, when he endeavour'd to prove, that the Houſe of *Iſrael* that went down into *Egypt*, were not the firſt Authors of Painting; he aſſerts, that the *Egyptians* had too mean a value of 'em to learn any thing of 'em, and *that the Intereſt of Joſeph was not ſufficient to gain his Brethren a greater Favour than a Frontier Province*; which is a groſs miſtake: See *Gen.* 47. 6. and there 'tis evident that they had the *CHOICE* of all *Egypt* to dwell in. He ſays alſo, that *Aaron learn'd to make the Golden Calf from the Egyptians*. See *Exod.* 32. 24. from whence 'tis plain, that the words *I caſt 'em into the fire* (meaning the Ear-rings and Gold it was made on) *and there came out this Calf*;

Suppoſe

Suppoſe that 'twas a rude accidental Form liker a Calf than any thing elſe, and not an Imitation of the *Ægyptian Apis*, and by conſequence not learn'd of the *Ægyptians*. Another *Error* is, that the *Ægyptians* bragg'd they had Painting ſix thouſand Years before it went into *Greece*, which was long *before the World was made*, and ought to have been but ſix hundred Years: As alſo that the *Syconians*, not *Sicyones*, as he aſſerts, were the firſt Practicers of Painting in *Greece*.

Q. *Whether do you think moſt in the right*, Ariſtotle, *that thought the Rational Soul diffus'd all* over the Body; *or* Carteſius, *who confin'd it to the* Glandula pinealis, *or a late Author who wou'd place it in the* Nerves?

A. Since the late Author who placed the Soul in the *Nerves* pretends to examine the other two, we'll conſider the weight of his Arguments, and afterwards give our Sentiments upon the whole.

1. He denies the Soul to be in all the Body, *Becauſe* (ſays he) *if a Nerve be tied, all the dependant Ramificants become Motionleſs, and feel no impreſſion whatever, therefore the Soul cannot be in the parts below the Ligature*: As much as to ſay thus, If a Man expires in a great Glaſs Bottle ſeal'd up Hermetically, his Soul cannot get out; an excellent way for Atheiſts that have a mind to ſecure themſelves from the Devil. But if, after all, we ſhall find the Soul of too refin'd a Subſtance to be cag'd up, the Atheiſt will be at a loſs: And thus alſo if the Soul can't be ty'd by a material Ligature; nay, tho' a Leg were cut off, if the Soul it ſelf is indiviſible, immaterial, *&c.* then our Author's Opinion is as weak at leaſt as either that of *Ariſtotle*, or that of *Des Cartes*: ſince it may be thus ſolv'd, *The Soul retires from thoſe Ramifications below the Ligature, as being by ſuch uſage incapacitated for a proper actuation.*

The next he engages *Des Cartes*, and ſays the *Glandula pinealis* is neither *penſile, nor moveable*, &c. Alas poor Soul, that cannot ſtay in any place where 'tis not hang'd like a Pig in a String, or toſs'd like a Cat in a Blanket: The reſt is too ridiculous to proceed in.

Nor muſt the laſt Author's poſition find better treatment than the Opinions of *Ariſtotle* and *Carteſius*, whom he pretends to confute; for ſince he ſays the Soul is in the *Nerves*, we demand of him what it is, and how big? We know how much 'tis poſſible for the Nerves to contain, and that they are a *place*: Now if the Soul according to all Definitions that have ever yet been made of it, is of ſuch a Nature as is incompatible with *Longitude, Magnitude, Diviſibility, Place, and ſuch groſs Terms*, how unreaſonable is it to aſſign to it either the Nerves, or any other place, we leave to all the World to judge. Where-ever we feel the Effects of it, we can reaſonably ſay it is there, but the manner how, we know not; and if ſo, we muſt ſay, 'Tis *tota in toto, and pars in qualibet parte*, which poſition will always ſtand good, till we can diſtinguiſh Sapors by the Eyes, and Sounds by the Palate; that is, Objects by powers altogether incompatible to 'em.

Q. *Whence the Ancients had their Names, as* Socrates, Diogenes, Hannibal, *&c. and whether they uſed any Ceremony equivalent to our Chriſtning?*

A.

A. Undoubtedly they had the Cuſtom it ſelf of naming Children, by Tradition from their Anceſtors the Sons of *Noah*, as the *Jews* had theirs: And the ſame method they took, expreſſing ſomething remarkable which they ſaw or deſired in their Bodies or Minds--Thus *Socrates*, as is moſt probable, from Σάω and κρατέω, which may ſignifie a ſafe, wiſe, or modeſt Ruler, and ſo in their others. But one cuſtom of the *Jews* they extreamly ſymboliz'd with 'em in, which was fixing the Names of their Gods on their Children, either as a Token of Nobility, or Devotion. Thus the *Jews*, *Jedidiah*, *Jereviah*, *Elkanah*, *Samuel*, and a thouſand others. Accordingly the Heathens, which appears not only from their general Names, as *Theodorus*, *Theopompus*, &c. but very remarkable from their practice as to the Names of particular Gods, as among the Greeks *Diogenes*, &c. And with the Eaſtern Nations *Bell*, or *Baal*, their moſt ancient and famous Idol, whence they named both Men and Women. Thus *Belſhazzer* nick-nam'd *Daniel Belteſhazzar*, after the Name of his God, making him alſo half his own *Nameſake*, that Country being in all probability the Founder of Idolatry, wherein the old *Babyloniſh Antiquity* clearly outdoes the *new*. Thus even among the *Grecians*, tho' the Termination a little varied by the Idiom of the Language, as in *Ariſtobulus*, or *Theobulus*, &c. which Etymologiſts are miſtaken when they derive from *Conſilium*, their true Original being much higher in this *Belus* or *Bel*, ſo that *Ariſtobulus* is the ſame with the Hebrew *Tobijah*, or *Tobadonijah*, (in Engliſh, *Good Lord God*) and *Theobulus* the ſame with *Adonijah*, only inverted, as appears more plainly when the *Goths* made uſe of that Name, and ſtript it from its Greek Termination, only adding a Letter of their own in the ſtead on't, and calling it *Theobald*, a word which expreſſes *Baal* or *Bel* more plainly than the Greek *Theobulus*. Thus remarkably among the *Tyrians* or *Phœnicians*, both *Jezabel* the Daughter, and *Ethbaal* the Father, taking their Names from the ſame God. Thus as clearly the *Carthaginians*, which all now confeſs to be a Colony of *Tyre*, and who in imitation of their Fathers, call'd their Children, *Hannibal*, *Aſdrubal*, &c.

As to the Queſtion, Whether the Ancients had a ſolemn time of giving theſe Names equivalent to our Chriſtnings? We anſwer they had, and thoſe taken very probably from the Cuſtom of Circumciſion among the *Jews*, received alſo by ſeveral other Nations. Thus we find in *Alexander ab Alex. dieb. Genealb. Varro*, and others, that 'twas the Cuſtom among all civiliz'd Nations to give the Name on a certain Day, the Seventh, Eighth, Ninth or Tenth, according to the manner of the place, and that this was always perform'd with great Solemnity, and among the Greeks with Feaſts and Sacrifices.

Q. *What is Scepticiſm?*

A. Scepticks have their Name ἀπὸ τῆς σκέπτεσθαι, i. e. *Conſiderate Speculari*: They are yet the Followers of thoſe Philoſophers that were altogether for reaſoning and Speculation, but for no Experimental Concluſions: So that ſtrictly ſpeaking, moſt of the Ancient Philoſophy is *Scepticiſm*:

'Tis

'Tis a Metaphorical Expreſſion, and may be derived from Σκιπῶν *Scipio*, a walking-ſtaff, or Cudgel to lean on, denoting a Sect of Perſons that lean'd on, or rely'd upon bare Speculative Reaſonings, without going any further. Some wou'd have it from σκαία, *umbra*, or *Shadow*, as if bare Speculation was only a ſeeking after truth in the dark, without the Aſſiſtance of Experimental Knowledge, which our Modern Philoſophers, eſpecially the famous Mr. *Boyle*, has ſo much improv'd.

Q. *Suppoſe all matter one continued* Moles, *is it poſſible to divide that matter, and put the parts divided into a Central motion, without neceſſarily owning a ſpace diſtinct from that matter.*

A. It appears at firſt ſight that the Senſe of the Queriſt is, Whether a *Vacuum* is neceſſarily dependant upon the vorticity of ſuch Bodies as have their Original from the Common Maſs? Whether any thing elſe is hereby deſign'd, we cannot determine; but, if only this is meant, our Anſwer is, That 'tis impoſſible but that there ſhou'd be a ſpace diſtinct from ſuch Central Motions: As for Inſtance, Suppoſe the *Maſs* divided into three parts, repreſented by three Circles thus, ∞, unleſs we admit a penetration of Bodies, there muſt be a ſpace betwixt 'em: But after all, a *Vacuum* ſtrictly ſpeaking, is not the reſult of ſuch diviſion, ſince other Particles of diſtinct Bodies may intervene and hinder the *Vacuum*; if it be Objected, that the *Chaos* or firſt *Moles*, was one diſtinct Maſs by it ſelf, and that there was nothing dependant on it, or diſtinct from it, but that all was an Eternal *Vacuum* about it: We anſwer, That however when all Bodies were made, and put upon their diſtinct Motions and Offices, ſubtle Effluviums wou'd neceſſarily proceed from action and *paſſion* betwixt 'em. Thus the Sun by its influences heats the Earth, and exhales Vapours according to the Nature of the *Rivers*, *Marſhes*, *Minerals*, &c. from whence they came: Now to ſay a Bowl has a *Vacuum* in it, becauſe it is not full of Earth, but only of Water, which is exhal'd from the Earth; or of Wind, which is Water rarified, is abſurdity enough; we rather think the Queriſt may have reſpect to the Planets, &c. which *Des Cartes* and others tell us, have every one their Vortex and Vortiginous Effluviums according to their own Nature; if ſo, we only deſire the Queriſt to conſider the Nature of Whirlpools, for there's no *Vacuum* in the Water, altho' ſuch a Stream may ruſh from ſuch a Point, and another or two from contrary ones, whereby they rather mix than confound or unravel one another, as ſome believe the Planets will in a long tract of time: And thus we may ſafely conclude of the Effluvia's of Vertiginious Bodies, which will mix in their more fine and ſubtle parts, rather than leave any place in the Elements void, or ſuch as can be ſaid to have no particle of any matter at all in 'em.

Q. *Whether the Soul doth always actually think?*

A. To anſwer this Queſtion, 'tis neceſſary that we have a true Definition of the Soul, but ignorance of its Nature denies that, therefore we ſhan't enquire whether 'tis a *Cogitative Subſtance*, as ſome

ſome would have it, or what elſe, but what are the Effects of it. And this we find to be *Abſtract Ideas, Ratiocinations and Concluſions*; this is the ordinary Method of the Soul's acting, and all this is by means of the Senſes, or by means of ſome Idea formerly had by the Senſes; but now to ſay the Soul acts no other way, or has no other Ideas but what the Senſe gives, is to ſuppoſe that Children think not at all in their Mothers Womb, or that the Soul is either aſleep at its ſeparation from the Body, or that it is void of pain or pleaſure in a ſeparate State; but that every one denies, and by conſequence, grant that the Soul thinks then, for 'tis impoſſible to reſent any thing without thinking: In fine, we muſt either conclude that the Soul is ſometimes aſleep, unactive, nay, not a Soul, or elſe that it is always thinking, that being as Natural to a Soul, as Vegetation to Vegetables.

Relat. About a fortnight or three Weeks, or ſome other time, before the Death of any Perſon in the Family, there is an Appearance vulgarly called a *Fetch-Light*, or a *Dead Mans-Candle*, ſo denominated, I preſume, from the form or figure of a Candle in which it preſents it ſelf. It is obſerved to come firſt from the Bed whereon the Perſon whoſe Death is thereby ſignified, is to die, and thence to move into all other Chambers of the Houſe where the Body ſhall be carried, either to be Coffin'd, to lye in State, or *&c.* and to reſt for ſome ſmall ſpace at each of thoſe places where the dead Body is to be laid, thence to move the very ſame way, and about the ſame diſtance from the ground as the Body is to be carried until it comes to the Church; it obſerves with ſuch exactneſs the motion of the Body, that ſome Perſons who have ſeen theſe Lights, and afterwards the Body, carried to the Grave, affirm that now and then they took notice that the Light halted for a ſhort time, in the very ſame place or places where the Body was afterwards ſtopt either to change Bearers, or upon ſome other occaſion; to ſatisfie you further with what preciſeneſs this Light imitates, and as it were Apes the motion of the Body, I ſhall give you this inſtance from the mouth of a Gentleman of unqueſtionable Credit, now in this Town. He was ſome Years ago in Bed at a Relations Houſe in *Carmarthenſhire*, and being fully awake about one or two of the Clock in the Morning, he obſerv'd a Light to come into the room, at the Door which was on the left hand as he lay; it came not immediately on the Bed on that ſide which was next the Door, but moved round the Bed and came up on the other ſide which was fartheſt from the Door; whereas it might have come at that ſide which was next the Door; after this it fix'd upon that part of the Quilt which lay on his Breaſt, and after a ſhort ſtay went out of the Room. About a Fortnight after, a Gentleman dyed in an upper Room of the Houſe, and the Gentlewoman of the Houſe (knowing nothing of this Light) order'd the Body to be brought down into this Chamber, and the Perſon who had ſeen this Light hap'ned to be then alſo there, and obſerv'd the Servants to carry the Body about the Bed, and to put it in on the farther ſide according to the motion

tion of the Candle. That theſe Lights do appear, is a moſt certain Truth, and can be atteſted by ſeveral Gentlemen now in Town, whoſe Reputation no Man will diſpute, and by almoſt an infinite number in the Countrey where they appear. Dr. *Nicholſon*, after Biſhop of *Gloceſter*, and Biſhop *Taylor*, who both lived in *Carmarthenſhire*, could not believe that there were ſuch things, until afterwards they were convinc'd by Ocular demonſtration, as they themſelves own'd. There was a Man that uſed to keep late hours in coming home, who frequently ſaw them, and particularly one Night acquainted the Family that he had ſeen five or ſix move at ſome diſtance from one another over ſuch a Moor near the Church; they ſeem'd to queſtion the Truth of his ſeeing ſo many at once; but about 3 Weeks or a Month after, he call'd his Brother out of the Houſe, and ſhew'd him ſo many Bodies as he had ſeen Candles at that time, carrying to be interr'd, all at once in ſight. Theſe Lights have been ſeen to reſt in Highways where ſome Men afterwards died, and upon the face of Water, where ſome one was afterward drown'd, as alſo upon Trees where Men hang'd themſelves. I dare not take upon me to affirm that theſe Lights are ſeen no where elſe; but I aſſure you, I could never hear that they ever appear'd in any place out of the Biſhoprick of St. *Davids*, nor in any part of that ſo frequently, if at all, as the County of *Carmarthen*, where there is hardly any one dies, but ſome one or other ſees his *Light* or Candle. Now Gentlemen, for my part I can find no reaſon either in *Nature* or *Religion* for this, and therefore I've had it long in my thoughts to deſire yours upon it, and upon the whole ſtate of the Caſe then, I put theſe Queſtions:

Q. *What the Nature of theſe Lights is?*

2. *To what end they appear, ſince they are never (as I could hear) ſeen by thoſe whoſe Death they portend, but by others?*

3. *How this Phænomenon comes to be confin'd to the Dioceſs of St.* Davids, *and for the moſt part, if not altogether, of the County of* Carmarthen?

A. We wou'd deſire the Queriſt that he wou'd add to this particular Relation, an account of the time of theſe *Fetch-Lights* appearing; if 'tis in the Night only, we may ſuppoſe it to be natural, as *Will-i'th'wisp*, &c. which are common in all Marſhy places in *England*; if in the day-time, 'tis unnatural: Till we hear again, we ſuſpend our Judgments, promiſing our Thoughts upon the next information.

Q. *Whether there be any Liquid ſo buoyant as to bear up an Egg, or any thing whoſe Gravity ſhall be more than the like Quantity of the ſame Liquid?*

A. No——To give a fuller Anſwer, Wou'd be more than the Author of this *Query* cou'd expect, if he reflects what a ſcurrilous Preface there was to it; but this only by the by, to let the Author know, that as we are below Reſentments, ſo we are above the requital of an Affront.—— The Reaſon then is this. Where Bodies are tenuious or lax, by reaſon of the ſoluble adheſion of their particles, as are all Fluids, experience ſhows that in a mixture of ſuch Bodies, the more groſs and heavy

heavy parts ſubſide and preſs through the reſt towards their Center: Thus in a Viol fill'd with ſeveral ſorts of Liquids, as is very common in your Apothecaries *Juleps*, and other Liquid Compoſitions, if you ſhake the Glaſs there's a mixture of all together, which as it ſettles you'll find 'em ſeparate, and the lighteſt, as Oil, *&c.* will mount uppermoſt; not that it wou'd not tend to the Center as well as the reſt, but becauſe the other being heavier, force their way through the lighter, and there being no penetration of Bodies, they are forced upwards. This is the Reaſon why any Glaſs or Veſſel full of Liquor, runs over when you put any Body into it that is heavier than the ſame quantity of the Liquor into which it is put. But the Queſtion yet recurs, *What is the occaſion of all Bodies tending towards the Center?* To which we anſwer, That our Modern Virtuoſo's ſay, 'Tis from a preſſure of the Atmoſphere, which preſſing always downward toward the Center of the Earth, it takes all Bodies along with it; and ſuch as are the leaſt porous, as Gold, Silver, Iron, *&c.* fall, or to ſpeak properly, are preſs'd down faſter than other Bodies, becauſe the *Atmoſphere* can take faſter hold on 'em, being ſolid, whereas it pierces and flies through the other, being looſer and more expanded; but tho' this reaſon has ſomething of plauſibility, we are ſure 'tis erroneous, till the Patrons of this fine thought tells us what it is that alſo preſſes down the *Atmoſphere*, beſides other Objections which we ſhall ſoon take occaſion to treat more largely of; but the Queſtion however is anſwer'd by the Experiment above.

Q. *About* 16 *Years ſince, I fell in Love with a very deſerving Young Lady, and tho' her Fortune's were below mine, made her acquainted with my Paſſion, which ſhe neither encourag'd nor refus'd, but deferr'd giving me an Anſwer, nor wou'd ever ſee or ſuffer me to come into her Company for* 13 *Years. At laſt ſhe fell ſick, ſent for me, and reſign'd her laſt Breath in my Arms, with all the expreſſions of real Affection;* 3 *Years are ſince paſs'd, in which, notwithſtanding all my endeavours to a Chriſtian Reſignation, my Grief has at laſt brought me into a waſting Conſumption, ſo that 'tis impoſſible for me to be cured, although I may for ſome time continue——On the whole, my requeſt is, that your Society wou'd give their Opinion on the following Queſtions.*

Firſt, *Will this my unaccountable* Love *to a Creature be imputed to me for* Sin, *ſince I can by no means whatever prevent this my inevitable Fate?*

2d, *If her departed Spirit can be ſenſible of this my Grief, or if at the Day of Judgment ſhe will know me thus to have lov'd her?*

3d, *If we meet in Heaven, whether there we ſhall have more Love to each other than to the reſt of the glorified Saints, notwithſtanding all carnal Love ſhall be quite baniſht in that State, where there is neither marrying nor giving in Marriage?*

A. The Gentleman who propoſes theſe *Queſtions*, deſired us not to inſert the Letter he ſent with 'em, accordingly we have Printed no more of it than we thought abſolutely neceſſary, that the Reader might underſtand the thing. For the *Fact* of the Relation, we ſhou'd think it a *Romance*, the paſſages are ſo *ſtrange*, only

only the Expreſſions ſeem too *lively* to be feign'd: But whether one or t'other, we doubt not but the *Ladies* will extreamly pity the *Unfortunate Lover*, and blame his Miſtreſs for her unaccountable Severity and Folly; tho he, on the other ſide, is bound by all the Laws of Knight Errantry, right or wrong, to defend her, and find out ſome ſecret Reaſon or other, to call her the moſt generous *Woman* in the World. However, we ſhall meddle no further with that Controverſy, leſt, ſuppoſing the Story true, we ſhou'd be thought to make our ſelves, too merry with the Miſerable, and therefore ſhall immediately fall to anſwering his Queſtions. To the

Firſt, He talks more like a *Lover* than a *Chriſtian*, in his *inevitable Fate*, and his *Actions* are but too correſpondent to his Words. It's an uſual thing with *Lovers* to call that Fate, which is only an *inveterate habit*, or an *unreaſonable Reſolution*, and to think they have uſed all the means poſſible to conquer ſuch a *Paſſion* or *Habit*, when they do quite contrary, and feed and indulge 'em as much as they are able. It's a very difficult thing to love any *Creature* very paſſionately, without loving it better than him who deſerves infinitely more than all our *Love*; which is not only a *Sin*, but a *damning* one, without Repentance; and will undoubtedly be imputed as ſuch to thoſe who are guilty of it. In this caſe nothing of *Difficulty*, which Lovers call *Impoſſibility*, can excuſe, the Conqueſt being abſolutely neceſſary, and therefore, as *Catullus* ſays in a like caſe, *It muſt be done, whether it can or no.* 'Twould be enquired, whether he has indeed uſed all the proper means, as well as endeavours, to obtain this Reſignation. Has he call'd in *Religion*, as well as *Reaſon*, to his aid againſt a *fruitleſs Love*? Has he deſired ſtronger help than his own Reſolutions, both from *Earth* and *Heaven*? Has he acknowledged his Idolatry, in *loving too well* what he has now loſt, and which might be the occaſion of his loſing her? Has he read Mr. *Boyle* of *Seraphick Love*, where *Philander*'s Caſe is very near the ſame with his own? If he has done all this, we think he may look on his diſtemper as the puniſhment, as well as effect of his *extravagant Paſſion*, and wou'd hope he has had all his *Hell here*, as we are ſure he has had all his *Purgatory*, and that on Acts of continu'd *Reſignation* and *Repentance*, he may hope to be happy in a better World.

2d, For the ſecond, it conſiſts of two parts, *Whether her departed Spirit can be now ſenſible of his Grief? And whether at the Day of Judgment ſhe will know him thus to have lov'd her?* To the firſt, we are extreamly in the dark, as to the Laws of the Inhabitants of the other World. It ſhou'd ſeem by many authentick Relations, that at leaſt on extraordinary occaſions, there have been *Appearances* in the *Shapes* and *Names* of deceaſed Perſons to their Friends. But this we are apt to believe to have been either the Illuſions of the Devil, or if the deceas'd were good Men, ſome good Spirit forming themſelves an airy Body, (tho' the caſe of *Samuel* is perhaps an Exception) ſince the Spirits of the Righteous are at reſt, far remote from our duſty little ſpot of matter, tho' we know not but

but those of Bad Men, being already in the Custody of their Tormentors, may be hurried about (like the *Roman* Prisoners) where-ever their Jaylor pleases. To the Question then, If the Lady were really so Pious as her Lover's Character describes her, she's now *Happy*, and tho' not in a *State* fully *perfect*, yet sure in such a one as admits of no *Diminution*. But this it must needs be, cou'd she know how *miserable* she has made one that loves her, supposing she has yet any of the Sentiments of humanity left, which it shou'd seem by the parable of *Dives*, are not quite divested, even in a darker World; and if she has none such, 'tis indifferent whether she knows her Lover's Grief, or is ignorant of it. To the *Second*, part of the Query, *Whether at the Day of Judgment she will know him thus to have lov'd her?* We answer, If she knows it not before, 'tis not likely she'll know it then, unless he's call'd to answer for it at that dreadful Bar. However whether she does or no, he may assure himself they'll be then both too much concern'd, either with suspense, or rather Joy or Sorrow, at the Success of the Great Assize, which must conclude their *Estates* to endless *Ages*, ever to mind the Effects of a *fruitless Passion*, which lasted for a *few moments* while they were upon *Earth*. To the *Third*, Whether if they are so happy as to meet in Heaven, there will be more Love between 'em to each other, than to the rest of the glorified Saints? We must first enquire, Whether we shall so much as *know one another* there; if not, we doubt Lovers Souls will be in the same case with others, unless they make use of Mr. *Dryden*'s expedient, and wear *Inscriptions* to distinguish 'em; 'Tho' we must confess our Judgment is for the Affirmative, as we think we have formerly declar'd it,

* *See Mr.* Dryden's *Tyrannick Love.*

and that separate Souls shall know each other, at least glorify'd Saints, when perfect in Heaven; because their knowledge wou'd be imperfect if they shou'd not, and that in relation to such Objects as wou'd conduce to the addition and perfection of their Happiness, as well as their Glory. Because the Society of Saints in Glory is by all granted to be one of the Blisses of Heaven; but Society without knowledge, can't be easily conceiv'd of him who chiefly makes it: Because we shall be then like the Angels, who we are sure know each other, and whom we believe indu'd with all *Knowledge* they are capable of, as they seem to be of all but what is *infinite*. Because otherwise we shou'd be less perfect than we are upon Earth. Because if there be any thing of humanity left,) and the Essentials will still remain) it seems congruous to suppose we shan't be without what we shou'd think wou'd conduce so much to our happiness, as to see our Friends partake thereof. Because there are no valuable objections against it; that of *Abraham*'s being ignorant of us, and St. *Paul*'s knowing no *Man after the flesh*, relating plainly to our state in this World. And lastly, Because it seems agreeable to the *Divine Equity*, that the *Obligations of Gratitude* shou'd never cease, but last even to the other World, we mean such real Obligations, as the Ef-

fects of 'em are Eternal, such as make us more Vertuous and Holy, and such especially as bring us to Heaven; and if they last so long, how can they be acknowleg'd and repaid, unless we know those who conferr'd 'em: Notwithstanding which lower degree of Happiness, the *Infinite Being* may be still *all in all*, and we may in all the rest only admire and love the Expressions, or *Emanations* of his Goodness. There's a Notion which may add some light to this, which is imbrac'd by Persons of very good Sense and Learning, and which we think but few deny; namely, That such good Works of good Men as survive 'em here, for instance, Books of Devotion, and in a sense good *Examples*, *&c.* when they have an effect on such as they leave behind, shall thereby advance their actual Glory and Felicity in the other World. And is't not then highly probable, that such as are advantag'd by 'em, nay, directed to that happy place, shou'd, when they once arrive there, both know and acknowledge their Benefactors? —— And here may be room for the *Unhappy Lover* to please himself with not impossible hopes; for if any of those pieces of Service he did the *Lady* while she liv'd, were such as made her really more Religious here, and more happy above; nay, if he imitates her Piety and Vertue, wherein he thinks she as far exceeded others, as in her Generosity and Beauty, then they may probably not only *know*, but *love* each other better than others, in a better World. But then he must have a care to *regulate* his *extravagant Passion* for her *Memory* here, or else he only flatters himself when he hopes to get thither, and must expect to exchange this *long Separation* for what will be *Eternal*. And thus much for the three *Questions* of our *despairing Lover*.

Q. *A certain Person having been contracted to a vertuous Gentlewoman being troubled in Conscience about some unjust Actions he had formerly committed, he reveals his discontent to her, but withal promises to make a full restitution to all that he had wrong'd, and immediately sets about and performs it, without prejudice to his Reputation: However, this Discovery has sunk him so low in her esteem, and 'tis so great a Trouble to her to find her self ingag'd to a Man that has own'd himself guilty of such Crimes, that she thinks she may justly free her self from all the Promises she has made him of being his Wife. The Question is, Whether a Man that has made a voluntary restitution without any compulsion, but that of his Conscience, and firmly resolves never to commit the least injustice again, ought to be reflected upon, and treated as a dishoneſt Person, when he hopes the Stains of what's past may be wash'd off by his Repentance, and whether this be a just cause for her to disengage her self from him?*

A. Then we'll soon decide the Controversie, and doubt not but the Ladies will be of our side, and for once all vote against their own Sex. If *Ingenuity* or *Repentance* be a Sin, the Lover has certainly committed the *unpardonable* one. Sure the Lady never lov'd him, or else her other now properly *scrupulous Vertues* have persuaded her, that neither Prudence or Generosity were to be reckon'd in that number. Where shou'd a Lover trust a Secret if not where he loves? And it's but a very ill return

re turn to reject him for the higheſt voluntary Argument of his Confidence and Eſteem? But ſhe thinks he's an ill Man, and that diſengages her? No, he's good and virtuous, and this ſhou'd chain her more cloſely than before. Repentance is a *lovely Vertue*, and it ought not to be frown'd upon, but to be encourag'd and rewarded, and gives a new Title to her Heart: He's really as good, nay perhaps better than he was before; nay, we dare poſitively affirm he is ſo, on ſuppoſition he's *ſincere*, for *true Repentance* is better then bare *Moral Honeſty*; and that this is true, we have all the marks whereby it can be known to Man. Here's *Sorrow*, here's *Confeſſion*, here's *Reſtitution*, nor is ſo much as his Reputation ſully'd; 'tis clear before God, what was done being now undone again, and Man knows it not, nor any but ſhe her ſelf, who knows it as a ſecret only, and therefore 'tis to be as if not known, and at the ſame time knows his Reſtitution and Repentance. 'Tis no Crime againſt publick Government, for which reſtitution can't be made, as Treaſon or *Murder*. But here *Repentance* has remov'd the *Stain*, and *Reſtitution* the *Injuſtice*. The Caſe being thus ſtated, and the Evidence ſummed up, we now gravely proceed to *Sentence*, and 'tis, That ſhe *Seal* his Pardon immediately, and in witneſs thereof give him her *Hand* at *Duke's-Place*, or where elſe ſhe pleaſes.

Q. SAY, *Learn'd* Athenians, *how are Bodies mov'd*
By Foreign Spirits, *or by what are ſhov'd.*
We by applying Matter, Motion *cauſe*;
They are not Matter, *act by other Laws*
Latent to me, inſtruct my Ignorance
In what they are, and what we learn from thence?

A. Bodies ne'er move till mov'd, as all believe,
Nor can what's *paſſive*, active motion give.
Mind is all act, all *Matter mov'd* we find
By ſome *directing* or *informing Mind.*
This a *Firſt Mover* neceſſary ſhows,
But how that Mover moves, he only knows.

Q. *What's an Idea, or by what Power do we*
When abſent from the Object, *think we ſee?*

A. What e'er *Impreſſions* outward Objects make,
The ductile Fancy is prepar'd to take,
Stampt on the Brain, the *Signature* receives,
Which ſtill behind its Airy Image leaves:
To this the Mind Adverts, by this we all
That's abſent ſee, and this *Idea* call.

Q. *If we are free, and what we pleaſe procure;*
In chuſing what is good, we merit ſure.
If we are fated, ſtrange was Heav'ns intent;
Firſt Cauſe the Sin, *then make the Puniſhment:*
If both are falſe, then ſure our Reaſon's *blind,*
And we muſt grope in Faith our Heaven to find?

A. What e'er has *Reaſon's free*, tho' free in vain,
While *Senſe* does all our boaſted Reaſon chain:

Here *Heav'n* muſt aid, and Man's fond *Pride* dethrone,
He merits not whoſe Good's not half his own.
Faith lends us Eyes, to Heaven to find the way,
And none but *Birds of Night* will hate the *Day*.

Q. *Can Witches by the Aid of Pow'rs below,*
Transform themſelves to Beaſts? Can Nature know,
Save Natures God, any Superior Pow'rs?
Sure 'tis above its own, which changes ours?

A. E're he thoſe miſerable Wretches leaves,
The *grand Deceiver* only them deceives;
Yet we his Skill in *Nature*, vaſt eſteem;
He's wiſe, and *Hobbs* himſelf's a *Dunce* to him:
Th' old ſubtle Serpent muſt have things good ſtore;
What *that* (*b*) can do, he does, but can no more.

(*b*) *Nature.*

Q. *Tell me, ye Learned Heads, if ſuch there be,*
Nature's profound *and* ſecret Myſtery:
1 *How this vaſt Orb on unſeen Axles turns,*
2 *And, unconſum'd, the* Sun *for ever burns?*
3 *What unknown* Powers *gives its Heat ſuch Force,*
Orders its Motion, and directs its Courſe:
4 *How angry Tempeſts drive the Seas to ſhore,*
Beats the vaſt ſwelling Waves, and makes 'em roar?
5 *When Waves like mighty Iſlands mount and ſwell,*
How Fiſh beneath thoſe moving Mountains *dwell?*
6 *Why ſervile Springs do conſtant Tribute pay*
Unto their Arbitrary Monarch, Sea?
7 *How in the hidden ſpace of Fate's dark Womb*
Things are at preſent laid that are to come?
8 *Next the myſterious Births of* Flow'rs *diſcloſe,*
From the Field-Daſie to the Garden Roſe?
9 *Why ſuch a painted Coat the* Tulip *wears,*
And why in Red *the bluſhing* Roſe *appears?*
10 *Why clad in white th' Innocent Lilly's ſeen,*
11 *And how the Scent comes from the* Jeſſamin?
12 *Why humble* Strawberries *creep on the ground?*
13 *And why the Apple* ſtruts *and looks around?*
14 *Why Ivy clings to the Oaks harden'd waſte,*
15 *And why the Elm by th' loving Vine's embrac'd:*
16 *Why Nature did for Fiſhes Scales prepare,*
17 *And cloaths ſome Beaſts in* Wool, *and ſome in* Hair?
18 *Why Golden Feathers do the Fowls adorn,*
19 *And why they chirp and ſing beneath the Morn?*
20 *And why all theſe are deſtin'd to maintain*
The Sovereign Lord of all the Creatures, Man?

A. Dear Friend, unknown, we thus reply to thee,
And thy *profound Myſterious Myſtery*:
1 As mov'd at firſt by its Great Maker's *Troll*,
It perſeveres i'th' ſame Eternal Roll.

2 Vaſt unexhauſted Vulcans it compoſe,
Or *Fume* turns *Fire*, and as it burns it grows.
3 That power which deckt with Light the World's Firſt Morn,
Before the Stars, or Sun it ſelf, was Born:
4 Or *Streams* that ruſh from Subteranean *Caves*,
Or *Air compreſs'd*, thus vex the ſtruggling Waves.
5 As worm'd i'th' Earth, when by fierce Whirlwinds rent,
For nothing's preſs'd in its own Element.
6 Leſs will to more, as ſmall to a greater Fire;
The *lower Wave* ſlides on, ſtill preſs'd by th' higher.
7 What's yet to come is not, 'tis nothing then,
And *nothing* can have neither *how* nor *when*.
8 Your pardon Sir! thro' half ſhou'd we but run,
The Muſes *Midwif'ry* wou'd ne'er be done.
9 From mingled Lights, ſo gay the *Tulip* ſhows,
Or Salts commix'd; from uniforms the *Roſe*.
10 This drinks not in, but outward beats the Beams
11 That ſpends its ſweets in Odoriferous ſteams.
12 Their Legs are ſhort and weak, their ſtature low;
And thoſe muſt creep, that cannot ſtand or go.
13 'T has a long waſte, long *ſhanks*, and *lofty creſt*,
What wonder then it *overlooks* the reſt?
14 Why do the faint and weak *Supporters* chuſe?
15 And tell me, why do *Cripples Crutches* uſe?
16 Them *Mother Nature* did with Scales ſupply,
As *Coats of Mail* to guard the *watry Fry*.
17 Degrees of Heat bring *Curls*, or elſe abate,
As in our *hair*, and *Negro*'s woolly Pate.
18 From different *Texture*, different *Colours* fall;
19 Birds love the Morn, becauſe they're *Poets* all.
20 Who elſe deſerves their Homage and eſteem?
If he their *Lord*, whom ſhou'd they ſerve but him?

Q. *I buried a Wife and ſeveral Children above* 20 *years ſince, whom I loved very well, and every day to this hour in my private Prayers cannot forget or forbear an Oriſon and Commemoration to Almighty God for their Souls: Now I do earneſtly deſire to be ſatisfied if this be an Error, or not?*

A. What reaſonable Subject there can be for ſuch a Prayer, we know not; for the State of that Life, whether good or bad, being unalterable, it muſt be granted that what endeavours are uſed to alter it, are vain and fooliſh; and 'tis no leſs ridiculous to wiſh any thing may continue in a State, which cannot but continue. But beſides the fruitleſs vanity of ſuch an Action, there's a great deal of wickedneſs in it, for *whatſoever is not of Faith is ſin*: But there is no Inſtance, no Preſident, no Promiſe, nor the leaſt Ground in Sacred Writ for ſuch a practice. Now the Scripture being the Rule of Faith, and being ſilent, all Prayers to that end are faithleſs, and by conſequence ſinful,

what ever pretence, of Love or Friendſhip may be the Motive.

Q. *I intend to Chriſten my Child next Sunday, and am a* Member of the Church of *England, yet I deſign no Godfathers for it: Whether 'tis lawful for me to omit them? What's the Reaſon of their Inſtitution? and why are they continued in this* Chriſtian Age? *And what ground have the Diſſenters for their Objections againſt 'em, that they are unneceſſary and can't perform their Charge?*

A. We muſt for methods ſake invert the order of the Queſtions, and enquire firſt, into the *Antiquity* and *Reaſon* of the Inſtitution of *Godfathers* or *Sureties*, then the reaſon of their *Continuation*: After which naturally falls in the preſent Caſe, and the conſideration of the two Objections brought againſt the cuſtom of our Church. 1. For their *Antiquity*, many think they were uſed even in the time of the Prophets, as ſeems very probable from that paſſage in *Iſa. Ch.* 8. 2. where at the Birth of *Maherſhaalhaſhbaz*, its ſaid, he took unto him *Faithful Witneſſes*, and they were two, *Uriah* and *Zechariah*, and this as it ſhou'd ſeem according to cuſtom; for we find not he had God's command for't. But not to inſiſt on this, tho' *Junius* and *Tremellius* on the place ſpeak of it is *granted* (with a *conſtat*) that hence the Cuſtom was deriv'd, we are ſure that 'twas in uſe among the *Jews*. The *Ruler of the Houſe of Judgment* was to take care of the *Children* of Proſelites, and was call'd their Father, and there was one to hold the Child at Circumciſion, call'd the *Sponſor*, or *Surety*, as *Buxtorf*, and their own Writers acquaint us, and as their Cuſtom is to this day, which *Sponſor*, *Suſceptor* or *Surety*, is all to anſwer for the Child. They were alſo very early in the *Chriſtian Church*, *Juſtin Martyr* mentions 'em about the middle of the 2*d* Century, by the Title of ἀναδόχους, *Tertullian* about the end of the ſecond Century, or very beginning of the third, by the Name of *Sponſores*. *Dionyſius Areop.* tho' ſpurious, yet allowedly Ancient, alſo mentions and ſtiles 'em Ἀναδόχους, St. *Auſtin* call 'em *Fidei-juſſores*; their end in uſing 'em was, as ſome think, for *Sureties* both for Parent and Child, leaſt the firſt ſhou'd *Apoſtatize* or die, and the ſecond not to be ſufficiently inſtructed in the Chriſtian Religion. But the chief deſign and intention of 'em, we may learn from what the Ancients tell us was their *Office*, both *at* and *after Baptiſm*. At *Baptiſm* to make a *Formal Contract* or *Covenant* in the Minors name, between God and him, which being Chriſtians, they thought they had right to do, being themſelves Faithful, at leaſt as far as outward profeſſion, and by their *Faith* entitling the Child to the Benefits of a *Conditional Covenant*. Thus in that very ancient piece, ſtiled *Reſponſ. ad Orthodoxes*, τὸ βρέφος τῇ πίστει, &c. 'Infants are thought 'worthy to obtain the Benefits of 'Baptiſm by the *Faith* of their 'Sureties, or *Suſceptors*. So *Rabacus Maurus*, who liv'd in the 8th Century, tells us, 'That the Sal'vation of Infants is compleated 'in the Church by the *Hearts* and 'Mouths of thoſe that bring them, 'tho' they are themſelves uncapable, by reaſon of their tender Age, of renouncing the *Devil*, and believing in *God*. They 'offer 'em to God, and no doubt

'he

'he accepts 'em: Exactly after the ſame Copy writes our Church, and in moſt of the ſame words, who in her *Catechiſe* in anſwer to that Queſtion, *Why are Infants baptized, when by reaſon of their tender Age they are not able to perform the ſame, viz.* Faith and Repentance before-mention'd? It's added, *Becauſe they promiſe them both by their Sureties*; which promiſe, when they come to *Age*, themſelves are bound to *perform*, and this *Covenant* the *Sureties* ſolemnly make for 'em before they are baptiz'd, as may be ſeen in the Form thereof. After *Baptiſm*, their main *Duty* was to be *Witneſſes* and *Admoniſhers* to the party *Baptiz'd jointly* with their Parents, to inſtruct them in the *Nature* of their *Vow* and *Duty* to God; and this indeed follows from the Nature of the *Contract* it ſelf, which being made by them for ſuch as were under *Age*, they ought certainly to acquaint 'em with what they have done for 'em, when they are able to underſtand it, and are to be *Witneſſes* to them, as well as the Church, of their *Baptiſm*. Thus St. *Auſtin*, 'Whoſoever, whether they be '*Men* or *Women*, have taken their 'ſpiritual *Children* from the *Font*, (for they uſed to receive 'em thence as well as to bring 'em thither,) 'let 'em know they are to 'remain *Sureties* for 'em. And again, more plainly, 'Thoſe which 'thou haſt taken from *Baptiſm*, 'Teach and *Chaſtize*. And *Wallafridus Strabo*, who as Dr. *Cave* tells us, flouriſh'd in the Year 800 and odd; The Godfathers 'and Godmothers ought to acquaint thoſe whom they have 'taken from *Baptiſm*, when they 'come to *Age*, what Promiſes 'they have made for 'em, and 'that they are to endeavour not 'to live unworthy of the Salvation provided for 'em, but *perform* 'themſelves what they promis'd by 'others. And thus the Church of *England* in the Exhortation to the *Sureties* at the end of the *Office*; where indeed both parts of their *Duty* is comprehended in a few words; the firſt by way of *recapitulation*, *Foraſmuch as this Child hath promis'd by you his Sureties to renounce the Devil and all his Works, to believe in God, and to ſerve him*; the ſecond, whereof we are now diſcourſing, in the following words, as the conſequence of the foregoing, *Ye muſt remember that 'tis your* Parts and Duties *to ſee that this Infant be taught, ſo ſoon as he ſhall be able to learn, what a ſolemn Vow, Promiſe and Profeſſion he hath made by you.* There they diſcharge the Office of Witneſſes, as well as *Inſtructors*, as in what follows, more particularly of *Monitors*, *Adviſers*, and *Inſtructors*, being *to call upon them to hear Sermons, and to ſee that they be taught what they ought to know and believe to their Souls-health*, and that with Authority too, as St. *Auguſtin* before, not only *docete*, but *caſtigate*.

This for the *Inſtitution*, *Ends* and *Offices* of Godfathers and Godmothers. The firſt of which, that of being *Sureties for the Parents*, now partly ceaſes; namely, as to their *Apoſtatizing* from the *Faith*; but as to what may be as dangerous in reſpect of the *Children*, ſtill remains, to wit, their Apoſtatizing from a *good Life*, if ever they liv'd *one*; for either of which Reaſons they may be careleſs in their Education, or at leaſt may *die*, and leave 'em

Infants, and in both cases, the *Expediency* of the *Sureties* is as great as ever, for *necessary* in themselves they are not thought, the *Sacrament* being *essentially perfect* without 'em. The other Reasons also still remain, *Infants* can't contract for themselves, it must be done by others. Thus it was in the *Jews* Sacrament, the *Parents* cou'd not be both *there*, nor conveniently here, nor is it so fit to lay all the *trust* on them, for the Reasons just mention'd, tho' none thinks their *Obligation* is made void, by anothers being *jointly bound with them*.

Now if *Godfathers* were *ever lawful* or *convenient*, they must be so *now*: When there's as much *danger of the Parents* neglecting his *Child* as ever, and as much, if not more danger from a *bad Life*, as from a *false Belief*: For which Reason our Church still continues 'em; which custom, were it but simply *indifferent*, she has power to do; for if *Laws* can't be made about *indifferent Matters*, they can be made about none at all; and such, before they are *determin'd*, are the *Accident* and *Circumstances* of any *Religious Duty*. But this also *carries* a high *convenience* with it, as we have already shewn, yet is not made by our Church *essential* to the *Sacrament* it self, tho' an *essential term of Communion*; and unless in *extraordinary cases*, not to be *omitted* by those who profess to be *Members thereof*, to whom at least all her *Injunctions* are *Obligatory*, or else why do they live in it? All that are lawful, as we think this is, and know of none that is not. According to the Question, we think that Church of *England-man* does *very ill*, who neglects to make use of *Sureties*, since *commanded*, and *lawfully commanded* both by the *Authority* of Church and State, as he himself must also believe, if he's *really* and *cordially* what he professes. But the *Sunday* is now past, and its too late for him to ask the Question, however he ought to *repent* his Fault now, and mend it hereafter, if he has any other such *occasion*.

As to those two Objections against this ancient and laudable *Custom*, mention'd in the *Question*, they come now to be consider'd, That these *Sureties* are *unnecessary*, and that they promise what is impossible to *perform*. To the first, an answer may be easily gather'd from what has been already said, that they are not absolutely *necessary* as to the *essential Complexion* of the Sacrament, it is granted, and so is all but our Saviour's very words, *I baptize thee in the Name of the Father, the Son, and the Holy Ghost*. You see the very *naming the Child* there, can't be *essential*, or in that sense *necessary to Baptism*, much less those *Prayers* which all Christians add at the same time, both which all *Parties* add to the *Institution* as to the *Circumstances* thereof. Thus the *Sureties* are necessary, and therefore on extraordinary cases, danger of *Death*, &c. where *private Baptism* is allow'd, they are not *requir'd* but as the *Rubrick* directs, *the Child is to be nam'd by any Person that's present*: And in the Rubrick after the Baptism, when the Child is publickly brought to Church, it's said, *If the Minister finds that all things were done as they ought to be, then shall he not Christen the Child again, but receive him as one of the Flock of true Christian People*. Hence it's plain

the

the Sacrament is already eſſentially perfect, and yet for the accidental perfection thereof, *Godfathers* are afterward requir'd when the Child is brought to Church, as may be ſeen in the *Office* appointed for that purpoſe: And thus we think the *Queriſt* is alſo *oblig'd* to do in the preſent Caſe; for *neceſſary*, they are to the *accidental Perfection* of the Sacrament, neceſſary *pro hic & nunc*, now they are lawfully requir'd, by lawful Authority without any juſt *Impediment*. For the 2*d* Objection, 'That the Sureties 'are bound there to promiſe more 'than they are able to perform, ſome ſay, Even for themſelves; But that all thus object for the Children. Some we have heard ſay, The Sureties promiſe more than they can do for themſelves; to *renounce the Devil and all his Works, to believe in God, and keep his Commandments*. But if they are not *able to do* it, are they not able to *reſolve* to do it, or rather, are they not able both to reſolve it, and do it by the *Grace of God*, who, as our Church tells us in one of her *Collects*, muſt *both put into our Mind good deſires, and alſo give us Grace to perform the ſame*: But how can they promiſe for the Children, that they ſhall do this? Let's firſt ask 'em how the Children ſhall promiſe it, unleſs ſome do it for 'em? To whom therefore, as St. *Auſtin* ſays, 'The 'Church lends the *Feet* of others, 'that they may come; the *Heart* 'of others, that they may believe; 'and the *Tongue* of others, that 'they may *promiſe* or *Covenant*. But further, they are no more oblig'd hereby, than a *Guardian* is, that his *Minor* ſhall perform Contracts made for him during his Minority when he comes of Age; that is, He is to make him acquainted with thoſe Contracts, and preſs him to perform 'em, which if he does not, 'tis his own *fault*, not the *Guardian's*, who muſt leave him to the *Law*, either to make him to do it, or puniſh him for the *Breach* of 'em, ſince his *Minority* when they were made, won't excuſe his non-Performance, eſpecially if for his *Benefit*. The caſe is ſo exactly the ſame here, that the parallel hardly need be drawn out. The Sureties are, when the *Child* comes of Age, to acquaint him what they have undertaken for him, and that he is now to take it upon himſelf, as he does in his Catechiſm and Confirmation; they are to preſs him earneſtly to his duty, and uſe all means they can to make him practiſe it; and if they have done this, they have diſcharg'd their Obligation, and no more than this is meant by what they promiſe in his Name. All which, tho it ſeem to us very clear from the Explanation thereof already made, yet we deſire not any to believe us *gratis*, or without proving all we ſay from our Churches own undoubted *Declarations*: She has certainly the Liberty to explain her own meaning, and tell us the Duty of theſe Sureties in that Exhortation at the end of the *Office* already mention'd; and what 'tis is alſo explain'd. 'To ſee 'the Infant be taught, ſo ſoon 'as he comes of Age, what a ſo-'lemn Vow, Promiſe and Pro-'feſſion he [illegible] made by them: 'To call upon them to hear Ser-'mons, to provide that he may 'learn the *Creed*, &c. and all o-'ther things which a Chriſtian

'ought

ought to know and believe to his Soul's Health. — What are those *all other things*, but (as it is afterwards mention'd) the further *Instructions of the Church Catechism*, which contains all things necessary *to Salvation*; nay, has more than those of the *Ancient Church* had. But the next thing in the *Exhortation* presses hardest. They are to take care, 'That the Child 'be vertuously brought up to 'lead a Christian Life; how can they do this? Why, as is before explain'd, *Being brought up to lead a Christian Life*, is no more than being *Educated* in that manner, partly by teaching 'em the things fore-mention'd, and by reminding 'em of their Vow, partly by reproving them if they do amiss, nay, reproving the *Parents*, if by ill *Example*, or any other way, they are wanting in their *Duty* to 'em; tho' if the Children are far remov'd in their Infancy, the Case is somewhat alter'd. All which you see are no such impossible things to *discharge*, but Men excuse their own *Negligence* and *Lazines*, and sometimes *Perjury* too, by that pretence: For that few *Godfathers*, any more than *Parents*, truly perform their *Office*, is too sad a *Truth* to be either *deny'd* or *defended*, but that's still their *own Faults*. For these *Vows*, these *Promises*, the Child is certainly bound, when he comes of Age, to *take upon* himself, and free his *Surety*; which if he does not, and the other has discharg'd his *Duty*, his *Blood* will be *upon his own Head*, and the *Sureties* have nothing to answer for. Thus have we endeavour'd fairly to discuss this great *Question*, declaring plainly what we take to be the *Sense* of *Antiquity*, and the Church of *England*, as well as our own *Judgments* in this matter, without any *Reflections* on those who are of another (we think mistaken) Opinion.

Q. *What was the Thule of the Ancients?*

A. Both our Ancient and Modern *Geographical Historians* have disagreed upon this Point, so that it would be a great Folly for us to pretend a decision of the Question; indeed a late Author has offered to determine the Case, but he has been pleas'd to keep his Reasons to himself: The *Phenicians*, to obscure their Discoveries of this Island, gave out it was a Land of Darkness. However we will tell you what has been writ of it, and leave it to the Querist's Judgment to decide as he thinks fit; *Ortelius* supposes it to be a part of *Norway* call'd *Tilomark*; *Cambden* thinks it is the *Scheland Islands* in the *Caledonian Ocean*, now call'd *Thylausel*; others suppose it to be *Iceland*. *Rudeckeus Olavius* speaks of the Voyages of the *Syrians* in the Island of *Thule*, as if it were *Sweedland*. *Antonius Diogenes* composed Twenty four Books of this Island, relating in them many strange and incredible things, a little after the death of *Alexander* the Great; which according to *Photius* he boasted to have read amongst the ruin'd Monuments of *Cyprus*. The Learned *Dane*, *Isaacus Pomanus* believes it to be the *Tyleuses*, and he backs his Opinion with the authority of many *Greek* and *Latin* Authors, as from the History of *Adam de Breme*, written in *Anno* 1067. of *Saxon* the Grammarian, and of *Andrew Velleius*. But *Arngrimus Jonas*, who was well skill'd

skill'd in the Collection of Iſlands, gives it to his Country; for innumerable more ſuch Opinions, ſee *Chrymogea, ſeu rerum Iſlandicarum libri tres. Hamburg* 1630. In quarto; and *Specimen Iſlandiæ Hyſtoricum, & magna ex parte Chorographium*, at *Amſterdam*, 1648. in quarto. *Anatome Bleskeniana. Hamburg*, 1618. In quarto.

Q. *What is your Opinion of that famous Paſſage in* Joſephus, *in the 4th Chap. of the 18th Book of his Antiquities, that relates to Jeſus Chriſt?* &c.

A. We have reaſon to doubt that the Author of this Query is rather a *Deiſt* than a *Chriſtian*: By the word *Opinion*, is cunningly inſinuated a *Dilemma*, *viz.* either the Paſſage is true or falſe; *if true*, why ſo many good Teſtimonies againſt it, as we meet with of late? *If falſe*, why is it brought to prove there was ſuch a Perſon as our Saviour, who liv'd at ſuch a time, work'd Miracles, was Crucify'd, *&c.* We would not have meddled with this Paſſage in *Joſephus*, had not a late Author determin'd it falſe, perhaps to the prejudice of ſome weak inquiſitive Chriſtians. But this Author, who by the by, muſt be very narrow ſighted, or ſee that an Ingagement in this Queſtion would be but little Service to any Perſons but ſuch as lay hold of every opportunity, that may Scandalize Chriſtianity; but we have to tell that Author, and all others that are inquiſitive about the Truth of Chriſtianity, That we may ſafely grant that Paſſage to be fictitious; ſince we have enough more to our purpoſe, from the Teſtimonies of the greateſt Enemies to Chriſtianity, as *Celſus*, *Julian*, *Apollanius*, *Thyaneus*, *African*, *Lucian*, *Porphius*; and *Pilate*, who crucified him, ſent to *Tiberius* a full Account of our Saviour and his Miracles, which were Regiſtred in the publick Annals at *Rome*, whence we find the Primitive Fathers, as *Tertullian*, *Apol. Chap.* 21. and *Juſtin Martyr*, in the ſecond *Apology*, refer ſo often to the *Records in the Regiſtry*, for an Evidence of the Origine and Truth of the Chriſtian Religion; but we have a Cloud of Witneſſes to confirm what *Joſephus*'s Paſſage fails to do with ſome Perſons, as *Paul Horatius*, *Eutropius*, *Pliny*, *Suetonius*, *Dion*, *Tranquillus*, *Cornelius Tacitus*, *Ælius*, *Lampridius*, *Saturnius*, &c. all which ſufficiently evidence the Matter of Fact, if *Joſephus* had never been.

Q. *Of what Antiquity is Dancing upon the Ropes, and what may be ſuppoſed to give the firſt Riſe to that Practice?*

A. 'Tis too ancient a Cuſtom to determine its Original; *Terence* mentions it as a practice in his days; ſee his Prologue to the *Heeyra*: And long before him we read of it practis'd amongſt the ancient *Grecians*, not only by Men, but by Elephants themſelves. *Scaliger* in his Exercitations, 232. p. 788. ſpeaks of Elephants dancing on Ropes. *Ariſtotle* ſpeaks of walking on Ropes; as alſo *Suetonius*, lib. 7. cap. 6. and *Ælian* in lib. de Animal. tells us, That Elephants were taught to walk upon Ropes in his time; and 'tis a fair Suppoſition, that Men were not leſs Active in that Age, nor unacquainted with a Practice they would teach to other Creatures.

Q. *Some Philoſophers ſay, That a Man weighs heavier before Dinner, than after; Pray the reaſon of it?*

A. There

A. There can be no reaſon given for *that which is not*; but we are experimentally aſſur'd the contrary is true, which is anſwer enough. There are a great many Vulgar Errors which Sir *Thomas Brown* has not taken notice of, that paſs for Truth amongſt ſome Perſons who are not willing to be at the Expence of a little Examination.

Q. *In Mr.* David Jones's *Farewel Sermon*, p. 34. *he ſays, He that taketh any Increaſe, not Six in the Hundred, but be it never ſo little, he ſhall die for his Uſury, and his Blood ſhall be upon his own Head*; *and* p. 38. *He that gives or takes upon Uſury may lawfully be Curſed: Pray your Thoughts upon this Doctrine?*

A. This and ſeveral more Queſtions of the ſame Nature have come to our hands, ſo that purſuant to our former promiſes, we have oblig'd our ſelves to anſwer 'em; but the matter is of that great conſequence, that what we offer, is ſtill with ſubmiſſion to the Judgment of the moſt learned of our Divines, proteſting our own Sincerity in this Affair. And 'tis not the reſult of Prejudice, or Spirit of Oppoſition, but purely reſpect to Truth, that has engag'd us therein, and we declare, That 'tis our great Trouble, that we have any occaſion to oppoſe ſuch Perſons, as we have Charity enough to believe, do faithfully and ſincerely endeavour the Reformation of the Abuſes of Religion, and the Sins of the preſent Times.

Some things are neceſſary to be premis'd, to prevent Miſtakes, leaſt we be thought to juſtifie thoſe whom we are bound to condemn, to wit, ſuch Perſons as come under theſe two Charges.

1. Thoſe who are Rich, and yet exact from the Poor, whereas we are commanded to give to, and relieve the Oppreſſions of our Brethren.

2. Thoſe who immoderately deſire Gain or Increaſe, are Idolaters; and God forbid *we ſhould bleſs the Covetous whom God abhorreth.*

Perhaps there never was a time wherein 'twas leſs neceſſary to teach Men *they ſhould love themſelves* than now; and perhaps at this time Covetouſneſs is a more Univerſal Sin than ever, it being obſervable, that many who paſs for good Chriſtians, and abhor the Exceſſes of Debauchery, are yet deeply guilty of this Sin.

But to come to the Queſtion, which is (if we take the Senſe of all our Queriſts together) *Whether it be abſolutely unlawful for any Perſon to receive any Increaſe of any, for the Uſe of their Moneys, or whether a Poor Man may receive* 6*l.* per Cent. *of a Rich Merchant, who makes* 20*l.* 30*l.* 50*l.* 100*l.* per Cent. *of his Money?* To which we anſwer, 'Tis *very neceſſary and lawful in the Senſe we now uſe it, although in the true Signification of the word*, (to wit, Extortion, or any grinding the Face of the Poor) *it is certainly damnable.* We ſhall prove this, as ſoon as we have remark'd that by Succeſſion of Ages, Conqueſts of Empires, and Revolutions of Kingdoms, 'tis evidently known, that the ſame words have loſt their firſt ſignification, and have changed ſometimes for better, and ſometimes for worſe; *Magus*, *Tyrannus*, and many more, have run this Fate; which we ſhall ſpeak more largely of, by and by.

Since our Saviour has fulfilled the

the Law, that only which is morally evil, and what the Goſpel forbids, is a Sin; but Uſury, as now eſtabliſhed by Law, is not morally ill, nor is it forbidden under the Goſpel; therefore 'tis no Sin.—The Major has been the Language of all Chriſtian Pulpits ſince Chriſt; perhaps amongſt all the Hereſies which have yet appear'd ſince our Saviour, not one has diſputed this particular. The Minor, for any thing we ſee, is as evident, for Loan of Money at 6 *l. per Cent.* is ſo far from an Injury, that 'tis a great Kindneſs, and has been the riſeof Thouſands of Families.

Kimchi on theſe words of the 15*th Pſalm*, *Hath not put his Money out to Uſury*, Paraphraſeth thus, " The Pſalmiſt doth not " ſtate it any otherwiſe than the " Law hath done, and the Law " forbiddeth it to *Iſrael*, but permitteth it to Strangers; as 'tis " ſaid, *To Strangers thou may'ſt* " *lend on Uſury*, but 'tis not ſo " allowed to rob, ſteal, &c. of " Strangers; but Uſury which " takes from him with his Conſent, is permitted, tho' it hurt " him: And a little after, " But " *Iſrael* are not bound to do ſo to " a Heathen, for he is not bound " to ſhew mercy to him, and to " lend him for nothing, becauſe " they commonly hate *Iſraelites*; " but if they ſhew mercy to *Iſrae-* " *lites*, they are bound to ſhew " mercy to them: And I have " been the larger on this, that " thou mayſt anſwer the Chriſti- " ſtians, who ſay *David* here makes " no difference between an *Iſrae-* " *lite* and a *Gentile*, but forbids " all Increaſe; but neither *Da-* " *vid* nor the Prophet *Ezekiel*, &c. " forbid or permit any other thing " than the Law doth: As the Law " ſaith, *Thou ſhalt neither add to it,* " *nor diminiſh from it any thing.*

Now Uſury of Money was allowed to be taken of Strangers, therefore not morally evil.

Again, If Loan of Money at 6 *per Cent.* is ſinful, then alſo all Trading, and every thing elſe that procures Money is a Sin; for no man can ſhow how there ſhou'd be a greater Moral Evil in Moneys procuring Moneys, than in Houſes procuring Houſes: As for inſtance, a Landlord Lets a Houſe to a Tenant, who alſo has a ſmall Houſe, and they bargain that the Tenant ſhall have the uſe of the great Houſe for ſo many Years, provided at the Expiration of ſo many Years, the Landlord have his own Houſe again, and the ſmall Houſe in lieu of Rent. Why ſhou'd there be ſuch a profound Veneration for *Names* and *empty Sounds*, as if *things* were made for *Names*, and not *Names* for *Things*? Is not *Money* and *Money*'s *worth*, the ſame thing in Nature, tho' two Names? All Merchants (at this rate) that barter Goods for Goods, are Uſurers; there can be no Trade, no Employ whatever without Uſury. The Lawyer puts his Law to uſe, the Gownman his Sermons, the Soldier his Blood, nay all the World are Uſurers, that endeavour for an honeſt Livelihood, and provide for their Families. Where's the difference, if I put 500 *l.* to Intereſt; or lay it out in Lands, to have the Intereſt of it that way? He muſt make a very great Diſcovery, that can tell us in what the Morality of theſe two Actions differs.

Beſides, Uſury is not forbid by any expreſs Prohibition under the Law

Law, but only to the Poor; *David*, *Ezekiel*, &c. are properly Commentators upon the Law, therefore we muſt look into the Law it ſelf for it, and there we find it but three times mentioned, *Exod.* 22. 25. *Lev.* 25. 26. and *Deut.* 23. 19. in the laſt place it is ſpoken indefinitely, thy *Brother*, which muſt be expounded as all other Scriptures are, by other places which mention the ſame thing, and we ſhall find it expreſly ſet down in the other two, *the Poor*, him that is *waxen poor*; whence 'tis plain the Prohibition conſiders the Poor as the only proper Subject that we are forbid to lend to, but rather to give.

We may obſerve, that ſince the Reaſon of forbidding Uſury to *Iſrael*, was becauſe they were bound to help their Neceſſities in ſhewing mercy to the Poor, that the Law only forbids exacting Uſury of the Poor, where the Subject is mentioned. As 'tis written, *Exod.* 22. 25. *If thou lend Money to any of my People that is poor by thee, thou ſhalt not be to him as an Uſurer, neither ſhalt thou lay upon him Uſury.* Lev. 25. 26, 27. *And if thy Brother be waxen poor, and fallen to decay with thee, thou ſhalt take no Uſury of him, or Increaſe*: So Prov. 28. 8. *He that by Uſury and unjuſt Gain increaſeth his Subſtance, he ſhall gather it for him that will pity the Poor.* Here *Tarbith* is tranſlated *unjuſt Gain*, which in *Ezek.* 18. 8, 13, 17. (the place Mr. *Jones* ſo much inſiſts upon) is tranſlated barely *Increaſe*; both places reſpect the Poor, ſo that the *Uſury* condemned by Scripture, is the taking *Uſury* of the Poor.— And ſo *R. Levi Ben Gerſham* obſerves, *Prov.* 28. 8. " God ſo orders the " matter, that he that gathereth " his Wealth by taking Uſury of " the Poor, ſhall leave it to one " that will pity them, and there- " by reſtore it to them.

All which things conſidered, 'tis plain that Uſury ſuppoſeth Oppreſſion of the Poor; and the word *any Increaſe*, does in the Original ſignifie *unjuſt Gain*, and nothing at all of that we now call Uſury; this is evident from the *Rabbie's* Expoſitions, as we ſhall now prove.

In order to the clearing this Aſſertion, we ſhall conſider the Original Texts, the Jewiſh Cuſtoms, *&c.* and firſt we ſhall come to the proper ſenſe and meaning of the words, which ſignifie Uſury; and they are theſe two, *Neſheck* and *Tarbith*, the one ſignifying *biting Uſury*, (or Extortion) the other *multiplying Increaſe*, as the Jews themſelves declare. To make this plain, we ſhall examine the Sentiments of the Jewiſh Doctors, upon theſe words, *Neſheck* and *Tarbith*. *R. Sol Jarchi* on *Exod.* 22. 25. ſaith,

לא תחבענו בחזקה אם
אתה יורע שאין לו תהי
רומה יולע באולו הלויתו
אלא באילו לא אל חלויתו
כלום—לא תבלימחו נשד
דבית שהז כגשיכת נתש
שנושף חבודה קמנה ברגלו
ואינז מרגיש ופחאום הוא
מבטבט ונופח עך קרקרז כך
רבית אינו מרגיש ואינו
ניכר עך שהרבית עולה
ומחכרו ממון הדבה.

On the word *Noſeth*, an Uſurer, he ſaith, " Thou ſhalt not importu- " nately enquire it of him; if " thou knoweſt that he hath it " not; be not like one that hath " lent him any thing, but like " one that hath not lent him: As

" 'tis

" 'tis ſaid, Thou ſhalt not make " him aſhamed. And on the " words, *Neſheck* and *Ribbith*, he " ſaith, *Neſheck* is *Ribbith*, or In- " creaſe, which is like the *Neſhi-* " *kath*, or biting of a Serpent, " who bloweth a little bruiſe on " a Man's Foot; which he is not " ſenſible of at the firſt, when ſud- " denly he is bloated, and ſwol- " len to the top of the head. So " is *Ribbith*, a Man is not ſenſible " of it, nor aware on't, until it a- " mounteth to very much wealth.

Michlol Jophi ſaith, 'tis called *Neſheck*.

לפי שהוא נושך ואוכל תמיד.

Becauſe it biteth and devoureth continually.

And herein *Neſheck* and *Tarbith*, *Uſury* and *Increaſe*, both agree, in that they both ſignifie *Extortion*: Inſomuch that the *Caldaic* Paraphraſe does often render *Neſheck* by *Tarbith*, Increaſe: *Maimonides* alſo affirmeth in *Hilcoh Malve Uloveth*, Chap. 4. *Neſheck* and *Tarbith* is all one, *Exod.* 22. 25. *Neſheck*, *Thou ſhalt not give him thy Money upon Uſury, nor lend him thy Victuals for Increaſe*, Deut. 23. 19. *Neſheck*, *Uſury of Money*, *Uſury of Victuals*, *Uſury of any thing that is lent upon Uſury*; and why it is called *Neſheck? Becauſe Neſheck it biteth*, that is, *diſtreſſeth his Neighbour, and devoureth his Fleſh*; by which it appears, that Victuals upon Increaſe, in *Exod.* 22. 25. is expounded by Victuals upon Uſury, *Deut.* 23. 14.

2. As to the Jewiſh Cuſtoms about Uſury, we ſhall only declare what they call Uſury and Increaſe in the *Miſhna*, and what their *Rabbins* expound the ſame to import and ſignifie, in the *Miſhna* in the *Maſecat*, Entituled, *Baba Metſia*, *cap.* 5. *ver.* 1. They ſay,

1. What is *Neſheck?* A.—" He " that lendeth a *Selobor* (a Shekel) " for five *Dinarin* (or pence) or " two Seas of Meaſures of Wheat " for three; this is forbid. *Neſheck*, *vid. Buxt. in Lex Rab.*

" So in Chap. 5. *Ibid.* 'tis ask- " ed, What is *Tarbith?*

A. " When a Man buyeth a " Buſhel of Wheat for ſo much, " but before he can pay for it, the " price of Wheat is riſen to dou- " ble the value it was at, when " he bought it; hereupon he that " ſold it ſaith, Let me have my " Wheat again. *Hilcoh Malve* " *uloveth*, *ch.* 6. He that lendeth " his Neighbour, and after a time " ſaith to him, Pay me my Debt. " The Borrower ſaith, Dwell in " my Court till I pay it. Lo this " is the Duſt of *Ribbith*, becauſe " it was not agreed in the time " when the Money was firſt lent, " as 'tis ſaid, *Thou ſhalt not lend*, " *to him on Uſury.*

Thus far for the Cuſtoms and Sentiments of the *Jews*, who were certainly the beſt Judges of their own *Etymology*, from whom we are certain that the word *Uſury* ſignify'd Extortion, Injuſtice, or over reaching their poor Neighbour, and not our Manner of *Uſury*, as now eſtabliſh'd by Law, and founded upon very equitable and juſt Reaſon.

Q. *The meaning of that Text* 1 Cor. 11. 10. *A Woman ought to have power on her Head becauſe of the Angels?*

A. This is a Queſtion admitting of ſo much Diſpute, and there are others of ſo much difficulty depending on it, that it rather needs a Volume than ſuch a Paper as this to diſcuſs it. And indeed one Branch of it only, that of long Hair (as we generally inter-

pret

pret it) in the 14 *Verſe* of this ſame *Chapter*, has employ'd ſome of the moſt Learned Pens in *Europe*, who have compoſed juſt Treatiſes thereon. However we'll endeavour to give as full a View of it as our ſhort Limits will permit; and in order thereunto, muſt be forc'd to touch on ſome of thoſe Queſtions we have already hinted at: What is meant by *Propheſie*, what by being *Cover'd*, and what by that τὸ κομᾶν, or having *longer Hair*, as well as the main Difficulties in the Text it ſelf; what is meant by this ἐξουσία, or *Power*, and what by the *Angels*, neither of which can be very well clear'd till we have firſt diſpatched the others, nay indeed we muſt explain moſt of the preceding Context for the ſame Reaſon. St. *Paul* in this Chapter exhorts the *Corinthians* to keep thoſe παραδόσεις, or Traditions, which for fear of the Papiſts, our Tranſlators have turn'd Ordinances, which he had delivered unto them: Whence *Eſtius*, and others of the Romiſh Communion, indeed weakly argue for their unwritten Traditions, relating to points of Doctrine and Articles of Faith, after the Canon of Scripture was perfected, and miraculous Gifts ceaſed, and the Goſpel planted in the World, neither of which takes place here; thoſe Traditions or Ordinances being only matters of Diſcipline, or outward Behaviour in the publick Aſſemblies or Churches of God, that all things might be done decently, and in order, and according to the Cuſtoms directed by the Apoſtles, and then in Uſe by all regular Chriſtians: Amongſt others, he treats of the Geſture or Poſture in Praying or Propheſying, both of Man and Woman, wherein the *Corinthians*, it ſeems, had forgotten, or regarded not what he had taught them; probably becauſe he had no expreſs Directions from our Saviour for it, and contrary to what he had commanded, the *Men* pray'd and propheſy'd with their *Heads cover'd*, the *Women* with theirs *uncovered*; and he in the former part of this *Chap.* endeavours to bring them to the quite contrary. To clear which Cuſtom, as well as theſe in the Text, we muſt firſt, as was propoſed, enquire what is meant by this Propheſying, ſo frequently mentioned in the Writings of this Apoſtle. By *Propheſying* was meant firſt a miraculous Gift of Praiſing God, either by Pſalms or Hymns, or other ways: Sometimes praiſing God without Hymns, and in plain Proſe, which is prov'd as far as can be done by a Negative Argument from *Acts* 10. 46. When the Holy Ghoſt fell on the Friends of *Cornelius*, they were heard ſpeaking with other Tongues, and magnifying and praiſing God; but nothing there of *Singing* mentioned. However by Propheſying is ſometimes meant, ſinging God's Praiſes, as appears pretty plain, from 1 *Sam.* 10. 5. where the Prophets are deſcribed coming down the Hill, and Propheſying with a Pſaltery and a Tabret, and a Pipe and a Harp; and thus indeed the very Heathens ſtile their Prieſts, *Vates* being applied to them as well as their other Poets; ſo *Æneas* in *Virgil* calls *Helenus*, *Vatem*, and juſt after ſalutes him by the Title of *Interpres Divum*; and the Devil taught his Prophets as well as Gods, to give out their Oracles in Verſe (ſuch as

as they were) but beſides this, Propheſying was taken for revealing any ſecret thing, either *future* or *preſent*; the Secrets of Mens Hearts, or dark Places in Scripture, or future Events: Laſtly, 'tis taken as many think—For publickly Preaching, Inſtructing, or Teaching others. We muſt now enquire which of theſe ways of *Propheſying* is here intended, which will give no inconſiderable Light to the preſent Argument. The Laſt, we conclude it cannot be, becauſe that Office is plainly reſtrain'd to the *Men*, and *Women* forbidden to ſpeak in that Senſe in the Church, and ordered more than once, to learn in Silence with all Subjection. But this way of Propheſying, if any were intended in the Apoſtle's Writings, ſeems to be included in that Exhortation of his, *Chap.* 14. *Verſe* 29. *Let the Prophets ſpeak two or three, and let the other Judge,* ——. and 31. *For ye may all Propheſie one by one.* Though theſe Texts alſo relate to thoſe admirable Gifts before mentioned, whereby they reveal'd the moſt ſecret Thoughts of thoſe who came into their *Aſſemblies*, as St. *Peter* thoſe of *Ananias* and *Saphira*. But other ſort of Propheſies there were, in which the Congregations might all join; nay, the *Women*, as well as *Men*, which muſt be *Praying* or *Singing Pſalms*, one great part of Prayer being *Praiſes*, or celebrating the Praiſe and Honour of God, the proper Work of a Prophet, which are here put together [a Woman Praying or Propheſying] not improbably to give a hint what ſort of *Prophecy* the Apoſtle meant. To be yet clearer, as far as 'tis poſſible, in theſe ancient things, concerning which we can do little more than gueſs; let's enquire into that Text in the 14th of this Epiſtle, *v.* 26. where mention is made of —a *Pſalm*, a Doctrine, a Tongue, a Revelation, an Interpretation: And here ſome have thought that the firſt of theſe, a *Pſalm*, was not joined in by the reſt of the Congregation, becauſe they are reprov'd for having every one a *Pſalm*, *&c.* But this may be eaſily ſolv'd, for each Singing a different Pſalm undoubtedly muſt cauſe Confuſion, which if they took their Courſes, as the Apoſtle directs a little lower, and all Sung one, as the Congregation and Prieſts in *David*'s time; and no doubt the Prophets before in *Samuel*'s, it would be eaſily remedy'd. And were only this manner of *Propheſying* uſed by the Women, it would have been ſufficient to complete the Propheſie of God in the *Old Teſtament*; That on his Servants and Handmaids he'd pour out of his Spirit, and they ſhould *Propheſie*: But we are ready to believe another ſort of *Propheſie* was alſo granted them in the fulfilling of that Promiſe, namely, that they alſo *revealed Secrets*. This we are ſure was done by ſeveral Holy Women in the *New Teſtament*, as *Anna*, the Bleſſed Virgin, and *Elizabeth*, and the Daughters of *Agabus*. So that a *Pſalm*, or a *Revelation* the Women have; but a Doctrine or an Interpretation we believe they never had, as being the Man's Province; much leſs can we think they were truſted with the *Gift* of *Tongues*—Let thus much then ſuffice of Propheſie. We may now advance to the Second thing, the Ge-

ture, Poſture, Veſture or Habit, wherein they were to Propheſie, a Man *aperto capite*, with his Head uncovered, a Woman *operto*, with her Head *covered*; the Reaſons whereof he adds, *Becauſe the Head of every Man is Chriſt*, and by Praying or Propheſying covered, he *diſhonoureth* his *Head*, as the *Woman* does by having hers uncovered. The meaning of which Reaſon, and ſome of which words, we muſt enquire into, before we can get any further. That Chriſt is now the *Head of all Mankind*, none can deny, who believe the Scriptures, and grant him to be the *Second Adam*; and this is the *Head* which the *Man diſhonoureth* by covering it, as well as his own Head, for we believe both are here included. That the *Man*'s own Head is here included, and that it was that time, and in thoſe Countries *diſhonoured* when *covered*, is very plain from the whole ſcope of the Words, and the oppoſition in the caſe of the Woman; but by the *Head* two other things were alſo intended: Firſt, all the Body, or rather all the *Man*; this is beyond diſpute, it being a common way of expreſſion both in thoſe Eaſtern, and even our European Weſtern Nations: *Knoweſt thou not, that thy Maſter will be taken from thy* Head *to day*, &c. — *per* Caput *hoc juro*, are ſufficient proofs hereof. But we think it as evident in the ſecond place, that our Saviour is here chiefly and ultimately intended; elſe why is he, juſt the very Verſe before, mentioned as the *Man's Head*, and why is the Apoſtle ſo careful to let 'em know, and ſo ſolemn in making the Declaration on't (*I would have you know*) that the *Head* of every Man is *Chriſt?* In the ſame manner, we believe, is that of the Woman to be underſtood; and indeed if 'tis once granted, that the Head which the Man Diſhonours by being *Covered*, is his own Natural Head, and alſo thereby Chriſt, who is his Moral or Political *Head*; it will not be denied, that the Head which the Woman Diſhonours by her being Uncovered, is firſt her *own*, and then the *Man's*, who is her Political, or Oeconomical Head.

Having thus taken this rub out of the way, and reconciled the two Opinions, we go on to inquire into the Reaſon why the Man's being *Cover'd* Diſhonours him and his Head, and the Woman's *Head Uncover'd*, her and hers. For the Man, there were two Reaſons, the firſt relating to a *Civil Right*, which more immediately we might refer to his own Natural Head. The ſecond, Sacred, relating to Chriſt, his *Political* and *Spiritual Head*, tho' both having a clear Dependance on each other. The Civil Right is that of all Ingenuous and Free Men among the Ancients, to walk *aperto Capite*, with their Face and Head open and bare to the Air; the contrary whereunto, was thought either a Badge of Slavery, or a mark of a Luxurious, Delicate and Effeminate Perſon, who could not ſuffer, as we ſay, the leaſt breath of Wind to blow upon him, either to diſcompoſe or hurt him. And this the Eaſtern Nations ſo far obſerve, that they make Baring their Feet, and covering their Heads, a token of Subjection and Obeyſance. Now a Man appearing in the Congregation when he ſpoke in Chriſt's Name, and by his

his immediate Inſpiration, in the habit or poſture of a Slave, with his Head Covered, did Diſhonour his Head; Diſhonour, or Dehoneſtare *himſelf*, and thereby his Saviour, in whoſe Name he ſpoke, as if he were only King of Slaves, and had not rather broke our Yoke, made us *Children and Heirs*, and vindicated us unto the *glorious Liberty* of the *Sons of God*: But by thus appearing *Cover'd*, a Man did Diſhonour Chriſt his *Head*, more immediately, as relating to a *Sacred Right*, in uſe not only among the Jews, and all the Eaſtern Nations, but even all the Heathens, which was being always *Cover'd*, *intra Sacra*, while they were at their Devotion. The *Romans* eſpecially, as the Learned *Lud. Capellus* has obſerved, both the Prieſts, who were covered either with a Cap or Miters, or Garlands (that Learned Man ſhould have added, as *Servius* did upon *Virgil*, except when they Sacrifice to *Saturn*, or *Hercules*, which they were to perform with Heads uncovered) and this the People us'd to do with ſome part of their Garment. And this it ſhould ſeem, by the Poet's manner of Writing, its Original ſhould be a very ancient Cuſtom; for he brings in *Helenus* directing his Hero, *Quin ubi & poſitis aris jam vota in littore ſolves. Purpureo velare comas adapertus amictu. Nequa inter Sanctos ignes in honore Deorum. Hoſtilis facies occuret & omnia.* Nay, he adds, *Homo ſocii morem ſacrorum bene ipſe tenero. Hac caſti manent in Religione nepotes!* —— *turbet.* But whatever pretences they might have for this Practice, there is no doubt to be made, that it proceeded from the Slaviſh Superſtitious Fear the Heathens were under in the Worſhip of their Idols, who indeed were *Devils*, as the Scripture tells us, and tyrannized over their miſerable Votaries. And indeed the Jews themſelves were a ſtiff-neck'd People, and when they did Worſhip the true God, generally did it more out of *Fear* than *Love*; and for this reaſon we may preſume took up the ſame Cuſtom, for we are as ſure that they uſed it long ſince, as *Maimonides* in his *Miſna* informs us, as that they do it now, or that they have no warrant in Scripture for ſo doing. Now the *Corinthians*, it's probable, had taken up this Cuſtom either from the Jews or Heathens, but we believe from the latter, by what remains to be ſaid of the Woman. Now by this following the Jews, Heathens, diſgracing God's Service, appearing before him in the Habit of Fear and Grief, or Mourners; the *Corinthians* did repreſent our Saviour as a hard Maſter, and ſo diſhonour their Head before the World, making him like to the Gods of the Heathen; whereas he commands them to go boldly to the Throne of Grace, and yet reverently too, and has made Faith, or a firm Confidence in him, when our Works are ſuitable, the Condition not only of any Bleſſing we are to obtain from him, but even of Eternal Life. This for the Man's being uncovered, now for the Woman's having her Head cover'd, leſt ſhe diſhonour her Head. When we firſt read that Text, and what ſucceeds it, of a Woman's long Hair, that 'twas decorous for a Woman κομᾶν, and *Salmaſius*'s Learned Notes upon't, wherein he underſtands not κομᾶν of long promiſh Hair,

but rather of *curl'd Hair*, which thereby is ſhorten'd, being tied up and plaited, and roll'd in the form of a Crown on the Woman's Head, which is indeed a Glory to them, as 'tis call'd in the Text, not the contrary; when we read this, we immediately reflected on the Cuſtom of their Prieſteſſes and Propheteſſes among the Heathens, who, when either Sacrificing or delivering Oracles, uſed to have their Heads uncovered, and their Hair diſheavel'd looſe about their Shoulders, to which there ſeemed to us ſome Alluſion in this Cuſtom of the *Corinthian* Women, and this Judgment we are ſince confirm'd in, by finding 'tis the ſame with the Pious and Learned Mr. *Jo. Mede*'s in his *Diatrik.* on the Place. *They did it*, ſays he, *out of a wicked Imitation of the Gentile Heathen Prieſteſſes, who when they worſhip'd their Idols, or gave forth their Oracles, as* Pythea, *or the* Sybils, *or perform'd Sacrifices, as the* Menades *or* Bacchanals *were wont to do it, in an unuſual Habit, with their Faces bared, and their Hair looſe and ſheavel'd.* Thus far he. And innumerable Inſtances might be brought out of the Heathen Poets and Hiſtorians to confirm it. *Ovid* is full of ſuch deſcriptions. Thus *Ovid* deſcribes *Medea* Sacrificing to *Hecate*. *Nudos humer is infuſa capillos*; again, *Et tantum Cælo tegitur*, which we believe may refer to her *Head*, as well as the open Air. This Cuſtom it ſeems the *Corinthian* Women followed, unveiling their Faces, and diſheavelling their Hair when they Propheſied, that they might appear in a *Sacred Rage*, as well as the Sibyls and Prieſteſſes of *Apollo*; this the Apoſtle tells them is *diſhonouring* their *Heads*, for two Reaſons, becauſe the *Vail* is a token of Subjection and Modeſty, and becauſe the diſordered Dreſs was immodeſt; now by throwing off their Veils without their Husband's leave, they ſhew'd they regarded not their Duty and Subjection to them; by uncovering, undreſſing their Heads, and diſheavelling their Hair, they ſeemed like mad People; and ſo diſhonoured or expoſed both their natural Heads, themſelves, and their political Heads, their Husband's. After all this, we think what remains eaſie, that by the Woman's having *Power* on her Head, or *Government*; which is the ſame, ἐξουσία and ἐξουσιάζειν moſt properly ſignifying a Moral political Authority or *Power*, we ſay by her having *Government on her Head*, is no more than her being *under Government*, namely, her Huſband's, on whom the Power is placed by God; *He ſhall rule over thee:* The Symbol of which Subjection, was the Veil in thoſe Eaſtern Nations. As for the laſt Difficulty, *Becauſe of the Angels.* We believe are either meant thoſe Angels or miniſtring Spirits which look into the Church, and are Witneſſes of our Behaviour there, or elſe the Angels of the Churches, the Biſhops or chief Men, who preſide in the Church, whom they ought to Reſpect or Reverence; both Opinions we eſteem probable, but rather incline to the former.

1.

Q. *Tell me! O tell me! why in* Paradice,
When the Young World *did juſt begin,*
Heaven ſuffer'd yet the Serpent *to entice*
Its New-born Charming Queen to Sin?

2.

Or why ſhou'd ſoft and Virgin Innocence
Defenceleſs and unguarded ſtand?
And giving none, ſhou'd yet receive Offence
From each inſulting wilful Hand?

3.

Why do I ask? — My ſelf am ſtill a Maid,
And all my Eden *yet is mine:*
But ah I love! am willingly betray'd,
And now dear perjur'd Swain! 'tis thine.

4.

Thus I the ſelf-ſame cruel Fortune *run*
With my firſt common Mother, Eve:
I know my Tempter's falſe, *my ſelf undone;*
And yet I cannot but believe.

1.

A. Even *Eden* cou'd not pleaſe the *murm'ring Fair,*
Confinement did her Grief begin;
She left her *Adam*, plac'd her Guardian there,
And leaving him, ſoon learn'd to *Sin.*

2.

There is a *Cherub* guards that Paradice,
A *flaming Sword* defends it ſtill:
The Serpent can't compel, but may entice,
Yet *Heav'n* ſaves none againſt their *Will.*

3.

Why gives the fatal *Apple* ſuch Delight?
O heedleſs *Charmers*, tell me why?
'Tis new, 'tis *pleaſing* to the Scent and Sight,
And taſte you muſt, although you die.

4.

Part of your *Theft*, leſt we your Fate ſhou'd *ſhun*,
You ſtill with *cruel Kindneſs* give:
We taſte, and like our *Father* are undone;
Who did not, cou'd not, wou'd not *live*.

1.

Q. *Since thoſe ſweet Pillows, fair* Caliſta's *Breaſt,*
Where I wou'd fain, and Love himſelf *wou'd reſt,*
Have all my Prayers, and all his Shafts *controll'd,*
And white as Ermin, *are yet wondrous cold:*
How ſhou'd they in my Heart ſuch Flames *inſpire,*
'Tis ſtrange that Snow *ſhou'd be the Cauſe of Fire?*

1.

A. Whilſt endleſs Flames in *Ætna*'s Intrails glow,
The Top's all horrid with Eternal Snow:
Thus here, though nought without but *Marble*'s ſeen,
Believe it ſhe's warm *Fleſh and Blood within:*
And who but *Lovers* ever did admire
That *Heat* gets *Heat*, or *Fire*'s the *Cauſe* of *Fire?*

2.

Q. *By Nature's Courſe 't has been of common uſe*
That all things their own likeneſs ſhou'd produce:
Why is't not then eſteem'd a Prodigy
(Avert the Omen, *kinder Heaven!) that ſhe*
Shou'd alter and Reverſe *the Laws of Fate,*
While my pure Love's *the Parent of her hate.*

2.

A. Dame *Nature* has her *Freaks*, as well as we;
She love's to play, and take her *Liberty*;
And tir'd with common work, ſhe now and then
A *cruel* Woman makes, or faithful Man,
Humour your *Fair*, if you wou'd happy prove,
If *Love* gets *Hate*, then *Hate* her and ſhe'll *Love*.

Q. *Who is the Author of the Book of* Job; *what Age of the World did he live in; and where's the Land of* Uz?

A. We ſhall give here a few Remarks upon a late Author's Judgment of this matter, who indeed begins with a very handſome Account, as that *Origen*, *Suidas*, and *Gregory*, ſuppos'd the Book of *Job* to be written by *Job* himſelf; others, that *Moſes* was either the Author, or at leaſt tranſlated it out of the *Arabick* or *Syriack* Tongue, according to the Opinion of the Author of one of the Commentaries upon *Job*, by ſome ſuppos'd to be *Origen*'s, (which by the by, contradicts the firſt.) The *Talmudiſts*, the *Rabbins*, *Methodius* in *Photius* and *Nicetas* upon *Job*, are of the ſame Opinion, as is alſo St. *Jerome*; *Gregory Nazianzen* aſcribes it to *Solomon*, but nothing is certainly determin'd upon the point.

Our

Our Author ſuppoſes him to be an *Idumean*, becauſe 'tis ſo mention'd in the Greek Edition, acknowledg'd by *Theodocian*, *than which* (adds our Author) *we have no Ancienter Teſtimony of* Job; but this ſhows that he has not examined all, nor conſider'd what himſelf has unluckily advanc'd a little after, to wit, *that* Ezekiel *makes mention of* Job. Next he refutes their Error, that wou'd have the Hiſtory of *Job* to be feigned; and immediately after he endeavours to re-eſtabliſh it again in theſe very words, 'What is undoubtedly true in this Hiſtory is, That 'there was a conſiderable Perſon 'whoſe Name was *Job*, who having been reduced to the Extremity of Affliction and Miſery, 'by the Loſs of his Goods and 'Children, as alſo by the Severity 'of a ſharp lingring Diſtemper, 'ſupported himſelf under all theſe 'Preſſures with incredible Patience, and at laſt came to be eſtabliſh'd in Proſperity. But then '(adds he) the manner wherein 'it is related, the Stile in which 'it is written, the Diſcourſes 'with the *Devil*, and the long Converſations that are held between '*Job* and his Friends, make it appear, that this *Hiſtory has been mightily amplified and adorned with ſeveral feigned Circumſtances, to render the Narration more uſeful and agreeable*. A very fair poſition for the Intereſt of Atheiſm, by a ſly Inſinuation, a part of the Sacred Writ is publickly maintain'd to be *FEIGNED*, to bring all the reſt into Queſtion, and ſo into Contempt: For not only *Job*, but alſo *Ezekiel*, and St. *James*, are in this one Aſſertion branded with the Character of *feigned*, ſince they mentioning ſo ill an Authority as *Job*, muſt neceſſarily be ill themſelves.

We have further to add for the ſatisfaction of all ſuch as are curious about this Queſtion of *Job*, that the time when *Job* lived, was undoubtedly before the Covenant of Circumciſion, or *Moſes*'s Law, and the Book was writ by *Job* himſelf, for theſe Reaſons following—— 1. His Friends were not Idolaters, ſince *Job* clears himſelf, *viz.*—*Neither have I kiſſed my hand at the riſing of the Sun*, Job 31. 27. that is, as Idolaters that worſhipped the Sun. Then it is plain they were of the true Religion, which was Natural, becauſe they ſpare no ſmall breach to charge him withal, *Job.* 20. 29. *Job* 4. 7. as Injuſtice, Bribery; they did believe it was impoſſible a Man ſhould be ſo puniſhed, but for ſome *Sin*, *as impoſſible as a Ruſh to grow without Mud and Moiſture*.

And that they argue from Natural Religion, is plain, becauſe they refer *Job* to the Ages before, *viz. We are but of Yeſterday*; *and was ever any puniſhed but for Sin? Was not the old World drowned, but it was for Sin?* viz. *They ſaid who is the Almighty? What good or hurt can he do? And for that Atheiſm he overwhelmed their Foundations with a Flood*, Job 8. 8, 9. Job 12. 15, 16, 17. And *Job* clears himſelf of their Charge, *Job* 31. and ſums it all up, and yet not one word is mention'd about this branch of the Covenant of Circumciſion, or *Moſes*'s Law, which they could not have avoided, if it had been then the diſpenſation, neither could his Relations have been ignorant of it, nor wou'd they have loſt their beſt ground to charge him withal, therefore it's undeni-

able, that *Job* and his Friends lived before Circumcision, and before the Law, and that he was no Idolater, and his Longevity argues that he was near the long liv'd Patriarchs. And 'tis more than probable, that *Job* himself wrote that Book, and because he might well do it when he was well, for he lived so long after, that he cou'd not forget his desire, *Job* 9. 23. and he was best able to write what he so earnestly desired.

Q. Moses *is always spoke of in the* Pentateuch *in the third Person, but what is more observable, he is praised in several places, particularly in* 12 *Chap. of* Numbers, *where he is called the* Meekest of Men; *How cou'd this be, and yet* Moses *be the Author himself?*

A. This is urg'd as Reason by those who deny that *Moses* wrote the *Pentateuch*, but 'tis very common for an Author to speak freely of himself in the third Person, especially the Authors of Holy Writ, who as they were immediately inspir'd, they were certain of what they spoke, and that it was not Prejudice or Self-love, that cou'd have a partial Influence upon 'em, as it has of other Persons. Thus, most of the Sacred Writers have occasion sometimes to commend themselves, as our Saviour himself, the Apostles, St. *John*, St. *Paul*, *Jeremiah*, and most of the rest; and 'tis frequent amongst Heathen Writers, as *Cæsar*, *Horace*, &c.

Q. *Since Man, tho stil'd the mighty Lord of all,*
And the Vice God of this Terrestrial Ball,
Through all his outward Pomp and Pride, we find
A Wretch diseas'd in Body and in Mind,
Who at the present, murmurs and laments;
The future, fears; and of the past, repents;
Always displeas'd, he from himself does flie;
Weary of Life, yet much afraid to die:
In hot pursuit of Happiness he runs,
Which, like misleading *Fires, the Mortal shuns.*
With vain Chimera's *he himself deceives,*
Never enjoys, but in Reversion lives.
With mighty pains he strives the Shore *to gain,*
Through roaring Billows, but alas! in vain;
When near, the Waves return him to the Main.
His Goddess, Honour, when he thinks to embrace,
He finds an empty Cloud *usurp the* Place.
His belov'd Daphne *with her* fancy'd Charms,
Proves as a Senseless Plant *within his Arms:*
His Reason, *which so swells his* Heart *with* Pride,
That he looks big on all the World beside,
Is a sure Jaylor, *but uncertain* Guide.
And when he comes to die, instead of Rest
From all those Griefs with which on Earth oppress'd,
It is great odds, the wretched Mortal goes
From finite Misery to Eternal Woes.
In fine, since all his Life is vext with Fears,
Horrors, Regrets, Shame, anxious Thoughts and Cares, Pain

Pain *and* Diſeaſes, *an innumerous* Train
Of Miſeries———————
Tell me, I pray, ye Learn'd Athenians, *tell,*
Do not Brute Beaſts in happineſs excel
Their Lord, tho' ſcorn'd by him as vile and baſe,
Spite of his *Reaſon and Erected Face:*
And tell me Faithfully, O wiſe Divan!
Whether to be, or not, is beſt for Man?

A. Vain peeviſh Man! What will thy *Plaints* avail?
We fool our ſelves, and then at *Fate* we rail;
Excuſe thoſe *Faults* which we in others *blame,*
Or gild 'em with *misfortune's gentler* name.
Nor *good,* nor *ill* with *equal Minds* we bear,
Swol'n with falſe *Hope,* or tortur'd with *Deſpair:*
Moſt of the *Ills* of which Mankind complain,
We wiſh and chuſe, and yet we rave in vain,
Stabb'd by the *Stone,* or wrack'd with *Gout* or *worſe,*
The *Debauchee* will *Wine* and *Women* Curſe;
Scarce Heav'n eſcapes, which cruel he will call;
But never blames himſelf, that caus'd it all.
True, nothing with ſuch Agonies can ſeize
A tortur'd Mortal, as the *Mind's Diſeaſe:*
Fain from himſelf the *way-ward* Wretch wou'd run,
And his ſtill perſecuting Shadow ſhun.
But then 'tis *Guilt's* the Cauſe, ſome *Crime* unknown,
That haunts his ſteps; and *Guilt is all our own.*
Yet Being is it ſelf a *Bliſs,* ſince ſtill
We may be happy if our ſelves we will.
Felicity is near, but once begin
A *Vertuous Life,* you'll find it all within.
If the *World frown,* ne'er let it ruffle you,
Since 'tis the kindeſt thing the World can do.
True Honour, let the *Crowd* ſay what they will,
Conſiſts in *doing Good,* and *ſuffering Ill;*
And Reaſon muſt not be ador'd, nor trod,
Since neither 'tis the *Wiſe Man's Slave* nor God.
Wou'd you, if *Crippled,* caſt your *Crutches* by?
Will you not go, becauſe you cannot *fly?*
What though 'tis plain to Senſe, and is confeſs'd
That Life's but a *Dull Buſineſs* at the beſt?
There's hopes that half the *Dirty Road* is paſt,
At leaſt w'are ſure that 'twill not *always laſt.*
Mean while a *Trav'llers Chance* let's calmly bear!
We muſt not look to have it always fair;
If foul, plunge through, nor lie lamenting there:
The *envy'd Brutes* as much as this will do;
And though not *happier, wiſer* are than you.
Or if your *reſtive Beaſt* beneath you lies,
Why do you *ſwitch* and ſpur to make him riſe?
What tho'———————

Some

Some Inconvenience we muſt find abroad,
There's many a pleaſant Proſpect on the Road.
Change, though it be of *Pain*, can ſometimes pleaſe,
Much rather when it is of *Pain* and *Eaſe*.
Friendſhip and Love at every *Stage* attend,
Hope ne're forſakes you till your *Journeys end*.
True *Vertue* guards, and bids you fix your Eyes
On that fair *Goal*, and certain glorious Prize:
In fine, ſince this ſad Life, although confeſs'd
A *weary Journey*, is the way to Reſt;
Since Grief is mixt with ſome *fair ſtrokes* of Joy,
And mingled *pleaſures* all our *pains alloy*;
Since much of what we *mourn*, our ſelves we chuſe;
And happineſs at laſt we cannot loſe.
Unleſs we will, ſince none can this deny:
We thus to our INQUISITOR reply;

If he lives well, his *Being* is a *Bliſs*,
If ill, the *vileſt Brute* far *happier* Is,
The meaneſt Inſect, Piſmire, Fly or Mite,
Nay ev'n th' *abortive Wretch* that never ſaw the Light.

Q. *Pray what is the beſt courſe to break off a contracted Habit of Idleneſs?*

A. Habits are contracted by Degrees, therefore to be broken by degrees; perhaps there's nothing in the World like the beginning with Hiſtory, wherein there's ſo much Novelty; for tho' Idleneſs may diveſt us of all hardy Vertues, yet it always leaves behind it Induſtry enough for Novelty; afterwards you may ſet upon ſeverer Studies, as Morality, *&c.* and in a little time by Cuſtom you may not only root out the firſt Habit, but fix a contrary one: Theſe are Natural methods, but the beſt means in the World is Prayer, and Acts of Piety, not but that the firſt is highly neceſſary.

Q. *A Young Gentlewoman, a Companion of mine, having entertain'd a Gentleman that was very deſerving, her Mother thereupon fearing ſhe wou'd give this Gentleman encouragement, ſends her Daughter to* London, *the Gentleman falls ſick and dies, her Mother is invited to the Funeral, and entring the Room where the Corps lay, and drawing near to view it, it immediately fell a Bleeding till the Mother went out of the Room, and then gave over again, which exceedingly amaz'd the Spectators: You may be aſſured of the Truth of this, therefore I pray your Thoughts upon it?*

A. The Blood is congeal'd in the Body for two or three days, and then becomes Liquid again in its tendency to Corruption: So that the Air being heated by many Perſons coming about the Body, it is the ſame thing to it as Motion is, for Air that is incloſ'd in any Bodies, keeps Correſpondence with the Circumambient Air, as is plain from all ſorts of Bodies being colder in the Winter than the Summer, becauſe the Air is ſo. 'Tis obſerv'd that dead Bodies will bleed in a Concourſe of People, when Murderers are abſent as well as preſent, yet Legiſlators have thought fit to authorize it, and uſe this Tryal as an Argument at leaſt, to frighten, though 'tis

no

no concluſive one to condemn them; Yet after all, we grant, that many Murders have been found out by it, and that God had made uſe of Horſes, Dogs, Crows, and many other inconſiderable things to ſerve his ends; but this digreſſion is only by the by; and we think it to have no relation to the Perſons in the Queſtion, which we look upon to be a pure Natural Accident, and nothing more.

Q. *I find mention made in the New Teſtament of the Baptiſm of* John, *and alſo of the Baptiſm of Chriſt, as two diſtinct Baptiſms: And yet alſo read that there is but one Baptiſm: Pray adviſe me whether the Baptiſm now uſed in the Church of* England *be the Baptiſm of* John, *or of Chriſt, or of both together?*

A. We have ſeveral Cuſtoms of the Jews, ſome of which are Eſſential with the Chriſtian Religion, as *Baptiſm and Impoſition of hands*; nor is the Sign of the Croſs a later date than before our Saviour, tho' it was only proper to the Prieſts; for when the High Prieſt was conſecrated, the Oil that was pour'd upon his head was in the form of a Croſs, the now Badge of our High Prieſt, Chriſt Jeſus; thus the King when annointed with Oil, had it done in the form of a Crown, ſee the Learned Mr. *Atling*'s ſecond Diſcourſe of the Ninth *Heptade*, entituled, *Cabula Scripturaria*. But to come to the Baptiſm of *John*, as the Jews proſelited the repenting Heathens by Baptiſm, ſo St. *John* took the ſame Meaſures with them, and proſelited them to a greater Sanctity, bidding them *repent and be baptized*, which was not an initiatory preparation to our Saviour's Baptiſm, but the very ſame, as is evident from St. *Peter*'s Advice to his Converts, and from ſeveral other Scriptures; *Repent* (ſays he) *and be baptiz'd*, ſo far St. *John*, *in the Name of the Lord Jeſus*; this is only a Nominal Explication of him that St. *John* ſaid was to come after him, *for the Remiſſion of Sins*; this is all St. *John* again, *And ye ſhall receive the Gift of the Holy Ghoſt*; this is the Baptiſm of Chriſt, which is here added to St. *John*'s: So that it is apparent, the Baptiſm of Chriſt and St. *John* are united, and made one Baptiſm, contrary to the Aſſertion of a late Author, who divides 'em in treating on this Subject, and expreſly tells us, *That Chriſt's Baptiſm is that that is now uſed in our Church, and not that of* John. The reaſon why thoſe were rebaptiz'd in *Acts*, is not becauſe the Baptiſm of St. *John* was invalid, but becauſe they were baptiz'd into St. *John*'s *Name, Doctrine*, &c. without having any reſpect at all to our Saviour, and 'tis ſuppos'd they were baptiz'd by ſome Zealous Proſelites of St. *John*, into his Name, *&c.* juſt as we find diviſion in the firſt Church, *I am of* Paul, *I am of* Apollos, *I am of* Cephas, *I am of Chriſt*; which St. *Paul* checks, telling them that all was one, and that ſuch *ſeparations* were wicked. For a full ſatisfaction, ſee *Pool*'s *Synopſis Criticorum*, *&c.* where you may ſee the various Lections of the Fathers upon it. Our Saviour ſhou'd have been rebaptized, if St *John*'s Baptiſm had not been valid: We find that after the *General Commiſſion* given, ſome were baptis'd only in the *Name of the Lord Jeſus*, which is exactly St. *John*'s Baptiſm, and if the Father and the Holy Ghoſt be

be ſometimes added to it, it deſtroys it not, ſince Father, Son, and Holy Ghoſt, are all one. Additions to any thing that are diverſe, and not contradictory, does not deſtroy the whole, or firſt poſition: And this our Expoſition agrees with that Text which tells us, *There is one Lord, one Faith, one Baptiſm.*

Q. *What Natural Cauſe can be aſſigned for the extraordinary ſtrength of Lunaticks during their fits?*

A. The laſt Authors may reaſonably be ſuppos'd to treat upon any Subject much more accurately than their Predeceſſors, becauſe they ſtand upon their Shoulders, or at leaſt may do ſo, if they will take the pains to climb ſo high; therefore we ſhall firſt examine what the laſt Author upon this Subject has laid down, and by the way give our own Opinion. He advances three things upon this Subject —— 1. *That as the deſires of Mad-Men are impetuous, their ſtrength and induſtry is proportionable, ſo that they are thought to be ſtronger than they really are.* 2. *That Muſcular Motion is produced by a Fermentation and Expanſive Motion of the Blood, rais'd by the influx of Animal Spirits into the Muſcle to be mov'd.* 3. *That the more viſcous and tenacious any Liquor is, the more ſtrongly fermentiſſible it is, and therefore ferments with the Animal Spirits more ſtrongly in the Muſcles, and thereby produces a more violent contraction of 'em, wherein conſiſts ſtrength.* The firſt propoſition wants a diſtinction, ſince Mad-Men generally ſpeaking, are ſo far from being impetuous, that there's ſcarce one in ten that is raging, but only Melancholly, and conſequently weak and unactive. If our Author had diſtinguiſh'd and confin'd his firſt Topic to *Raging Madneſs*, it had been a Truth. As to the ſecond Head, 'tis not at all to the purpoſe, ſince there's no Cauſe aſſign'd for the influx of the Animal Spirits into the Muſcles; if it be ſaid that fermentation is, then the Queſtion recurs, What is the Cauſe of fermentation? Can they be both mutually active and paſſive? As for the third propoſition, which tells us, That the thicker the Blood is, the more ſtrongly fermentiſſible it is, *&c.* it is the groſſeſt Error that a Naturaliſt can be guilty of; for let the Reader obſerve, that Raging Madneſs is the ſubject of the Queſtion, for that only encreaſes Natural ſtrength, not Melancholy Madneſs. (1.) If the Blood of raging Mad-Men be ſo very thick to make 'em ſtrong, then they wou'd ſoon die, for thick Blood, acute Fevers, produces Pleuriſies, and ſpeedy Death, which they are farther from than other Men. (2) 'Tis from the Nerves that this force is, not from the Blood immediately, and therefore raging Mad-Men are Meager and Lean, from the expence of the Spirits of Nervous Juice in their Fits. (3.) The Blood is ſo far from being Viſcous, or thick, that it's quite the contrary; for the Diſtemper is in the Mind, which affects the Animal Spirits too violently, juſt like a Man heated with Wine, the Spiritous Vapours of the fine Sulphureous particles of the Wine ferment the Blood, and rarifies it; *for what is moſt active, is moſt ſubtle*, and conſequently fit for impetuous Contractions, and extraordinary Emotions; Expanſion and fermentation of thick Blood is ſo far from

from ſtrengthening any Muſcles, ſuppoſe in the hand, that it wou'd ſwell it, and hinder the very clinching of it together. We ſhall bring one other Argument to prove our late Author's Aſſertion impoſſible, and that is the effect that a fright has upon People, who are ſtronger at ſuch a time than any other; that the Heart, and every Pulſe, beats very faſt in a fright, every Body knows, and every little Naturaliſt knows that the Cauſe of it is a vehement impetuous Circulation of Blood; which can't be, where Blood is thick.

Q. *What's your Opinion of Reading or ſeeing* Plays, *whether* Comedy *or* Tragedy?

A. We are not ignorant with what Zeal and Fervour the *Primitive Fathers* inveighed againſt all Plays in general, eſpecially the being preſent at 'em; nay, they generally held that in the very *Form of Baptiſm*, the Perſon Baptiz'd did expreſly renounce 'em, as included under *the Pomps and Vanities of this wicked World*. Tho' it muſt be confeſs'd that moſt of their Arguments rather bear againſt their ſeeing, than reading 'em (for we are pretty ſure St. *Paul* himſelf read 'em, becauſe he quotes 'em,) and beſides, reſpected 'em as *Sacrifices* to *Idols*, being a part of that worſhip which the *Damons* of the *Gentiles* requir'd to be paid 'em, and very *acceptable* no doubt it was unto 'em. Now this not holding of our *Modern Plays*, though often zealouſly urg'd againſt 'em, we muſt look out for ſome other Reaſons which may make the ſeeing 'em unlawful: For that they are ſo, 'tis not only the Opinion of *Will. Pryn*, or the *Diſſenters*, but of ſeveral excellent *Divines* of the Church of *England* now living. The Reaſons which ſeem to us of any weight, that are brought againſt 'em, are, their generally repreſenting *Vice* ſo *graphically* and *lively*, dreſſing it in all the Colours, Rhetorick, and Sweets of Fancy and Language; and on the contrary, not only ſtripping Vertue of all her *Beauties*, but rendring her not only deform'd, but what's worſe, *ridiculous* and *contemptible*; and the many *Oaths* and *Curſes* which are ſtuck almoſt as thick in our *Modern Plays*, and indeed in almoſt all others, as in an *Iriſh Oration*: Both which are ſuch dangerous incitements to Vice and Irreligion, that we know not how to recede from their Opinion, who think moſt of the preſent Plays unfit to be ſeen, and not very ſafe to be read; eſpecially our *Comedies*, which for the moſt part divert us with *Vice* inſtead of *Humour*, give us but too exact a Picture of the Age; and to omit others, repreſent all ſorts of *Intemperance*, either as no Crime at all, or as Crimes ſo ſmall, that they deſerve not to be taken notice of. And this runs through moſt of the *Plays* that ever yet came to our Knowledge. However 'tis urg'd on t'other ſide, that theſe Inconveniences are not *Eſſential* to Plays, becauſe they are not in *all Plays*; nay, not in all Comedies: That if the *Tables* were turn'd, *Vice* rendred ridiculous and odious; and *Virtue* aimable and lovely; and were oppreſs'd for a while, yet at laſt proſperous and happy, or at leaſt triumphing in *Miſery*, glorying in its *Sufferings*, and even in Death a Conquerour; in theſe Circumſtances, none cou'd be againſt 'em with any juſt reaſon, ſince

ſince we find the *Drama* uſed even in *Sacred Writ*, ſince it can be no Crime to recommend Vertue in *Verſe* more than *Proſe*; nay, it has there a great advantage; and ſince it can be no greater fault to give thoſe *moral Arguments* a livelier turn, by fitting ſuch Perſons to 'em, as may properly and gracefully recite 'em. If therefore inſtead of making the *Drama* an *Image of Life*, we call'd it, *An Image of what is imitable in Life, repreſented as imitable*; and ſo on the contrary, there cou'd none ſure be Enemies to it who underſtood themſelves. And ſuch it wou'd be, were the *Abbot Hedelius*'s Model only to be follow'd; but were it once brought into that Form, we doubt the Play-Houſe wou'd ſoon be as much out of requeſt as the *Churches*, and the price of a *Play* be lower'd to Six-pence, as well as that of a *Sermon*.

Q. *A Young Woman, who 'tis not queſtion'd is in the main Chaſte enough, yet being unmarried, gives great* Encouragement *to a Man who is married to a Croſs ugly Old Woman that he hates, and whom he does not dwell with, though he allows her a handſome maintenance: She keeps him Company, receives Preſents from him, and its ſtrongly preſum'd he promiſes her Marriage when his Old Woman dies, and will no doubt never attempt her Chaſtity, or do any thing knowingly to leſſen her Reputation. It's believed they love one another ſo much, that they are ſo blinded as not to think their keeping Company, though known to many, is ſcandalous, or that they are laugh'd at for it: Pray your Judgment as to the honeſty of the matter, and how their Friends may awaken them out of this ſtupidity?*

A. Theſe are two Queſtions grounded on the matter of Fact; the former, what we think of the Honeſty of ſuch a *Correſpondence*? The latter, how to convince thoſe who maintain it, of the ſcandal it gives to others. To the former we reply, That we neither think it *prudent* nor *honeſt*. If it gives Scandal, and may have worſe *effects*, it can't be *prudent*; nor can it be *honeſt*, either on the Man's part or Womans. 'Tis diſhoneſt to make a Contract for a ſecond Wife, while the firſt is living; nay, ſuppoſing they come not ſo far as a formal *Promiſe*, to give that Love to her which is due to his Wife, notwithſtanding thoſe three diſpleaſing Qualities, Uglineſs, Age, and Ill humour; ſince for *Deformity* or *Age*, they are not *Faults*, becauſe not voluntary; and for ſowrneſs of *Temper*, 'tis almoſt as inſeparable from *Age* as *Deformity*, being a ſort of *Deformity* of the *Mind*, as the other of the *Body*. Beſides, it's very probable his behaviour to her has given occaſion for her being out of *Humour*: For to croſs the Cudgels, ſuppoſe his *Old Wife* ſhou'd die, and he marry this *Young one*, it may be his turn then to grow old, and muſt expect the inſeparable *Infirmities* of Old Age, as well as others, and wou'd he then take it kindly, ſhou'd his *Young Wife* find her a *Young Gallant*, give him Preſents, keep him Company, and promiſe him Marriage as ſoon as the *Old Man* was grown a little colder, and in the mean while civilly turn him out of Doors, or put him abroad to *Nurſe*, without ever coming near him; and wou'd not this be enough to ſpoil all his good *Humour*, if he had any left?

This for the firſt Queſtion, the *honeſty*

honesty of the *Correspondence*: Now for the method how their Friends may convince 'em of the *Scandal* thereby given; and here we know no better way than our old one, send each of 'em one of these Oracles, and it must needs open their *Eyes*, unless little *Cupid* has made 'em as blind as he himself is.

Q. *Whether Kisses and chaste Embraces may be admitted into that Friendship between different Sexes, which you have formerly mention'd?*

A. Hold, good Mr. *Platonique*! not a Lips breadth further, till you have answer'd these Questions, out of which you may make a shift to pick a Resolution of your own. 1. Because all agree there are no Sexes in *Souls*, d'ye think there are none in *Bodies*? 2. Or are you Marble? 3. Or is your Friend of the same *substance*, or kin to St. *Francis*'s Wife of Snow? If not, *Hands* off, unless *en passant*, as you may embrace or salute a Sister or a Neighbour.

Q. *Whether it is more difficult to write* Greek *or* Latin *Verse, or* English *Verse?*

A. There's more liberty by far in the two first, because of Transpositions, and yet less in making new words. Boys at School do the two first tolerably well, before they can arrive to any thing but sad Doggrel in the last. If we speak of it as to perfection, perhaps *Homers Illiads* (tho' we won't be positive) will argue strongly for the *Greek* Poetry, when we consider that he has writ so very fine, notwithstanding there were so very few Poets, and by consequence very little refining and borrowing of one another: If *Homer* had had those advantages in his days, as a Young *English* or *Latin* Poet may have now in ours, we can't believe but that *Greek* Poetry had arrived to a greater perfection than either *Latin* or *English*.

Q. *To what purpose, and why was the Ceremony used at the Baptism for the Dead?*

A. This Text was read in the *English* Translation, in King *Edward* the VI. days. *Why are they then Baptized over the Dead?* And by the Centuriators of *Magdenburg*, Cent. 1. l. 2. c. 6. But this is to bring the Text to some History of the practice of baptizing over the Tombs of the Dead, if ever there was such a practice. The next Reading was the Bibles in Queen *Elizabeth*, *viz. Why are they then Baptized for the Dead*; which was the practice, but was about 400 Years after Christ, of baptizing those on their Death-Beds, that they might not sin after Baptism: And thus the Emperour *Constantine*, and his Son *Constantius*, deferr'd Baptism till the point of Death, and *Valentinian* purposing the same delay, was prevented by Death. But this Custom cannot be proved to be in the Apostles times, neither that they were Baptized as Dead, and for the State of the Dead, or for the Dead; neither can it be meant by St. *Paul*, the *Dead*, only to be Martyrs; by way of Eminency, since if the word *the* had been out, it had been Non-sense; but it was a Custom common to all Persons, these are Toils inextricable. The present *English* Bibles are *for* the Dead, and this Proxy-Baptizing the Living for the Dead, was the practice of some Converts to Christianity then; they deferr'd Baptism unto *Easter* or *Whitsuntide*, (*Adi sis. Jos. Scal. in Locum*) or to the 6th of *January*, or

or Feaſt of Epiphany, on which day they ſuppos'd Chriſt was Baptized. This Cuſtom is ſtill in the Ethiopick Churches; ſo that if any of theſe Converts were ſeized with Death before this time appointed for Baptiſm, then a living Man undertook Baptiſm for the dead Man, and the words could not be better framed than this Text to expreſs this Cuſtom, which *Tertullian, de Reſurrectione Carnis*, mentions often, and he was near the Age of the Apoſtles: And it is *Cerinthus* the Enemy of all Truth, contemporary with the Apoſtles, who brought in this Doctrine, and not *Marcion*: See *Tertul.* adver. *Mar.* 5. Therefore the Apoſtle uſes this Text as an Argument *ad hominem*, ſuited to thoſe ſuperſtitious *Cerinthian Corinthians* he had to deal with al; for what means your ſuperſtitious ſubſtituting a living Man to be baptized for a dead Man, if both periſhed equally, and there were no Reſurrection?

Q. *Whether the Lord's day be not of Divine Inſtitution, obliging all Chriſtians* Semper & ad ſemper, *and whether Bull-baiting, &c. be allowable on the Lord's day, as on any other days of the Week, as Dr.* Heylin *ſaith?*

A. St. *Paul* abrogated days, as Jewiſh ſuperſtitious Holy-days, yet he did inſtitute the firſt day to the Churches of *Galatia*, 1 Cor. 16. 1, 2. and to the Churches of *Corinth*, the practice of the Church of *Troas* was publick Meeting, and Sacrament. *Paul* preached his Farewel Sermon, not on the lay day, but on the firſt day, which he had order'd for Collections, thereby to be the greater, when all on that day were to meet: So he ſtaid with them till that Day, which was not left to the Church in after-times as indifferent, but ordered by him, and the practice of *Troas*, *Galatia*, *Corinth*, not for Bull-baiting, but other Religious Duties.

Q. *Whether Men ſhall be* tormented *with* Fire *and* Brimſtone, *or any* Torment *after this* Life?

A. We receiv'd this among ſeveral other Queſtions ſometime ſince, from the *ſame hand.* The reſt will be anſwer'd either in the next twelve Numbers, or our *promis'd Apendix*, but this being of *more concern*, and having been hinted at, in our diſcourſe againſt God's *ordaining* or *neceſſitating Sin* ——————— we think it moſt proper to give it a Particular Anſwer: Only we muſt here ask the Queriſt leave to give him our *own Thought*, before we produce *his*, and to let the *Antidote* go before the *Poiſon.* Accordingly we anſwer in the *Affirmative*, which muſt be *true*, if God himſelf is. 'That *Wicked* Men 'ſhall ſuffer *Torment* after this 'Life; that this *Torment* is ex-'preſs'd in the Scriptures by that 'of *Fire* and *Brimſtone*: Nay, that the *Scriptures* unanſwerably affirm thoſe *Torments* ſhall be *Eternal*, and therefore they muſt be ſo, if the *Scriptures* themſelves are *true.*

Our Arguments for it ſhall be taken from *Scripture*, and from *Reaſon* —— Thoſe from *Reaſon* are as follow —— 1. *Sin deſerves* it. 2. *Man Chuſes* it. 3. There's a *Neceſſity* for it. 4. *Providence* requires it. 5. All *Nations acknowledge* it. Thoſe from *Scripture* will come in, in their proper Places.

1. *Sin deſerves it*, and that in its own *Nature.* This all *Proteſtants* hold of *every Sin*, who allow none to be in themſelves *Venial*, and

and unleſs this be *prov'd*, we in vain attempt to ſalve *God's Juſtice*; nor is any way ſo *effectual* to *evince* it, as by the conſidering *Sin* as *objectively infinite*——againſt an *Infinite God*, or why elſe ſhou'd it deſerve *infinite Puniſhment*? This is confirm'd——becauſe Man's *Option* or *Choice* of this *infinite Puniſhment*, the known unavoidable *Conſequence* of *Sin*, tho it might be ſufficient to render Man *inexcuſable*, does not, we think, clear the *Juſtice* of God in *inflicting* it, unleſs the *Sin* it ſelf really *deſerv'd* it, any more than the *Reſolution* or *Will* of ſinning *infinitely*; For tho ſuppoſing *Sin* in it ſelf *deſerves infinite Puniſhment*, both the *Option* of *Man*, and *Contumacy* of the *Will*, are ſtrong Arguments both to *ſilence Man*, and to vindicate the *Juſtice* of God; yet it ſeems not *Conſonant* unto it, to *inflict Puniſhment actually infinite* for *Sin* that is not *actual*; or if ſo, for no other *Reaſon* than becauſe it *deſerves* it. Beſides, *Men* are *puniſh'd* after this *Life*, for *Sins* they have *committed*, rather than for thoſe they *would*, at leaſt thoſe they *might* have committed——or if thoſe they *wou'd*, ſuch as they *immediately will'd*, not ſuch as are *will'd* at a *diſtance* in *Cauſes* far *remote*, they having *actual Sins* more than enough to anſwer for. The *Objection* here urg'd is, That this makes all *Sins equal*. In anſwer, They may be *all* ſaid to be *equal*, as to that *infinite Object* againſt whom they are *ultimately* committed, and ſo are puniſhed with *infinite Pains*, which are *equal* in their *Duration*——But they are *unequal* as to *degree*, one *Sin* admitting more or leſs *Aggravations* than another, or being in its own *Nature* more hainous; and accordingly there are *unequal Degrees* of *Pain* appointed for 'em—— as our Saviour himſelf tells us, who ſays, *Mat.* 10. 15. *It ſhall be more tolerable for Sodom and Gomorrah than for Chorazin and Bethſaida, in the Day of Judgment.*

It's again urg'd——*Infinite Eternal Puniſhments* are *unproportionate* to *Finite Temporary Acts*. It's anſwer'd as before, The *Object* inhances the *Guilt* of the *Act*. It's a higher Crime to attempt a *Prince's* Murder, than another; and in our own Laws, the *Puniſhment* laſts *longer* than the *Crime*, which may be committed in a *Moment*.

2. After this, *Option* comes in. *Man chuſes it*. If *Sin deſerves infinite Puniſhment*, and yet *God* has found a *way* for *Man* to *eſcape* it, and he yet *chuſes Sin*, when he *knows* what's the *unavoidable conſequence* thereof, then God's *Equity* is ſufficiently *vindicated* in the *inflicting* it; nay, *Man* may more properly be ſaid to *inflict* it upon *himſelf*, than God. His *deſtruction* is of *himſelf*, and he as much *damns himſelf* when he *leaps* into *Hell*, as *drowns himſelf* when he *leaps* into the *Water*.

3. There's a *Neceſſity* for it—— by which we mean *eternal Puniſhments* are the *neceſſary Conſequences* of *Sin*—— *Neceſſary* both from the *nature* of the *Soul*, and the *nature* of *Sin*. From the *nature* of the *Soul*——'tis *immortal*, and muſt *exiſt* after *Death*: It *can't* in *Joy*, becauſe habituated to *Vice* and *Ha*- of *God*——It *muſt* then in *Miſery*. *Pain* of *Loſs*, is it ſelf a *real Miſery* (as *loſs* of *Pain*, a *real Happineſs*;) It cauſes *Deſpair*, and that alone is a great *part* of *Hell*. From the *nature* of *Sin*, the longer 'tis *contim'd* in, the more it *hardens*, and will ſtill do ſo, as *habits* ſtill grow

ſtronger, unleſs *checkt* by ſome contrary *Principle* or *Habit*. This, *in this World*, *God's Grace* performs in thoſe who don't too long *wilfully reſiſt* it; *There* it *will not*, for the *ſtate* of *Probation* is over (unleſs we allow a *Purgatory*) and the *miſerable damned Souls* are under the *Government* of his *Wrath*, and not his *Mercy*: They have no *Grace*, no *Mediator*, therefore they muſt *actually ſin Eternally*; and could they *ceaſe ſinning*, cou'd yet have no *attonement* for thoſe *Sins* they formerly *committed*; and this is much more than a *Will* or *Reſolution* of *ſinning*; and for this, their *Pains* muſt be *actually eternal*.

4. *Providence* requires it. This is plain, as far as *Puniſhment* after *Death*. For how elſe can *God* be a *juſt Judge*? How does he *equally* diſpence *Puniſhments* and *Rewards*, *both* which are required from the *Governour* of the *World*? This is not *always*, nay, not *often* done in *this World*; at leaſt not *clearly* and *evidently*. A *guilty Conſcience* does not do it, for generally the more *wicked* a *Man* is, the more 'tis *cauterized* and *hardened*; —— at which rate the *more* a *Man deſerved Hell*, the *leſs* of it he'd *ſuffer*; *where* then is he *puniſhed*? If not *here*, it muſt be *hereafter*; and if *hereafter*, to *Eternity*, for the *Reaſons* before mentioned, and as will appear more plainly when we come to conſider the *general Objections*. However, we ſhall add ſomething on this *Head*. It muſt be either to *Eternity*, or elſe for a *ſhort* or a *long time*, and then to *Heaven* or *Earth*, or *Annihilation*. But none of the *latter*, therefore the former; Not for a *ſhort time*, becauſe it *equals* not their *Sin*, which might then have as well been *puniſh'd* in this *Life*—— beſides, all grant the *Expreſſions* in *Scripture* muſt denote a *long time*, if not *Eternity*-- *Diuturnitas*, if not *Æternitas*. Nor for a *long time* only, ſuppoſe *Millions* of Years, and then to *ceaſe*, becauſe the *Scripture* won't *admit* it, as will anon appear; and becauſe this wou'd be *unproportion'd* to *Finite*, *Temporary*, *Tranſient Acts* of *Sin*, as well as what's *Eternal* and *Infinite*. Not to *remove* thence to *Heaven*, where no *unclean thing can enter*, for the former *Reaſons*. Not to *Earth*, becauſe the *World's deſtroy'd*, or at leaſt not *fit* for them: Not to *nothing*, becauſe the *Subſtance* of the *Soul's indiſſolvable*—— nor can any *Accident deſtroy Subſtance*, tho it may *alter* it; nor can we ſuppoſe it by any *poſitive Act* of God, who is the *Fountain of Being*—— there's then only remaining a *Suſpenſion* of his *Influence* to make this *Annihilation* ſo much as *poſſible*; but how little *Reaſon* there is to expect ſo *much* as this, nay, how much *certainty* there is from the *infallible Teſtimony* of *Heaven*, that the *Damned* ſhall *never* obtain this laſt *ſad Remedy*, we ſhall clear, when we come to produce the *Arguments* from *Scripture*, which confirm our *Opinion*.

5. *All Nations acknowledge it*. We don't ſay, *all Men* in *all Nations*, nor all *Sects* of *Men*. We need not *ſtretch* it to all *Men*, tho the Argument from *Conſcience* is not eaſily anſwer'd; nor to *all Sects* of *Men*, ſome of which have at leaſt pretended to *deny* or *doubt* of it. We affirm it therefore, of the whole *Bulk* of the *civiliz'd World*; nay, we may take in even *moſt* of the *Barbarians*; tho it has been long ſince obſerv'd, the

better

better Men have been, either in *Communities* or *ſingle Inſtances*, the more firmly they have ſtill *believ'd* it, 'Tis further obſervable, that hardly ever any were known who granted *Rewards* after this *Life*, but acknowledg'd *Puniſhments* alſo, one being as *equal* as t'other; nay, one being hardly *equal without* the other: And thoſe *Puniſhments Eternal*, which they expreſs'd by the *Torments* of *Tantalus*, *Titius*, the *Belides*, &c. And if 'tis ſaid theſe were *Fables*, they had however ſome *Moral* in them, and if any at all, it muſt *relate* to this *Eternity*. But we han't *time* nor *room* here to proſecute this *Argument*, drawn from *Conſent of Nations*, to particular *Inſtances*, which has been *largely* and ſufficiently done by *Numenius*, and many other more *Modern* Writers — who make it *unanſwerably* appear, that this *Principle* has obtain'd in *Nations* at the greateſt *diſtance*, who were ne'er known to have had *Communication* with each other; *Barbarous* as well as *Civil*, without *Laws* or *Law-givers*, beſides the *Law* of *Nature* and *God*, who *writ* it on the *Hearts* of all Men too deeply to be ever *totally effac'd* again— which takes off moſt of the *Objections* againſt it, as they'll all *fall* to the *Ground*, if we fairly conſider, that cou'd any *Inſtances be produc'd* to the contrary, out of any *Authentick Hiſtory*, as we hardly believe there can, they might yet be as eaſily *accounted* for, as the *profeſs'd Atheiſm* of ſome *ſingle Perſons* in our own *Nation*; notwithſtanding which, we ſurely may, with ſufficient *Propriety* of Speech, affirm, that the Engliſh *believe a God*, ſince there are and will be, *Monſters* in *Morality*, as well as in *Nature*, tho the *latter* leſs *deform'd* of the two, and tho the one can no more invalidate *Univerſal Authority*, than the other *Diſgrace*, or *Denominate* all *Humanity*; and thus much for the Arguments from *Reaſon*, for the *Eternity* of *Puniſhments*.

The ſecond Head of Arguments ariſes from *Scripture*, whence this *Truth* is yet much more clear than from our own *ſhort-ſighted Reaſon*. For the *Old Teſtament*, whether this be *plainly* there deſcribed or no, it's no valid *Exception*, nor ſo much as any conſiderable *Prejudice* againſt it, ſince it's unanſwerably *clear* in the *New*; Life and *Immortality* both of *Good* and *Bad*, being brought to *Light* in the *Goſpel*, which were before more *clouded* under *Types* and *Figures*, and *Promiſes of Temporal Felicity*. However we'll not grant the *Sadducee* ſo much as this is, who is like to *fight* for every *Inch of Ground* before he ſhall have it: Nor will we *inſiſt only* on a *Parallel Argument*, that if under *Canaan* was promis'd *Heaven*, as the Apoſtle tells us, and few deny, nay, our *Church* (*Artic.* 7.) as good as *Anathematizes* thoſe who do it; then on the contrary, under *temporal Deſtruction* and *Puniſhment*, *coming ſhort* of that Land, falling in the *Wilderneſs*, &c. was alſo included *Hell* and Eternal *Deſtruction* and *Miſery* — and thus the ſame Apoſtle ſeems to *argue*— 'Neither *murmur* ye, as ſome of 'them alſo *murmur'd*, and were '*deſtroy'd* of the *Deſtroyer* —— But beſides this, we can produce *poſitive* Texts for *future Retribution* both of the *Juſt* and the *Unjuſt*. Thus to inſtance in a few, *Iſa.* 32. 9, 10, 11. &c. 'The *Earth mourn-* 'eth and *languiſheth*—Now will I

'riſe, ſaith the Lord—The Peo-'ple ſhall be as the *burning* of 'Lime, as *Thorns* cut up ſhall they 'be *burnt* in the *Fire*—The *Sin-'ners in* Zion *are afraid, fearfulneſs* 'hath ſurpriz'd the *Hypocrites*—'Who amongſt us ſhall dwell 'with *devouring Fire?* Who ſhall 'dwell with *everlaſting Burnings?* Nor can any eſcape the force of theſe Expreſſions, eſpecially the *laſt*, by pretending the Anſwer in the next Verſe, mentions the *Juſt Man*——, and therefore he, not the *Wicked*, is here *intended*—— This we ſay won't hold, for theſe Reaſons—— Becauſe none can be *juſt* before God, or able to *con-tend* with him: Becauſe this is only an *Interrogation* without an *Anſwer*, common enough with the *Hebrews*, and all other Nations, be-ing *equivalent* to a ſtrong *Negation*, —*Who can dwell?* That is, *None* can *dwell*, becauſe theſe *Pains* are *intollerable:* Becauſe the Pro-phet had been ſpeaking of the *Wicked* juſt before, and becauſe he clearly and diſtinctly diſcourſes of the *Righteous* in the following Verſes, and of their *Deliverance* in the Day of *Vengeance* and *Perdi-tion* of the *Ungodly*.

A ſecond from the Old Teſta-ment, is that in *Dan.* 12. 2. Many of them (or the *Multitude* of them, the *many*, as we our ſelves ſay) that *ſleep* in the *Duſt* of the *Earth* ſhall *awake*, ſome to *everlaſting Life*, and ſome to *ſhame* and *ever-laſting Contempt*. That this relates to the *laſt Judgment*, appears from the *Words* themſelves, as *plain* and evident as the *nature* of the thing will bear, and from the *Context*, which mentions the *Righteous be-ing written in the Book*——of Life. Their *ſhining* as the *Sun* in the *Firmament*, nay, as the *Stars* for *ever* and *ever*. And laſtly, by the *Judgment* of the *Jewiſh Church*, who, as learned Men tell us, did from this place chiefly deduce their *Faith* of the *Reſurrection*. And that they did believe it, *be-fore* our *Saviour* came, both of the *Juſt* and *Unjuſt*, we find in thoſe *Writings* of their *Wiſe Men*, which we call *Apocrypha*; whence, tho we own 'em not of *Divine Authority*, we may prove this *matter of Fact*, as well as from any other Hiſtory, *Eccluſ.* 7. 17. 'The *Vengeance* of 'the *Ungodly* is *Fire* and *Worms*— Which ſeems plainly the ſame *Deſcription* of *Hell*—which our Saviour gives—— 'Where the '*Worm* dieth not, and the *Fire* is 'not *quenched*. Again, *Eccluſ.* 21. 9, 10. 'The end of the Wicked is a 'flame of *Fire* to *deſtroy* them. The '*way* of *Sinners* is made *plain* with '*Stones*, but the *end* thereof is the '*Pit* of *Hell*—anſwerable to that 'of our Saviour—*Broad* is the '*way* that leadeth to *Deſtruction*, '2 *Eſd.* 9. *&c.* They that *caſt a-'way* my *Ways* ſhall *dwell* in *Tor-'ments*.— They that *loathed* my '*Law*, and when yet *Place* or *Re-'pentance* was open, *underſtood* 'not, but *deſpiſed* it, the ſame 'muſt *know it after Death by Pain*, 'Wiſd. 3. 18, 19. If they *die quick-'ly* they have no *hope* with Com-'fort in the *Day* of *Death*—for '*horrible* is the *End* of the *Unrigh-'teous*, 2 Mac. 6. 26. ſays old '*Eleazar:* For tho for the *preſent* '*time* I ſhould be deliver'd from 'the *Puniſhment* of *Men*, yet ſhou'd 'I not eſcape the *Hand* of the *Al-'mighty*, neither alive nor dead; 'and in the next Chapter, the laſt 'of the ſeven *Brethren* tells *Antio-'chus*, Our Brethren, who now 'have ſuffered a *ſhort Pain*, are '*dead* under *God's Covenant* of '*Everlaſting*

'*Everlaſting Life*, but thou thro' 'the *Judgment* of God ſhalt re-'ceive *juſt Puniſhment*, for thy '*Pride*. Now it's plain he cou'd not have *juſt Puniſhment* in *this World*, becauſe not equal to his *Deſerts*, and the *Torments* he made 'em *ſuffer*; it muſt then be in *another*, and in ſomething oppoſed to that *Everlaſting Life* they expected.

But to come to a more *ſure word* of *Prophecy* than this, and more *clear* than the Old Teſtament (if any thing can be *clearer* than that in *Daniel*) we ſhall begin with the Teſtimony of St. *John* Baptiſt, in the *New*, St. *Mat.* 3. 10, 12. where we find threaten'd Fire, and *unquenchable Fire*; and if *unquenchable*, it muſt laſt for *ever*. And under the name of *Fire*, are the *Puniſhments* of wicked Men after this Life, expreſt in at leaſt *Twenty* ſeveral places of the New Teſtament, and in three it's call'd *Hell Fire*, and at leaſt *Ten* times with the addition of *Unquenchable*, *Everlaſting*, *Eternal*, or ſomething *equivalent*. The firſt place where we find *Hell Fire* mention'd, is, *Mat.* 5. 22. 'Whoſoever ſhall ſay, 'Thou Fool, ſhall be in *danger* of '*Hell Fire*—— or rather, ſhall *deſerve Hell Fire*—— (which confirms our firſt Argument from *Reaſon*.) 'Tis ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. *Our way of burning alive* was not then in uſe among the *Jews*, as *learned Criticks* tells us, but our Saviour here, 'tis granted, alludes to the terrible *burnings* in the *Valley of Hinnom*, whence the Name *Gehenna* is deriv'd, and by which the *Jews* expreſs'd the *Place* of *Torment* after this *Life*, that being the moſt *dreadful Name*, they cou'd put upon it, all Nations uſing the ſame way; as the *Romans* in their *Avernus*, the *Gracians* in their *Styx* (which, tho generally eſteem'd a *Well* in *Arcadia*, *Servius* tells us, is a *bottomleſs Lake* between *Ægypt* and *Æthiopia*) and *Tartarus* commonly uſed by both; nay, even the Holy *Spirit* himſelf uſes a Word of the ſame *Notation* to expreſs the *Puniſhment* of the fallen Angels, 2 *Pet* 2. 4. ταρταρώσας. And it's remarkable, that almoſt all *Nations* have expreſs'd the *Torments of Hell* much in the ſame manner; by *Fire* and *Brimſtone*, and *Darkneſs*, and a *Bottomleſs Pit*, and, as has been ſaid before, tho ſome of theſe are *Metaphorical*, yet that's ſmall Comfort, ſince the *Figure* muſt needs come *ſhort* of the *Life*. And in this Senſe, for the Place or State of *Eternal* and interminable *Torments* after this Life, the *Jews* uſed the Word *Gehenna*; as *Paradice*, &c. for the *Place* of the *Happy*. Thus we find it in the *Jeruſalem Targum*, on the third of *Geneſis*, *Chaldean* Paraphraſe, *Iſa.* 26. 15. and ſeveral other Books and Places: And in this it ſeems our Saviour follow'd 'em, tho revealing much more *clearly* what they before but *darkly* and *doubtfully* believ'd concerning them; and it's plain, he takes this *Hell*, and the Fire of Hell, for *Eternal Torments*, by comparing this with ſeveral other places. The firſt is in the ſame St. *Mat.* 5. 29, 30.——'To have 'thy *whole Body caſt* into *Hell*, the ſame Expreſſion in the *Greek* with that in the 22. βληθῆναι being there to be added, as that great Critick *Petitus* obſerves. Now this *Hell* is explain'd in another place, *Mat.* 18. 8. By *Everlaſting Fire*; Having two Hands or two Feet, to be caſt

into *Everlaſting Fire*. The Proof is then clear—if by being *caſt* into *Hell*, and into the *Fire* of *Hell*, our Saviour means *Everlaſting Fire*, then 'tis to be ſo taken in this place, and where-ever elſe he mentions *Hell*.—But that it is ſo, he himſelf tells us. Now that this is more than the *Death* of the *Body*, and that by *Deſtruction* is not meant *Annihilation*, will be evinc'd from St. *Mat.* 10. 28. compar'd with St. *Luke* 12. 5. In St. *Matthew*, 'Fear not them which 'Kill the *Body*, but are not *able* 'to *Kill* the *Soul*, but rather *fear* 'him which is *able* to *deſtroy* both 'Soul and *Body* in *Hell*. In St. *Luke*, 'Fear him which after he hath 'kill'd, hath *Power* to *caſt* into 'Hell. Were it only *burning* the *Body*, as thoſe in the *Valley of Hinnom*, *Men* cou'd do as much; but 'tis ſomething that *Men* can't do, 'tis *after* they are *kill'd*; it relates to the *Soul*, nay, both to *Soul* and *Body*, which he hath *Power* to caſt into *Hell*, which therefore muſt be more than a *Metaphor*, or elſe God's *Power* would be no more than *Man's*——Nor is this *deſtroying* in *Hell*, or caſting into *Hell*, the ſame with *Annihilation*, —Becauſe the Word ἀπόλεια—*Deſtruction*, or *Deſtroying*, is uſed of the *good*, whom none but *open Atheiſts* will pretend are *annihilated*. Thus *Mat.* 10. 39. Twice together—'He that will ſave his Life ſhall *loſe* it, &c. ἀπολέσει. Nay of our Saviour himſelf, *Mat.* 27. 20. The *Phariſees* moved the *Jews*, 'That they ſhould *ask Barabbas*, and *deſtroy Jeſus*——ἀπολέσωσιν. Nor does this only denote God's *Power*, but his *Will*, and actual Intentions towards wicked Men, as we learn from the Parable of *Dives* and *Lazarus*, the whole *ſcope* of which, if 'tis any thing at all, is to ſhew God's *Equity* in *future Retribution*. 'Now 'he is *Comforted*, and thou art 'Tormented. So in that Parable, 'St. *Mat.* 13. 20. *Gather* ye to-'gether the *Tares*, and bind 'them in bundles to *burn* them. Nor is't enough to ſay this is all *Parable*, becauſe our Saviour explains it *privately* to his *Diſciples*, ver. 40, and 42. 'As therefore 'the *Tares* are *gathered together*, 'and *burnt* in the *Fire*, ſo ſhall it 'be in the *End* of the World. 'The *Son* of *Man* ſhall ſend his 'Angels, and they ſhall gather 'out of his Kingdom all things 'which offend, and them which 'do *Iniquity*, and ſhall *caſt* them 'into a *Furnace* of *Fire*,—— and *v.* 49. To the ſame *purpoſe*, and almoſt in the ſame *Words*—— And thus by a double Expoſition here given us by our Saviour himſelf, we are taught how to explain other *Parables* of the ſame nature—— Particularly that illuſtrious *Deſcription* of the General *Judgment*, St. *Mat.* 25. 41. ——If indeed, that be not rather a *Prophecy* than a *Parable*, there being nothing more of *Myſtery* in't, than the eaſie *Metaphor* of *Sheep* and *Goats*, for *good* and *bad* Men. And of the *Wicked* 'tis that our Saviour ſays, *ver.* 41. 'Depart from me, ye curſed, in-'to *Everlaſting Fire*. We have no Reaſon to doubt its being a *real Fire*, ſince he ſo often *calls* it ſo, who *ſaved* us from it——but it won't be the ſame with our *Culinary Fire*, may eaſily be granted, tho they'll get nothing by it; for 'tis infinitely more *exquiſite*, 'tis ſuch as will *Torment* even a *Spirit*, ——'tis *Prepared for the Devil and his Angels*. Yet as if to

obviate

obviate all future Objections, the Word is changed for one *larger* and *fuller*, v. 46. where 'tis into *Everlaſting Puniſhment* —— Theſe ſhall go away —— The Sentence muſt be *executed* as well as *pronounced* on thoſe *miſerable* Souls, and they muſt waſte unnumbred Years in a *fruitleſs expiation*, unleſs *Truth* it ſelf can deceive, or Everlaſting be at an end. And thoſe are driven to a *miſerable ſhift*, who to avoid the unanſwerable force of theſe, and ſuch like Expreſſions, are forced to explain *Infinite* by what is *Finite*, *Everlaſting* by *not Everlaſting*, and *Eternal*, by what will never *exiſt*, or will at *laſt* have an *End* —We intended to have proceeded with other Texts as plain as theſe already *examined*, and to have explained the meaning and uſe of theſe Words, αἰωνες —αἰωνος, αἰώνων, αἰώνιος αἰωνας, &c. For *ever*, for *ever* and *ever*, *Everlaſting*, *Eternal*, &c. as well as to have conſider'd the Objections our Queriſt brings againſt this Doctrine, and what elſe we have promiſed in the Body of this Diſcourſe— But tho we have laid our *Thoughts* as *cloſe* as poſſible, yet we han't room in this narrow Oracle, and therefore think to remit the remaining *Matter*, to another time.

Q. *MY Muſe in no ſublime and lofty Verſe,*
Does here preſume her Query to rehearſe.
But only begs it may admittance have,
And from your Learned Pens an Anſwer crave.
One of the faireſt Sex, whom I adore
More than Adonis Venus *heretofore*;
One who the longings of my panting Breaſt
Can ſoon allay with ſweet and pleaſing Reſt:
Say if it be a Crime, *with her conſent,*
(And joyful I with equal Ardour bent)
Without the Matrimonial Knot, *to do*
The Office of a Friend *and* Husband *too?*
Or whether one, to gratifie the wiſh
Of him ſhe truly loves, *wou'd grant the Bliſs?*

A. Dull! and *Debaucht!* there needs no greater Curſe,
Nay, ſcarce canſt thou thy ſelf deſerve a worſe.
Muſt we the *Pandars* to thy Sin be made?
Alſatia better underſtands the *Trade.*
Expect *Revenge* as *heavy* as 'tis juſt,
Keen as Deſire, and raging as thy *Luſt.*
Is it a Crime? What Plea or what pretence
Can *Hell* or *Sodom* lend in thy Defence,
Beſides thy old laſt Refuge,——*Impudence?*
Is't not a *Crime*——
The eaſie Fool that loves thee to betray,
To *Want* and *Infamy* expos'd a Prey,
Nay ev'n to thy mean ſcorn, when once 'tis o're;
For tho a *Goddeſs* but the hour before,
She then puts on the ugly Name of *WHORE?*
In vain ſhe then will curſe thy *Breach of Truſt,*
Theft, Perjury, Ingratitude, and *Luſt.*

And are theſe *Crimes?* If not, thy Plea ſtands fair,
And ſaves the *Robber* and the *Raviſher*.

Q. *Whether it be probable that this* Terraqueous Globe *has changed the* Situation *of its* Poles, *becauſe of the appearing* Confuſion *and* Diſorder *of the* Places *and* Motions *of the* Celeſtial Bodies?

A. We ſuppoſe the Gentleman aims chiefly at the *Change* of the *Signs* places in the *Zodiack*, which if our modern Aſtronomers are not miſtaken, have of late Years trod upon each others *heels*, or ſhouldered each other *out* of their old *Stations:* But we muſt confeſs we rather ſuſpect the *Ancients*, than believe any ſuch *Alteration*. Their *Inſtruments* were not as *good* as ours, nor could their *Obſervations* be ſo *exact*; as we are ſure their *Knowledge* in thoſe matters, came very ſhort of our *Modern Aſtronomers*. We are therefore apt to believe, till we can be better ſatisfied in the *Exactneſs* of the old *Aſtronomers*, juſt as much of the *Signs changing Places*, as of the *Paradiſical Form* of the *Earth*, and the *Alteration* of it, ſo much talk'd of, by a late *ingenious Writer*.

Q. *There are a* Knot of Apprentices *dwelling nigh each other, who are all concern'd in keeping* Company *with a* Servant Maid, *of no* good Reputation, *who lives near 'em, and ſometimes ſtay with her all* Night, *and ſpend* Money *on* Treats *for her*; *which if there's not a* ſtop *ſoon put to't, may prove their* Ruin. *I having come to the Knowledge of this* Intrigue, *unknown to them, deſire your* Advice *whether I ought to make it* known *to their* Maſters, *or* conceal *it, becauſe it may occaſion much* Trouble; *or what's the beſt Method I can take to oblige them to leave theſe* Irregular Courſes?

A. We think it won't be *prudent* to *acquaint* their *Maſters* with't, before you have try'd all other *handſome* ways to *reclaim* 'em. If you pleaſe, you may ſend *each* of 'em one of theſe Oracles, by which they'll find the thing has *taken Air*, and unleſs they *reform*, is like to grow much more publick — In the mean while, we think it *neceſſary here*, to repreſent to 'em (and all others concern'd in like *manner*, tho indeed none knows but it may be *himſelf*) the *Scandal* and *Danger* of theſe Courſes, which indeed are ſo *plain*, that there needs not much *Declamation*. If they find even the *ſhame* ſo *uneaſie* a thing to be *born*, and thoſe *concern'd* can hardly *read* this without a *bluſh*; how much *heavier* muſt the *Sin* be, even ſuppoſing they live to *repent* of it, much more if they *never* do ſo? They can't but know well enough that they are treading the ſame *Path*, which has led ſo many in their *Circumſtances* into *inevitable Ruin*, both of *Fame*, *Eſtate*, *Body*, and, 'tis to be fear'd, *Soul* and all. They can't be ignorant, how *lively* one who had been but *too well acquainted* with matters of that Nature, deſcribes that ſort of People? 'A Whoriſh Woman is a *deep Ditch*, 'the *abhorr'd* of the *Lord* ſhall fall 'into her — and that her Houſe 'is the *way* to *Hell*, going down 'to the *Chambers* of *Death*. — And that tho they may pleaſe themſelves, as one does there, who has none of the beſt *Characters* (*ſimple* and void of *Underſtanding*) that *ſtoln Waters* are ſweet, and *Bread* eaten in *ſecret*

is

is pleaſant, yet what follows will miſerably *imbitter* it all—"He "knoweth not that the *Dead* are "there, and that her *gueſts* are "in the *Depths* of *Hell*. They'd do well ſoberly and frequently to conſider this *advice*, which they can't think is *ſuggeſted* by *Intereſt* or *Prejudice*, ſince we *know* not ſo much as one of their *Names*, and unleſs it be their own *faults*, never ſhall—We deſire 'em often to read the ſeventh Chapter of the *Proverbs*; and on the whole, only to act like *rational Creatures*, and to conſider the certain and *unavoidable conſequences* of their perſiſting in ſuch *ill courſes*; which if they do, we hope they'll quickly come to a *better Mind*, and we ſhou'd think our ſelves very *happy*, if theſe *Papers* ſhou'd be any *occaſion* on't: This for the Perſons *concern'd*—For the Gentleman who propoſes the *charitable Queſtion*, if this works any thing on the *Young Men*, he has done his *Duty*, and perhaps ſav'd 'em from *Ruine*—If it fails, and they are ſtill *incorrigible*, 'twill be then *time* enough to acquaint their *Maſters* with it—tho' even then, we think it more *Prudent*, as well as *Kind*, *firſt* to let their *Parents* or *Friends* know it, if there's any *conveniency* of doing it.

Q. *Bending with Age, and over-power'd with Grief,*
Ore'whelm'd by Fortune, *and oppreſs'd by Love,*
On every ſide in vain I ſeek Relief,
No willing Aids to ſuch Affliction move.
Scorning to fall, and yet born down by Fate,
I yield not, though I ſink unfortunate?

In this dire Conteſt and uneqeual Strife,
Paſt all the Remedies of humane Care,
I neither court nor ſhun my Death nor Life,
Tho' circled with th' Alarms of black Deſpair.
Athenians *ſay, why petrifi'd I grow*
At my ill Fate, who melt at others Woe?

1.

A. Brave and unhappy Man! How juſtly you
Our pity and our Admiration move!
Alone *engag'd* (and yet a Conqueror too)
At once with *Age* and *Fortune*, *Grief* and *Love*.
Look round no more: Since Earth its aid denies!
Look *up* and *hope*, and *aſk* it from the *Skies!*

2.

No wonder you a *melting Statue* ſtand,
Like *Niobe* transform'd by Wrath Divine:
No wonder others *Griefs* thoſe *Tears* command,
So juſtly due in vain, *Brave Man!* to thine.
We hear no *murmur* where the Water's deep,
And *mighty Woe* can neither *ſpeak* nor *weep*.

Q. *Being*

Q. *Being in Company the other Night, among other* Diſcourſe, *one of the* Company *ſaid a Man might be* too Godly, *and quoted that Text for it*, Eccl. 7. 16. *Be not* Righteous overmuch. *Pray give me the true* Interpretation *of thoſe* Words, *and how we ought to underſtand* 'em.

A. This is an *old Objection* of the *Atheiſts*, which has been often enough *anſwer'd*, tho' they wou'd fain paſs for ſuch *Monſtrous Wits*, that we need not wonder they have ſuch bad *Memories*. It's generally thought that theſe Words are only an *Objection* of the *Ill Man*, or rather an *Irony* of the *Preachers* putting thoſe Words into his Mouth, and then the *Caſe* is clear without any further *trouble*; and the Atheiſt wou'd be hard put to it to *prove* the *contrary*. However, ſuppoſing *Solomon* here ſpeaks in *earneſt*, the Words wou'd be ſtill far enough from *encouraging Sin*, or diſcouraging *Heroick Piety*, or the *heights* of *Vertue*, " *All things*, ſays the " Preacher, *v.* 15. I have *ſeen* " in the *days* of my *Vanity*—a " *juſt Man* that *periſheth* in his " *Righteouſneſs*, and a *Wicked Man* " that *prolongeth* his *Life* in his " *Wickedneſs*— then *v.* 16. Be " not *Righteous overmuch*, neither " make thy ſelf *over wiſe*, Why " ſhould'ſt thou deſtroy thy *ſelf*? It's poſſible the *Preacher* here adviſes his *Young Man*, to the ſame Inſtance of *Prudence* that a *Greater* and *Wiſer* than he, did his *Diſciples*, " Not to caſt *Pearls* " before *Swine*, leſt they ſhou'd " *trample* 'em under Foot, and " turn again and *rent* them. Not to make themſelves *Ridiculous* and *Obnoxious* by an open *fruitleſs Oppoſition* to the *current* of *Injuſtice* or *Wickedneſs*, leſt they ſhou'd be *overborn* by it, and only raſhly loſe their *Lives*, when God did not *require* it at their *Hands*; not unlike thoſe which Church-Hiſtory tells us of, who wou'd run to the *Tormenters*, and own themſelves *Chriſtians*, on purpoſe to be made *Martyrs*, till they were at laſt by a particular Canon diveſted of that *Honour*. But whether this be the *Senſe* here or no, we are ſure the *Senſe* of what immediately follows is clear enough, *v.* 17. which is exactly oppoſed to that before, Be not *overmuch wicked*, (Greek —— *very Wicked*) neither be thou *fooliſh*; Why ſhou'dſt thou *die before* thy *time* —*Debauchery* and *Vice then*, it ſeems, as well as *now*, being the *means* by which *extravagant Young Men* oftentimes *ſhorten'd* their *Days*. Nay it's remarkable that there's a particular *reference*, or N. B. in the Verſe that follows, *ver.* 18. —— It is good that you *take hold of this*, (that thou well and ſeriouſly *weigh* and *obſerve* this *maxim forementioned* ——Be not *overmuch Wicked*, &c.) 'Yea, alſo from this 'withdraw not thy *hand* (be al- 'ways converſant and employed 'about it, or have it always *be-* 'fore thee) For he that feareth 'God ſhall come forth of them 'all— either from *Wickedneſs*, 'or *Adverſity* before mentioned, '—the former *here*, the latter, 'either *here* or *hereafter*.

Q. *'Tis generally ſaid that the Mother of our* Saviour *was a* Virgin *to her* Death —— *Pray let me know what Text or other Arguments there are to* ground *that* belief *on, ſince the contrary ſeems to be aſſerted in Holy Scripture*, viz. *that ſhe had* ſeveral Children. *For 'tis ſaid*

ſaid, St. Mat. 1. 24, 25. 'Then 'Joſeph *her Husband took unto* 'him Mary *his Wife, and knew her* 'not *until ſhe brought forth her* 'firſt born Son. St. Mat. 13. 55, '56. *Is not his Mother* Mary, *and* 'his Brethren, James, *and* Joſes, 'and Simon, *and* Judas; *and his* 'Siſters, *Are they not all with us?*

A. We have no *Ambition* to have *Hereſie* thrown in our *Teeth*, or ſome angry *Antiquary* fall upon us with the terrible Name *Antidicomarianites*, with which they formerly *maul'd* ſuch as deny'd the *perpetual Virginity*. We confeſs *Univerſal Tradition*, in ſo *indifferent a Point*, weighs very much with us in this matter, and this carries it clearly, that ſhe *died a Virgin*——Tho' had not that ſo poſitively *atteſted* it, the places in Scripture wou'd have ſwayed very much for the contrary Opinion, whereas *now* we are forc'd to *ſtrain* for an *agreeable Interpretation*. The Arguments from Scripture for her *perpetual Virginity* are nothing but *flouriſh*—— nor have we ever met with any of greater force than that of *Ezekiel's Gate*, thro' which the *Lord God* was *only* to enter. Thoſe *againſt* it, are thus uſually anſwered: The *Until*, in the firſt of St. *Mat.* is commonly taken in the Scripture for an *interminable time*, or ſuch as has only an *internal*, not an *external Period*. 'Thou ſhalt not eſcape *until* thou 'haſt paid the uttermoſt Farthing —thou ſhalt *never* eſcape. So *Pſalm* 71. 16. *Forſake me not*, &c. *Until* I have ſhew'd thy *ſtrength* to this *Generation*, &c. that is, to be ſure, *never forſake me*; and in a Caſe near a kin to this, in the 2 *Sam.* 6. laſt, *Michal* the Daughter of *Saul* had no Child *until* the Day of her *Death*: *Firſt-born* is commonly taken *excluſively*, of any others paſt; not *incluſively*, of any other to come. And *Brethren* is a word often uſed for *Kinsfolks* among the *Jews*——and in theſe *Words* conſiſts moſt of the difficulty of this Queſtion.

Q. For what purpoſe were the Stars *Created, the* Light *they give, at beſt being very* ſmall *and* inconſiderable, *and that often intercepted by* Clouds? *&c. And whether they influence* Humane Bodies, *and conſequently humane* Affairs, *and how* far, *and for what purpoſe, ſerves that* vaſt Space *in the* Heavens *that ſeems to be between every* Star?

A. We'll begin with the Queſtion in the *middle*——whether the *Stars* influence *Humane Bodies*, and conſequently *Humane Affairs*, and how *far*? That the *Stars* have ſome real *influence* on humane *Bodies*, we are *ſure* from experience, becauſe they have all *Light*, and ſome of 'em *Heat*. And 'tis probable at leaſt, from Scripture, which tells us of the *ſweet influences* of the *Pleiades*; tho' we confeſs 'tis but gueſs'd what that is, which we render by this Greek Word: But that they have any *occult influence*, ſuch as Aſtrologers fancy, on the *Bodies* and very *Minds* of *Men*, much leſs any ſuch as *forces* 'em to *good* or *bad* Actions, we cannot believe; having never ſeen any ſolid *Reaſon* for it; and what is produced from *experience* being here of little value, becauſe other *Inſtances* may be brought which *diametrically contradict* it.—But of the Vanity of this, and, that fooliſh *Science* which is built upon it, we have largely diſcours'd already.

However they were *created*, as well as thoſe *Heavens* where they are

are to declare the *Glory* of God, and ſhew forth his Infinite *Power* in making ſo many *vaſt beautiful Bodies*. To ſupply the abſence of the *Sun* and *Moon* by their united *Beams*, at leaſt, better than no Light at all. To direct the *Traveller* both by *Sea* and *Land*, the little *Pole-Star* being of almoſt *Infinite uſe* in things of that *Nature*. For the *Perfection* and *Beauty* of the *Creation*, the *Stars adorning* the *Expanſe*, as *Flowers* do a *Meadow*; and perhaps for Worlds or *Receptacles* for other unknown *Creatures* of a *diſtinct Species* from *Man*; or for other uſes, either to be found out while our *World* is in its preſent *State*, or at leaſt when in a *Better*. For the vaſt *Space* in the Heavens, it does not ſo much as *ſeem* to be between *every Star*, for ſome, as thoſe of the *Galaxy*, and the Nebulous *Conſtellations ſeem* to the *naked Eye*, to be cloſe together. But where there appear large *ſpaces*, 'tis for the *motion* of the Planets, Comets, *&c.* or to let us ſee others between them.

Q. *Whether Univerſal* Love *to all* Mankind, Innocence *of Life*, *and an intire reſignation to the* Divine Will, *be not a certain* Evidence *of a* Good Man, *notwithſtanding any* ſeeming Heterodox Opinions?

A. We reply in the affirmative, if the caſe be fairly Stated, if thoſe *Heterodox Opinions* ſuch a Perſon holds, are but *ſeemingly* ſo; if he falls into, and remains in 'em out of weakneſs, not *Pride* or *Obſtinacy*; and if they are not in *fundamentals*, as they will *not be*, if he has ſuch an *entire reſignation* to the *Divine Will*, for that will oblige him, not only to *do* and *ſuffer* whatever God *Requires*, but alſo to *believe* what he *Reveals*.

Q. *Whether the tedious* Law-Suits *of* Europe, *or the* Summary Juſtice *of* Aſia, *be more* beneficial *to* Mankind?

A. We muſt compare the *Conveniencies* and *Inconveniencies* of both, to give a right *Judgment* and conſider their *Deciſions* both as to matters of *Eſtate* and *Life*. In *Meum* and *Tuum*, the *Deciſion* with the *Turks* and moſt *Aſiaticks*, is immediately made, and there are no ſuch ways of *tiring* a Man out of his *Right*, as are too common here: But then the Cadi or Judge being but one, there is more danger of *Bribery*; which is ſo *Common*, or rather *Univerſal*, amongſt 'em, than there is with us, eſpecially here in *England*, where we have in all Caſes at leaſt *Twelve Judges*, by that incomparable Cuſtom of *Juries*: So that weighing one againſt t'other, even there we may be pretty even with them; but in Relation to the higheſt *Property*, that of *Life* it ſelf, we far exceed 'em: For the *Innocent* are as often taken off as the *guilty*, by their *Barbarous Juſtice*, or Cruelty rather; it being amongſt them, as all know, an *unpardonable Crime* to be *unfortunate*, or but to have a powerful *Enemy* at *Court*; for either of which *Reaſons* they are ſure to be preſented with a *Black-box*, and a *Bow-ſtring*; here a *Man* has ſome *Play* for his *Life*, and at leaſt, the *Liberty* to ſpeak a little before he's *throttled*; but there the great *Officers* muſt be as *mute* when their *Maſters* will pleaſe to ſend for their *Heads*, as thoſe are who come for 'em; it having been the known *Policy* of that Court for ſome Ages, that the *Viſier* firſt *hangs* his *Predeceſſor*, and as many of the great *Officers* as he can catch, and then

then thoſe that are left *alive*, take their *turns* to *hang him* in *requital*.

Q. *Whether it be for the* Advantage *of* England, *that the* Jews *be permitted to live and trade here?*

A. That's true of the *Jews*, which has been ſaid of the *Jeſuits*, (not much better *Chriſtians*) that they *live* every where, and yet are every where *hated*——We may add of both, that they are *Wiſe* in their *Generations*, and grow Rich almoſt where-ever you throw 'em, notwithſtanding (to carry on the *Parallel*) they are both a fair *mark* upon any *Revolution* almoſt all the World over. They both are *foully belyed*, if one does not love the *Turk* better than the *Emperor*, and the other the *Algerine* better than the *Engliſhman*——And they have been both guilty of very baſe *Practices*, if we may believe either our *Chronicles* or *Eyes*, tho' they might have *liv'd*, notwithſtanding our ſevere *Laws* in *Terrorem*, more quietly amongſt us than in any Chriſtian or Proteſtant Country in the World. The Jews, 'tis true, as well as the other, ſtill retain a *deep* and *bitter Malignity* againſt us, as well as all other *Chriſtians*, which they'll not ſtick to *expreſs*, when they may do it with ſafety, in the moſt *virulent terms* imaginable, of which we have particular inſtances within our own *knowledge*; but their *Party* is not *ſtrong* enough to do us any Publick *Miſchief*, unleſs they cou'd get *alltogether*, and then 'tis thought there are yet enough of 'em to *conquer* all the *World*, were their *Spirits* anſwerable to their *Numbers*; tho' now they are generally *baſe* and *dejected*: Somewhere or other, however, it's fit they ſhou'd be among *Chriſtians*, in hopes of their *Return* and *Converſion*, and it's but *juſt* that *Shem* ſhou'd now *dwell* in the *Tents* of *Japhet*, as he did formerly in thoſe of *Shem*——At leaſt till thoſe common *imputations* of *melting down* and *tranſporting* our *Coin*, and of giving the *Algerines intelligence* of our *Merchants* (tho' that laſt is now *ceas'd*) be more fully prov'd upon 'em, for which we cou'd never yet ſee much more than *Gueſs* and *Suppoſition*.

Q. *I am ſomewhat Paſſionate, and find it in ſome Caſes, a very hard thing to forgive an Offence, ſo that when I ſay the Lord's Prayer, and come to that Paſſage,* And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us; *I am at a ſtand, being ſure that if God forgives me after the ſame manner that I then forgive my Enemy, I ſhould come ſhort of that Pardon I ſtand in need of; therefore (when in that condition) inſtead of ſaying as the Prayer does direct, I ſay, thus,* O Lord forgive me my Treſpaſſes, as I ought to forgive myEnemies theirs, and I humbly beſeech thee to enable me ſo to do. *Pray Gentlemen am I ſafe in this tranſpoſing, or rather adding to the Prayer? Or, were it better for me to paſs that paſſage over, till I am better compoſed? A She-biggot of the Church of* England, *and my ſelf, will be obliged to you for your Anſwer.*

A. Your Reſolves to forgive, (if ſincere) will ſecure you, if you make no alteration; but you can't be ſincere, if you don't make uſe of all opportunities to put your *Reſolutions* in practice: perhaps the want of *Charity* is the greateſt want that a Man can poſſibly lye under, ſince it certainly excludes out of Heaven, where there's nothing

thing elſe but Love and Praiſe. I remember one inſtance in *France*, which is as true as ſurprizing: Two Brothers had a very great Difference. The injur'd fell ſick, and upon his Death-bed ſends for his Brother, and told him, Brother, you know you have injur'd me, and yet proceed in your hatred. I find I am a dying Man, and therefore I am willing to leave the World in Charity, and be reconcil'd to you, altho' 'tis your duty to ſue to me, and you wou'd do it, if you had any natural goodneſs in you. *How* (ſays the other) *does your proud Heart come down now? Well then* (ſays the other) *I'll never forgive you, neither in this Life, nor that to come?* So he turn'd himſelf fromwards him in a great rage, and dyed immediately. The ſurviving Brother became extreamly troubled in his Conſcience, and continued ſo, till the other was buried; when ſitting at Dinner the next day amongſt his Friends, his Brother appear'd in his Winding Sheet, and took him from the Table amongſt all the company into the midſt of the Floor, where they ſank down together, and were never more heard of; and at this day, there is a great Plate of Braſs, upon which is engrav'd the Particular of this dreadful Account.

Q. *Whether in St.* Paul's *Rapture into the third Heaven, the Soul remain'd in the Body?*

A. St. *Paul* cou'd not tell himſelf, and we dare not pretend to do it after him.

Q. *A Lady is troubled about her Reſponſes in the Church, becauſe Women are commanded to keep ſilence in the Church,* 1 Cor. 14. 34.

A. The Apoſtle there only ſpeaks of Preaching in the Church, as Quaker-Women do; and not againſt their joining with the Congregation in Reſponſes, *&c.*

Q. *What think you of* Phil. 2. 10. That at the Name of Jeſus every Knee ſhou'd bow? *&c.*

A. When we ſay, *In the Name of God, &c.* We mean no more than *in or thro' his Power, Might, &c.* Thus we believe this Paſſage means no more than this, God hath exalted him above all things, and to his Power and Dominion every one ſhou'd be ſubject; for the bowing of the Knee is a ſign of Obedience and Submiſſion. This Expoſition is very ſafe, and ſeems to allude to that Paſſage of our Saviour a little before his Aſcenſion, *All Power is given to me, both in Heaven and Earth.* We can't believe the Apoſtle, chiefly intended the articulate ſound, or Name of Jeſus, nor the bare bowing of the Knee, becauſe the different ways of Worſhip, Salutation, *&c.* in all Nations, can't be confin'd to this Rule; ſome lye proſtrate, ſome kneel, ſome bow, ſome ſit, to pay and receive Honor and Reſpects. Nor is it poſſible this ſhou'd be fulfill'd till the Day of Judgment, ſince there are thouſands now that never hear of the Name; and of thouſands that do, many never pay any Worſhip or Honour to him: But the Day will come, when the moſt obdurate Atheiſt and Reprobate ſhall ſubmit and tremble before him. The reſpect that the Church pays to the Name, is very expreſſive of their Obedience to him; and no one can err in it, if they don't believe it an indiſpenſible Duty.

Q. I

Q. *I love a Young Lady ſo much, that tho' I frequent the Park and Play-houſe, I cannot meet there one whom I can think handſom; her Charms having abſolutely poſſeſt my Heart, I cannot begin to love another, for 'tis neceſſary that a Woman be (at leaſt thought) beautiful to create Love at firſt, tho' ſhe muſt have other good Qualities, as Wit, and good Humour, to maintain her being always loved. My Friends won't let me Marry her; what ſhall I do to divert my ſelf, and make the time ſeem ſhorter, till I may Marry her? I would go to the Campaign, but my Relations deny me that too. If you will, Gentlemen, inſtruct me, by a ſpeedy Anſwer, you will much oblige a Melancholy Lover.*

A. Poor Man, will no new Face work a Cure? Well, get but the Ladies eſteem, and I'll warrant you'll ſoon find it to her coſt; for you Sparks generally ſpend all your Love in the Chaſe; and if Nature has endowed you with a *boon Mein* and pretty Face, ſo that you chance to ſmite the Innocent Maid, ſhe's no ſooner taken, but her Captivity ſets you at Liberty. But if you've really ſo much thought, as to be willing to follow the Wiſe Advice of your Friends (for they know the World better than you) and will endeavour to diſengage your ſelf from ſo cruel a Tyrant, Travel, if that is permitted by your Relations, and obſerve all the Curioſities you meet with; but if your Affairs won't permit that, Study at firſt Hiſtory, which is diverting; and then, as your Genius and Poſt directs you, by all means avoid Idleneſs, and the ſight of the Lady, or any thing that may put you in Mind of her; get ſome agreeable ingenious Acquaintance that have conquer'd *Cupid*, and know how to value their Freedom; follow this Method, and a little time will infallibly recover you.

Q. *A Friend of mine being a* Quaker, *is proſecuted in the Court of Chancery, upon a malicious Suit, thinking he will not give in his Anſwer upon Oath; and is like to be ruined thereby; pray your Opinion, if it be lawful for him to take the Oath, it being ſo expreſly forbid in* Matth. 5. 33. *and* James 5. 12. *I am Yours.*

A. The meaning of St *James*, is the ſame with that in St. *Matthew*, which is plainly reſolv'd by the following Verſe, *But let your Communication be Yea, Yea, Nay, Nay*, The Particle *but* is a conjunction, and makes this have a natural Dependance on the preceding Verſe; ſo that they muſt both go together, and then the ſenſe is, *Swear not in your common Diſcourſe or Communication*; but this forbids not to ſwear in Righteouſneſs and Judgment, and in the Caſe of deciding any matter of great moment. St. *Paul* ſays, *Men verily ſwear, or do ſwear, by the greater, &c.* He ſpeaks of a Cuſtom then in uſe, and ſays not, *Men have ſworn* &c. If ſwearing had been a moral Evil, God Almighty wou'd never have *ſworn by himſelf*, as the Scripture mentions.

Q. *A Woman near* Newgate *was delivered about three Weeks ago with a fine Child, the Child was often heard to cry eight Weeks before. Pray the meaning of it?*

A. The poſſibility of ſuch a thing is unqueſtionable, and there is no doubt but it has often happen'd, as *Weinrithius*, Dr. *Needham*, *Bartholi.* and many others, give Relations of this Nature: Some fifteen Days, ſome two Months

Months, and ſome longer before the Birth; but no uncommon event was ever obſerv'd to happen upon it; Perſons that have been ſurprized with it, have expected Monſters, or ſomething diſtinct from natural Births, but at the delivery they've found their Miſtake in attributing that to an extraordinary Cauſe, which was really no more than the effect of a natural one. And it being a general obſervation, that we may hear ſome Children cough, crying cannot be ſo incredible, ſince the Sound is much Shriller, and the Ear ſooner ſenſible of it. The Air is the Medium of conveyance, and all Bodies have Air in 'em, as Mr. *Boyle* has learnedly diſcours'd in his *Parofity of Bodies.*

Q. *Whether may a Man preſerve his Life to extream old Age, without diminiſhing of his Senſes, or Interruption of Health, either by Pains or Sickneſs?*

A. It's lawful no doubt. If he mean whether it's poſſible, or whether it may by Medicines be effected? We anſwer, That it's reaſonable in the Theory, but difficult in the Practick Part. To obtain ſuch an immortalizing Quinteſſence, or Elixir to preſerve or renovate all ſorts of Perſons, Some propoſe the *Staticks*, to eat by weight, and drink by meaſure, and to have ones Chair ſo poiſed, that it ſhall put him in mind when he has the preſcrib'd Commons. Others propoſe *calculating* the *Nativity*, that a Man by that and his *Almanack*, may to a minute ſee, when it's beſt to take *Phyſick* or the *Air*: Or remove his *Lodging*, and what to Eat. Others preſcribe Fleſh, others Roots; and adviſe reading *Chryſippus* of *Coleworts*, *Marchion* of *Radiſhes*, or conſult the Herbal; ſome propoſe Milk extracted from the Rays of the *Moon*, and a *Golden Elixir* from the Rays of the Sun, or Lilph Broath made of the influence of the Stars: But *hic Labor, hoc opus eſt*, to procure theſe Medicines; however, That there are ſuch Medicines that contribute to the prolonging of Life, without Gout or Stone, that a Man may go off with a *gentle Decay*, is out of Controverſie true.

Q. *Whether there was, is, and will be difference in the Worſhip of Saints and Angels in Heaven, in reſpect to Chriſt, before his Incarnation, in his Mediatorial Kingdom, and after the finiſhing it?*

A. We can't be poſitive in ſuch a nice Queſtion, in which there can be no proof made, till we have undergone theſe *Changes*. The Negative appears more reaſonable to us. Since the matter of Praiſe is different, *the Angels had not the ſame Diſpenſation, as Men have*, tho' we are not certain that Chriſt died not for the Angels, and that ſuch as repented were retained in their firſt Station, contrary to the common receiv'd Opinion, *Coloſ.* 1. 19. *To reconcile all things to himſelf, whether they be things in Earth, or things in Heaven.* But this we leave to the Learned to decide.

Q. *True Religion is grown ſo inconſiſtent with theſe preſent Times, that a Pious Soul is now altogether incapable of finding a real Friend in matter of Faith and Conſcience; and upon that account, I deſire that Satisfaction from you (which I cannot find elſewhere)* viz. *Whether after our Diſſolution*

Diſſolution, there be any Locus medius; *or, in plain Terms, a Purgatory; for, it ſeems, a very Myſterious Point, which we read in the* Firſt Epiſtle General *of St.* Peter, *the Third Chapter, and the 8th Verſe, &c. which runs thus*; For Chriſt hath once Suffered for Sins, the Juſt for the Unjuſt (that he might bring us to God) being put to Death in the Fleſh, but quickened by the Spirit: By which he alſo went and preached unto the Spirits in Priſon, which ſometimes were Diſobedient, when once the long ſuffering of God waited in the days of *Noah*, &c. *Now we muſt either conclude, our Saviour's Works (to wit) his Preaching to the Spirits in Priſon, ineffectual; or elſe we muſt ſuppoſe thoſe Spirits, then in Priſon, capable of returning from that place by the means of his Preaching, which argues plainly a* Purgatory?

A. Indeed this Place has given a great deal of trouble to *Interpreters*; but, be it what it will, it can never mean *Purgatory*: ſince we have ſo plain Scriptures againſt any *Purgatory*, viz. 1. *For by one Offering hath he perfected for ever them that are ſanctified.* Which cou'd not be if there was a Middle-State, alſo to Perfect, or Purge 'em ſo, as to make 'em fit for Heaven; our Saviour hath done it ſufficiently for all ſuch as believe on him. *Bleſſed are the Dead that die in the Lord,* (ſaith St. *John*) *for they reſt from their Labours*: There's no *Purgatory* to Torment 'em after Death. But, to the Text, Moſt *Interpreters* agree, and indeed it can bear no other ſenſe, That, *By that Spirit by which he was quickened, he Preached in the days of* Noah; or by, or through *Noah, unto the Spirits in Priſon*: That is, the old World; who, being Corrupt and Wicked before God, their Bodies were as Priſons to their Souls; or, as ſome think, the Whole Man was impriſon'd, in the Slavery of Sin and Corruption: Which was the Reaſon that God ſaid, *My Spirit ſhall not always ſtrive with Man*: and, a little after, *It repented him that he had made Man on the Earth*, &c. *The Priſoners* (let it be Spirit, Body, or Both) cannot at all be thought to be in *Purgatory*, ſince it is confin'd only to *Thoſe* in time paſt that were diſobedient in the days of *Noah*; unleſs you wou'd alſo make this Inference, That the Spirits in *Purgatory* were only ſuch as liv'd before the Flood.

Q. *A Young Lady has been for many Years troubled with a Dream ſo conſtantly, that ſhe begs the favour of you to give your Opinion of it*; *'Tis of a great Number of Lights, which ſhe always endeavours to extinguiſh, by all poſſible means, and does to the laſt, but that ſhe ne'er can put out*; *'twere tedious to repeat the ſeveral ways ſhe tries to effect it, but in vain, for all the reſt blaze out again*; *the Dream never varies, but has been the ſame for twelve Years together, ſeldom miſſing a Week, but now 'tis ſix Months ſince?*

A. It's nothing at all but her Conſtitution; if ſhe bleed and alter her Diet, ſhe'll dream of other things.

Q. *Whether the Fates of* Kingdoms, *and* Particular Perſons, *may be read in the Heavens, in the Aſpects and Influences of the Planets? What can be offer'd in favour of them I know not: What's the* Parts of Fortunes, Dragon's Head, *and* Dragon's Tail— *The Direction by Accidents in the Genethliacal part of*

And ſuppoſing the pretences of common Aſtrologers *be true, whether a Chriſtian may lawfully and prudently make uſe of ſuch* Arts *to predict Futurities.*

A. Concerning the *Lawfulneſs* and *Prudence* of uſing ſuch *Arts*, ſuppoſing there's really any thing in them. For their *Lawfulneſs*, ſome of the very Heathens were againſt it, and thoſe not the beſt Moraliſts neither: Horaces *Tu ne quæſieris ſcire, nefas!* is ſufficiently famous ——— But, beſides, it ſeems an invading God's *Propriety* to whom all *ſecret*, much more *future*, things belong; he only knowing and determining what *poſſibles* ſhall be actually *future*, among the infinite *Effects* which may be ſo. But were it *lawful*, we can't think it *prudent*; for either this *good* or *evil* ſhall certainly come to *paſs*, or it *ſhall not* ——— But, in either caſe, our *knowledge* can have no *Influence* thereon: Beſides, it *diſtracts* our *Minds*, *diverts* 'em from a firm *dependence* on *Heaven*, or uſing any *rational means* to avoid any *evil*, and renders Men weak, ſuperſtitious and miſerable —— And indeed there are too many Inſtances to be given of thoſe who have been extreamly addicted to theſe kind of *Follies*, who, whether by *God's Judgment*, or the natural *tendency* of the *thing*, have been the moſt *unfortunate Perſons* in the World.

Q. ——— *Suppoſe the* Soul, *when ſeparate,*
Cou'd live and think in a divided State;
Yet what is that to us who are the whole,
A Frame compos'd of Body join'd with Soul?
Nay, grant the ſcatter'd Aſhes of our Urn,
Be join'd agen, and Life *and* Senſe *return;*
Yet how can that concern us when 'tis done,
Since all the Memory *of paſt Life is* gone?
Now we ne'er Joy *nor* Grieve, *to think what we*
Were heretofore, nor what thoſe things will be
Which fram'd for us the following Age *ſhall ſee.*
When we revolve *how* numerous Years *have run,*
How oft the Eaſt *beheld the* Riſing Sun,
E'er we began, and how the Atoms *move,*
How the unthinking Seed *for ever* ſtrove;
'Tis probable, and Reaſon's Laws *allow,*
Thoſe Seeds *of ours were once combin'd as* now:
Yet now, *who* minds, *who* knows *his former* State?
The Interim *of* Death, *the* Hand of Fate,
Or ſtopt the Seeds, *or made 'em all commence*
Such Motions as deſtroy'd the former Senſe,
He that is miſerable muſt perceive,
Whilſt he is ſo, he then muſt be and live.
But now, ſince Death permits to feel no more
Thoſe Cares, *thoſe* Troubles, *which we felt before;*
It follows too that when we die again,
We need not fear, *for he muſt* live that lives in pain?

A. What

A. What acts muſt live, the *Soul* is active all,
And Thought the action of the *Soul* we call.
Though *Form* and *Matter* make a perfect whole,
'Tis own'd the *Eſſence* of the Man's the *Soul*;
That thinks and lives, while paſſive *matter* lies
Inert and dull, when thence the Spirit flies:
This *Sacred Truth* aſſures us ſhall return
As here it liv'd before, to joy or mourn.
Tho this but once, when once the fatal ſhore
We touch, our Fate is fix'd, we're try'd no more.
The *Seeds* of matter, in their endleſs roll,
Cou'd ne'er produce an immaterial Soul:
Nay, nothing regular by chance is made,
Without ſome wiſer Guide's ſuperiour Aid.
That *bold Machine* which we ſo highly prize,
That Shell of Man, which moulders when he dies;
The *Caſket* where the Immortal Gem doth ſhine,
Ev'n that all o'er confeſſes Hands Divine.
Chance cou'd not make it what it was before:
If nothing then, how can it now do more,
And the ſame Seeds to the ſame Form reſtore?
But though it cou'd, how weak is that pretence!
From *may*, to *is*, makes a lame Conſequence.
It's true, the Seeds, when once divorc'd, are hurl'd
Thro' Fire, and Earth, and Air, and round the World;
But the great Architect can them deſcry,
In what e'er Corner of his Houſe they lie;
His awful Beck they ſhall again obey,
And crowd together at the laſt Great Day.

Q. *Some deny any local Heaven or Hell: Pray then let me know by your next, where are the Bodies of Chriſt,* Enoch, *and* Elijah, *and where the Sun, Moon and Stars are?*

A. As for matter of Faith, we believe with all other Chriſtians, that there is a Heaven and Hell; but where, we know no more than the moſt ignorant Wretch alive. The Myſtery lies here, when our Bodies ſhall be immortaliz'd at the laſt day, we know not what Subſtance they will be of, but we are ſatisfied the moſt refined matter as it is now, will be nothing like 'em. All that can be ſaid of it is this, There will be *new inexpreſſible ſome-things*, which will have the ſame proportion to one another, as our Place and Matter now have. The Bodies of *Chriſt*, *Enoch*, and *Elias*, are certainly in Heaven, and the Sun, Moon and Stars, are certainly in the Firmament, but what thoſe Bodies are, and the Heaven they are in, as alſo what thoſe Stars are, and the Firmament they are in, we know not; but let it be what it will, theſe Inſtances don't prove ſuch a Locality as ours, unleſs it were alſo prov'd that the Materiality of thoſe Bodies, and the Spaces they occupy, bear ſome proportion to our Materiality and Spaces unto which the term

local or *Locality* can only be properly applied.

Q. *There was lately a Young Man who wou'd have ſold himſelf to the Devil, to have ſome of his Extravagancies ſupply'd, but was diſappointed againſt his Will, and being now troubled about it, he deſires your Advice, what he ſhou'd do, and how he ſhou'd behave himſelf under the Commiſſion of ſo great a Sin?*

A. All that he has to do, and what is really neceſſary to be done is, that in the firſt place he heartily begs God Almighty's Pardon for ſuch a Wickedneſs, as rather deſiring to have dependance on the Devil, and to be diſpos'd of by him to Eternity, than to be under the Protection of *Him* to whom he owes his very Being, a manifeſt Breach of the firſt Commandment. Next, he is oblig'd in the greateſt Gratitude imaginable, to praiſe God Almighty, for not ſuffering him to fall into that Miſery he ſought after: And laſtly, he ought to let ſo great Goodneſs produce in him the fruits of a better Life; in ſo doing he may aſſure himſelf of a reconciliation to Heaven, having ſuch a promiſe as cannot deceive.

Q. *How is the Fire made betwixt the Flint-ſtone, and the Steel?*

A. Thoſe Gentlemen, whoſe Philoſophy ſearcht no deeper than the Theory, have been at a great loſs in this Queſtion, till Mr. *Hook* in his Microſcopick Experiments put the Queſtion out of all doubt, by the Demonſtration which we ſhall ſoon ſpeak of, but we ſhall firſt ſhew, that it has not been the only Fate of this Queſtion, but ſeveral others to be diſputed upon wrong Principles, which were taken for granted, as, Why Bodies weigh heavier when dead than alive? Why Bodies do not weigh in the Water? And how 'tis poſſible to ignify that Air that is catch'd betwixt the Flint, and Steel; or which lies in the Pores of the Flint, and by a Colliſion of the two bodies leaps out in Fire, or ſubtiliz'd Air, all which Principles are notoriouſly falſe, as experience has evinc'd. But to anſwer the Queſtion, Mr. *Hook*, whom we have formerly mention'd, taking a Steel and Flint, and examining by Microſcope, the Scintilations that fell upon a piece of white Paper, he firſt thought 'em to be ſmall globulous Pieces of melted Steel, or little Particles of red hot Flint; but upon further ſearch, he really found that thoſe little red Particles which fell, were Vitrifications of the Flint and Steel.

Q. *A Gentleman uſed daily at a certain place to meet ſome particular Acquaintance, where one Night fancying himſelf denied ſomething which really was not in the Houſe, tho he believ'd it to be, wiſh'd that God would curſe his Wife and Children if he ever came into the Houſe again, and accordingly hath forborn for ten Weeks.* Query, *If this Oath, grounded on a Miſtake, and made both in Paſſion and Drink, be binding?*

A. This Queſtion has been ſomewhere anſwer'd by a late Author to this effect, 'That the matter 'of the Oath being lawful and 'poſſible, and it being in every 'Man's power to bind himſelf in 'things lawful and poſſible, where-'in he is not under any Preingage-'ment, we queſtion not but the 'Oath ought to be kept; which is the moſt egregious prevarication of the matter of fact that cou'd poſſibly be, for there's no Oath at all, but an Imprecation in the buſineſs, and if the Ignorance of the

the Queriſt calls ſuch a matter of Fact an Oath, it's but a mean Authority for a pretended Caſuiſt to do ſo too. The matter of an Oath ought to be lawful, and yet in that Caſe, when the Condition or Ground of the Oath ceaſes, then the Oath ceaſes: But this Oath was not lawful in its matter, nor poſſible, nor could he bind his Wife and Children by his Oath, it not being poſſible for him to expect that God would inflict his Curſe upon Wife and Children for an idle drunken *Hobbiſt*; if he had curs'd and imprecated on himſelf, there had been more to fear, as in the late Inſtance of the Young Man's Tongue, *&c.* tho after all, we think it very unſafe for him to go into the Houſe, and incur the penalties he has imprecated, ſince we have known ſeveral Inſtances of Parents Imprecations on their Children which have happen'd, tho not one upon the Wife.

Q. *Whether there be any ſuch thing as Equivocal Generation?*

A. If by Equivocal Generation, is here meant a Procreation of Animals by any other way than that of the Coition of Male and Female, we anſwer, Yes, to paſs over that of the *Galla*, which conceives and brings forth of its ſelf; there's the Plant Animal, whoſe Wool is ſo great a Commodity for Caps amongſt the *Indians*, beſides ſeveral Inſects which are firſt bred of Putrefaction, and can be ſo produced by ſeveral Perſons, notwithſtanding all that Monſieur *Redi* has obſerv'd againſt it.

Q. *By what means was it, that the Sepulchral Lamps of the Ancients did ſome of them burn* 1000, *others* 1500 *Years?*

A. There are ſeveral Inventions that are abſolutely loſt, and of which we can meet with no more but the Name; and for any Perſons to ſay there is nothing but what they know or have heard of, is a ridiculous Folly. All that we can ſay is, That 'tis not impoſſible but the *Romans* had this Art, and perhaps that of *Tulliola*'s Tomb is a very fair Inſtance. Beſides, we have had ſeveral ſuch things found here in *England*, which the *Romans* left behind 'em in their Urn-burials. We are only certain that the *Phoſphorus*, a Preparation now known by almoſt every little Chymiſt, may be made to take fire by Air or Motion, and therefore might be us'd in Sepulchers with this effect, upon the admittance of Air into 'em; but however we are not ſure that the *Romans* Invention was the ſame with ours, or that theirs did not burn all the time.

Q. *Whether things indifferent in themſelves, become unlawful when impoſed?*

A. This Queſtion is grounded upon Bp. *Sanderſon*'s diſtinction, who ſays, Indifferent things in Nature do ceaſe to be ſuch, when commanded by lawful Authority; but this is defective, for indifferent Matters are naturally lawful, they being left unto all Men to do or not do; yet in Civil Affairs, theſe indifferent things, when impoſed or commanded by the Magiſtrates for Promotion of Peace and Unity, ceaſe to be indifferent then, and become obligatory upon the Conſcience, becauſe commanded by lawful Authority, the Magiſtrate's Province being to command indifferent matters for that end, or repeal them when they prove inconvenient; but in Relious Affairs, indifferent things impoſed or commanded, can never become abſolutely neceſſary, becauſe they alway remain indiffe-

rent in their own Nature, ſo as never to be changed from indifferent into Religious matters by all the Commands of Men: So that where they are enjoin'd, they do not become a Duty to be obſerv'd, beyond that Divine Apoſtolick Rule, 1 *Cor.* 14. 40. *Of Natural Decency and Order.*

Q. *What think you of the ſign of the Croſs, that is reported to have appeared to the Emperour* Conſtantine, *and to have been the cauſe of his Converſion?*

A. Since we have no other way to determine of things paſt, but by comparing ſuch Authors as have writ of 'em; 'tis a much fairer way to relate what they give us, than poſitively to affirm any thing without diſcovering our Authorities; none of the Heathen Writers give any account of it, *Publius Optatianus*, *Porphyrius*, nor even *Euſebius* himſelf. Thoſe that mention this Story, are the Authors of *Conſtantine*'s Life, *Ruffinus* lib. 9. Cap. 9. *Socrates* lib. 1. Cap. 1. *Zozomen* lib. 1. Cap. 3. the *Politia Auctor apud Photium*. Num. 256. Pag. 1408. The Author of the *Chronicon Alexandrium*, *Cedrenus*, *Philoſtorgius*, and ſome others, *Gelaſius Cyzicenus*, lib. Hiſt. Council *Nic.* Cap. 4. enumerates the diſagreements of Authors about this matter; as *Socrates*, that it appeared at Noonday near the Sun, writ in Greek Letters, τροπαιον; *Ruffinus*, that 'twas in a Dream, preſented in a Viſion of Angels; that others, as *Cedrenus*, *Zonarus*, &c. tells us, That 'twas in *Roman* Letters. *Philoſtorgius* reckons up many Croſſes that appear'd to *Conſtantine*, one at the Battle of *Magnentius*, encompaſs'd with a Rainbow like a Crown: Another after the Victory over *Maximus*, where the words were made up of Stars. *Nicephorus* ſays, another appear'd after his Victory over *Licinius*, and there was another in the *Scythick* War. We can't queſtion but that there was ſome ſuch appearance or appearances, but that they were the Cauſe of his Converſion we are not certain, nor is it much material whether they were ſo or no.

Q. *Whether the wearing of long Hair be not a Sin againſt Nature, and Apoſtolical cenſure,* 1 Cor. 11. 14. *and do not occaſion unneceſſary Expence, and gratifie the corrupt inclinations to Pride of Apparel? Or what other tolerable ſenſe can be made of that Text?*

A. The Apoſtle reprehends the Effeminacy of ſuch who pleaded for long Hair, criſped, plaited and ſet off with Ornaments like Women, not that long Hair was a Sin, for Chriſt had long Hair, as a *Nazarite*, and other Nations ſhaved their Heads conſtantly, and others wore long Hair, and fillited it up, as the *Tartars* do one long lock, and ſome *Indians* all their Hair; but to order the Hair ſo as to approach nearer the Womens cuſtom in that Country, than like Men, was to confound the diſtinction of Sexes, and become contrary to the Cuſtom of the Country where we live.

Q. *By whom was the Goſpel firſt preached in* England, *and in what Year?*

A. 'Tis inconteſtably true from Heathen *Roman* Authors, that *Lucius*, a King of this Iſle, was the firſt Chriſtian King in the World, and that the Biſhops of *Carleon* upon *Uske* enjoyed the Priviledges of Archbiſhops, over the Britannick Churches, and that in the City of *Bangor* there were Colleges or Univerſities where

Prieſts

Prieſts learned in the liberal Sciences taught, and at the ſame time labour'd with their Hands, and that there were four ſuch Colleges, ſome of which had 300 Prieſts Students. This continu'd near 400 Years thus, until Pope *Gregory* the Great, *Anno* 576. ſent *Auſtin* a Monk into *Brittany*, to convert this Nation to the *Romiſh* way of Worſhip: Some of the Prieſts of *Bangor*, let him know that they never heard of this *Gregory* Biſhop of the Latin Church at *Rome*; and that they celebrated *Eaſter* according to the Cuſtom of the *Greek* Church, from whence their Predeceſſors had received the Faith, and they could not ſubmit to any but their own Archbiſhop *Dinoth*. This is a Teſtimony of the early Converſion of the *Britannick* Churches, by ſome Apoſtle or Diſciple of the *Greek* Church, for all the Popiſh Authors agree, that they differ'd from *Auſtin* in many things, and refuſed to own his Authority; this exaſperating *Auſtin*, he ſtirr'd up *Ethelbert* the *Kentiſh* King, his new Convert, who with a powerful Army ſlew 1200 Britiſh Prieſts at *Leiceſter*, at their Prayers, and preparing to commit the like Maſſacre at *Bangor*, was met and oppoſed by three *Britiſh* Princes, who ſlew him and moſt of his Army—Some Popiſh Authors to wipe off this from *Auſtin*, ſay he was dead before the Maſſacre; but to make *Auſtin* a Saint, they clap in, that *Auſtin* for their having receiv'd the Faith before he came, and refuſing him to be their Archbiſhop, did propheſie, that ſhortly God would Maſſacre them by the hands of the new *Kentiſh* Converts.

Q. *When was the* Surplice *firſt inſtituted, and by whom?*

A. It comes from *ſurſum*, or *ſupra*, and *plico* to fold, and ſignifies a Garment plaited in the upper part or Neck. We read that the *Ægyptian* Prieſts of *Iſis*, had ſuch Garments long before the Levitical Prieſthood; then the Levites wore them and Breeches, as tranſient Shadows of the Prieſthood of *Melchizedeck*, which requires Righteouſneſs as a Robe, and to be made white in the Blood of the Lamb, a more Spiritual Worſhip—— Colours and Cloaths are indifferent, ſome Countrys mourn in white, *&c.* Pope *Adrian* the firſt got it decreed in a Council held under him, *Anno* 769. at *Frankford*, that the very Sexton ſhould officiate in the Church with a Surplice.

Q. *I deſire you to give me the cauſe of a Rainbow?*

A. The Poets wou'd have *Iris*, or the Rainbow, to be the Daughter of *Thaumas*, or *Thumaſia*, which is *Admiration*, intimating our Ignorance in it, but we have happily ſurmounted this Difficulty, and have now a perfect knowledge. Light paſſing out of a thinner Medium into a thicker (as out of Air into Water) if it fall obliquely upon that thicker Medium, it is broken and refracted; but if it paſs not quite thro, ſo that it is broken at its going out, as well as its entrance, then it is turned into Colours; this Natural Effect is a Principle in Opticks. A Rainbow is not in a Cloud, but in falling drops of Rain, as we may ſee by ſome Fountains which form one in the Air by ſpouting up their Water, or by ſpurting Water out of one's Mouth oppoſite to the Sun, as alſo by a triangular Priſm, or a Glaſs Viol full of Water, of a

Conical Figure revers'd. The Rainbow is an imperfect and begun Parhelion, the Light of one being reflected regularly, and the other not. It is nothing but the *Light of the Sun received into falling Rain, and remitted to our Eye by an Angle of Refraction different from that of its Incidence.* When the Rain-drops fall, and the Spectator is placed betwixt them and the Sun, the Sun-beams passing thro' these drops, are reflected as by a Mirror back again by those which are more remote, and passing by those which are neareſt, they muſt be twice broken, and, as we ſaid before, muſt neceſſarily cauſe the diverſity of Colours. As to the circular Form of this Meteor, one half of which is loſt in the interpoſition of the Body of the Earth; 'tis requiſite to ſuppoſe ſome Poſition of the Sun, as at the Horizon, which being reflected, as hath been ſaid, the reflection will be alſo parallel to the Horizon: This Reflection being twice broken, to wit, at its coming in and going out of each falling drop, and theſe two Refractions being join'd together, diſtort the Ray about 45 deg. that is, will make with the lines parallel to the Horizon, an Angle of 45 deg. of which height the *Iris* will be. Now drops make their Refraction by their ſides and lower parts, as well as ſuperiour, whence thoſe on either ſide of the Spectator, diſtant by an Angle of 45 degrees, will be ſeen by him, as alſo the *Iris* on either ſide under equal Angles; ſo that a right line drawn from the Sun to the Spectator's Eye, may be call'd the *Axis* of the *Iris*. The drops higher than the *Axis* by 45 deg. make their refraction; thoſe on either ſide alſo diſtant forty five degrees, make theirs, and ſo of all other Angles 45 deg. from the Axis. As for other drops nearer or further from the Axis, they will repreſent an *Iris* to others who are not in the ſame Axis; ſo that 20 different Perſons, in 20 different places, may have every one a diſtinct Rainbow to themſelves. A Rainbow is ſeldom ſeen in the Winter, becauſe of the Rains, which are ſo numerous as to cloud the Sun; nor are they to be ſeen but in the Morning, or Evening, when the Sun is as low as 45 degrees. The Rainbow cannot be irregular, becauſe of any Winds, as the Author that wrote upon this Subject has ſuppos'd, unleſs he can prove, that an imaginary Angle of 45 degrees can alſo be blown away from the Poſition, without which a Rainbow *is not* at all.

Q. *What is your Opinion of* Jeremy's *going to* Euphrates *to hide his Girdle*, Jer. 13. *which is eighteen or twenty days Journey into an Enemy's Country? Is it for the ſake of what follows*, ver. 9. *or is there ſome Myſtery in it?*

A. There are ſeveral learned Men who believe this was done in a Viſion, becauſe they thought it a very improbable thing for *Jeremiah* to take ſo long and dangerous a Journey; but a late Author has been pleas'd to give it a more ridiculous turn, *viz. As in a Mask*; and a little after, *dramatically repreſented to the fancy of the Prophet*; which are very light Expreſſions for a Commentator upon Sacred Writ: 'Had *Hoſea* 'married a Harlot (adds the ſame 'Author) how ſcandalous had that 'been in a Prophet? How ſilly 'wou'd it have lookt in *Jeremiah*

'to

' to have carried a Cup of Wine ' to the Kings of the Earth, as he ' is bid, *Chap.* 25. and can we ' imagine that the Princes of *Moab*, ' &c. wou'd have ſuffer'd ſuch a ' Poor Man to have put Yokes on ' their Royal Necks, *Chap.* 27. &c. As to that of *Hoſea*, 'tis a falſe Suggeſtion, the Prophet is not ſaid to Marry, *Chap.* 3. but to take unto him a Harlot *for many days*, which might be warranted by an immediate Command of God; but where was the ridicule? Certainly 'twas rather a matter of terror, to ſee the Prophet both by his words and actions declare himſelf Typical of his Nations Divorce from the Favour of God, as to be without a King, a Sacrifice, an Image, an *Ephod*, *Teraphim*, &c. and be join'd to, and diſpers'd through the Idolatrous and Heatheniſh Nations, as it afterwards came upon 'em. As for *Jeremy*'s carrying a Cup of Wine to the Kings of the Earth, *Chap.* 25. 'tis plainly expreſs'd, *v.*30,31, 32, 33. what that Cup was, *viz.* a Propheſie of deſtruction, which is done without *looking ſillily*, as our Author terms it. As for the Princes of *Moab* not ſuffering themſelves to have Yokes put upon 'em by a poor Man, *Chap.* 27. 'tis an erroneous ſuggeſtion, ſince there's no need of it, for in Verſe 3. 'tis expreſly ſaid, *And ſend them* (*viz.* Yokes) *to the King of* Edom, *&c. by the hand of the Meſſengers, which come to* Jeruſalem *unto* Zedekiah *King of* Judah; the Meſſage to be ſent with 'em is alſo expreſſed a little after: So that theſe three difficulties which are brought to ſtrengthen the Author's Opinion, about the Query, are inſignificant; and now to the Query it ſelf. We anſwer, That 'tis very probable that *Jeremiah* went perſonally to *Euphrates*, and thoſe that are of a contrary Opinion, have not well ſearcht into the Maps of thoſe Countries, for it was not eighteen or twenty days Journey into an Enemies Land, but the boundary of the Tribe of *Ruben*; and though that part of *Euphrates* ſhou'd be hereby meant which encompaſſes *Babylon*, it was not ſo very far thither, but that he might have time to come and go; for 'tis ſaid, *v*, 6. that *after many days the Lord bid him ariſe and go to* Euphrates, *and take the Girdle from thence*: The meaning of the place then we take to be this, That *Jeruſalem* being to be carried Captive into *Babylon*, where part of *Euphrates* was, the Journey thither was expreſſive of their being carried thither; and the time of their Captivity there, was well typified by the ſpoiling of the Girdle there, ſince as the Girdle was ſpoil'd there, ſo the Captivity they were to undergo there, wou'd ſpoil their Pride, and debaſe the high eſteem they had of themſelves. The words being expreſs as to matter of fact, muſt be believ'd by us as ſuch, 'till there's better Reaſons to prove it a Viſion than have ever yet been brought.

Q. *This Year being both* Good-Friday, *and my Birth-day*, Query, *Whether I did ill to faſt upon it?*

A. No: Our Church orders, that if an Annual Faſt falls upon the *Sunday*, it ſhall be removed to the *Monday*; and if a Holy-day happen to fall on a *Monday*, the Eve, which is a faſt for that time, is to be kept on the preceding *Saturday* Night. Now this Annual Faſt not falling upon a *Sunday*, there's no need of removing

ing of it, since the Celebration of a private Birth-day is more dispensible, by how much the occasion and nature of the *Commemorations* is preferable. In St. *Cyprian*'s time we read of some *Christian Churches* that observ'd every *Friday* as a Fast, upon the mistake of this Text, *The day shall come, in which the Bridegroom shall be taken away from you* (my Disciples) *and then shall ye fast in those days*; which, as has been very well observ'd since, and rectified accordingly, That *those days* were the time in which the *Apostles* were left to themselves, and our *Saviour* was ascended, and not slinted to a continued succession of *Fridays*. There's a certain *Author* yet, that pretends that this is a Precept as plain to him for *Fridays* Fasts, as *Thou shalt be just and merciful*: But 'tis strange that 'tis so plain to him, when no body else, can see it; when the *New Testament* is silent about it; when the practice of the *Apostles* and the *Primitive Church* for the first Two hundred Years never heard of it; if it be (according as he says) coævous with the *Establishment* of our *Religion*, we wou'd fain know his *Proofs*, or desire to be excus'd if we reject his *Opinion*, as having the vanity of *singularity* in it, without advancing some new and better *Reasons* for his *Singularity*, than those which *all Christian churches* have concluded insignificant.

Q. *Whether the Reformed Churches beyond Sea, do not all make use of a Form of Prayer, or which of them does not? And whether do they approve of the Liturgy of the Church of* England?

A. Dr. *Durel* has treated largely on this Subject, concluding in the Affirmative. The *Lutherans* throughout all *Europe*, make use of Forms of Prayer, and *Calvin*'s Liturgy is bound up in *French* Bibles. In the Harmony of Confessions, printed at *Geneva*, the XXXIX Articles of our Church always find a chief place. And indeed 'tis impossible that any particular Party shou'd quarrel with our Liturgy that don't affront their own Reason, since neither it, nor any of its decent Ceremonies are enjoin'd as absolutely necessary, 'tis adjudged even by those few Adversaries our Church has, that 'tis more convenient to use proper and pertinent Expressions in our Prayers to God Almighty, according to the Advice of St. *Paul* or *Timothy*, as also of the *Wiseman*, rather than any unhandsom rude utterance, which we shou'd be asham'd to treat some Men with. Not that we are against *Extempore Prayer*, where *Men* are qualified for it; for 'tis to be observ'd, that though the first *Fathers* of the *Church* imitated the *Apostles* who were immediately inspir'd, yet some of them unfit for such a task, did by their uncautious *Expressions* give Life to *Divisions*; which to hinder for the future, *Set Forms* were made, which the Council *Carthage* particularly takes notice of in the 4th *Century*.

Q. Gentlemen, *I desire to know how Hedghogs are propagated; whether they be Viviparus, or Oviparous? If the former, How long they go with Young after their Coition, and whether the Young ones be produc'd with Prickles, or not; and in what form they are brought forth? But if the latter, how are the Eggs hatch'd, or the Fruit brought to maturity, and in how many days time; and how the Act of Coition is perform'd between Male and Female?*

And

And lastly, I desire to know your Authority, and the Page wherein this Point is settled?

A. This is a strange Edifying Question! but however have at it, since it may be of particular use to the Querist, tho' 'tis scarce so to any body else. The structure of the Organs of Generation show 'em to be Viviparous, as perhaps are all Creatures in the World that are four footed. *Aristotle* is of this Opinion, in Hist. *Animal.* lib. 1. cap. 7. Art. 42. 'Tis likely (but we are not certain) that they go a Month with Young, as Guinea Pigs, Hares, Rabits, &c. they copulate erect, if we may believe *Gesner* de Quadr. p. 370. An honest Gentleman, whose Studies we have a great esteem for, adds upon this Subject, that *they don't copulate prone and supine, as Cats, and other retromingent Creatures.* I wonder what sort of a Creature a Cat is, whether it be Fish or Fowl: if it be a quadrupede, I'm sure 'tis no *English* Animal, that can couple prone and supine, and be retromingent at the same time; but we'd forgot this is common to *Lacedemonian Cats*, and thus much for *Histriticks.*

Q. *Dr.* Lock *in his Ingenious Treatise concerning* Humane Understanding, *tells us of a Monster in* France *from the waste upward a perfect Woman, and from the wast downward perfect Swine: A Gentleman of my Acquaintance tells me that he hath seen another Monster from the Shoulders upward perfect Bear, and from thence downward perfect Woman; of the same sort is that Monster in* Solyman *the* Magnificents Army, *taken Prisoner by the Imperialists, from the shoulders downwards a perfect strong Man, but with a Neck and Head like an Horse, who shot very exactly with Bow, was under Martial Discipline, but never spake*: Quere, *Whether these are to be esteemed Rational Creatures? and have had Rational or Immortal Souls, and whether to be Baptized?*

Q. *Whether the prevailing form in any Monster ought to determine its place among the species of Animals? Or if the species be not to be determined by the external proportion of the Body, what are those Idea's that go to make up a Rational, and what are those that go to make up an Irrational Creature?*

Q. *Why an Ape may not more properly be called a Rational Creature than a Changling, which is almost as deformed as an Ape, can speak no more than an Ape, and seems a thousand times more dull, and stupid, and Indocible?*

A. We thought fit to propose all the Letter and Questions together, since they have a natural dependance upon one another.

To the first part of the first Query, *Whether these are Rational Creatures?* We answer, That since the shape is only describ'd to us to judge of their reason, we are as much in the dark, as if you had ask'd nothing at all; for the External Form is not the certain Index for us to judge by: If so, we shou'd conclude that a Mandrake, a Satyr, a Mereman, &c. were endued with Rational, Immortal Souls, which no one has ever been so ridiculous to believe.—But supposing that we shou'd have given our Answer in the Affirmative, and concluded that the Monsters above mentioned were rational Creatures, it wou'd not follow, they were proper Subjects of Baptism, no more than *Turks. Indians, Brackmanes, Chinese,* &c. which have all Rational Souls, for none

none have a right to Chriſtian Baptiſm but ſuch as are born of believing Parents, or are capable of making a true Confeſſion of all the neceſſary Principles of the Chriſtian Faith.

The ſecond Queſtion is divided into two Parts. To the firſt, which asks, *Whether the prevailing Form ought to determine a Monſter's place amongſt the ſpecies of Animals?* We anſwer, 'Tis no great matter whether, but our Judgment is, that it does not; Our Reaſon for it is this, That ſince ſuch a Creature is produced out of the proper Claſſes and Ranks of all Species, and ſince in this unnatural production, we have an univerſal intelligible Term to expreſs the Idea we conceive of ſuch a Creature, to wit, a *Monſter*, we keep within the bounds of Truth in that Expreſſion, and leave the Hearer at his Liberty, to ask of what the Monſter was produced, which we may further inform him of; but if we reſtrictively ſay a *Horſe*, when 'tis almoſt one half *ſomething elſe*, then we injure the perception of the Hearer, who by that term conceives an Idea of a perfect *Horſe*.-- As to the latter part of this Queſtion, We think that an intelligent Being that can diſcourſe pertinently, and Number (when 'tis at the perfection of its natural Species, for we ſpeak not here of Children and Fools) is only a Rational Creature, and all other Beings are irrational: Let not the Reader miſtake us, for we make uſe of the term *Rational*, to comply with the Queriſt, or elſe we wou'd have ſaid *humane*; for we look upon all Animals to be Rational in a proper and genuine Senſe, though not in the ſame dignity and order as that of a Man, but we have not room to treat of this here.

We might add, That 'tis more than probable from *Gen.* 6. 11. that promiſcuous Venery was a great (if not the chief) cauſe of the drowning of the old World.

The third Queſtion is fully anſwered in the two preceding ones, and wants only this diſtinction, that an Ape is more rational than a Changling in its ſort of reaſon, which as we hinted above, is of another nature than that which properly and only belongs to humanity.

Gentlemen, Among others, I beg the favour of your ſpeedy anſwer to the following Queſtion; you may if you pleaſe inſert the whole Narrative, which I ſhall here ſet down; the latter Party concerned, promiſing to be ſatisfied with your Deciſion; I ſhall look upon it as a great Obligation.

Q. *About ſeven Years ago, it pleaſed God to deprive me of my dear Parents by Death, and being left to the Guardianſhip of a near Relation, till Major; he took me home as his own Son, and I muſt ſay, put no difference betwixt us; but what was rather for my Advantage, and in all things improved what belonged to me, and was very careful of my Education; in a ſhort time after his taking me home, his Eldeſt Daughter who was then about nine Years of Age, contracted an intire Familiarity with me, and always ſeemed better pleaſed with my Company, than with the reſt of the houſe; inſomuch that her Father and Mother uſed to call me her Husband, and ſo did She her ſelf, and by degrees the whole Family began inſenſibly to uſe that Denomination to both, thus we lived*

for

for near two Years, till the time approached when we were to Travel abroad (I mean my Guardian's Son and I) for our better accompliſhment, now the young Lady became very Penſive, who was formerly of a moſt facetious Temper, inſomuch that every Body wondred and feared her inclining to a Conſumption, and for my part I was as much concerned for her as any Body, ſhe being ſuch a ſweet Temper, for ſhe never refuſed any thing I would intreat her to do, even when no other Arguments could prevail: I was ſurprized, when I narrowly watched her one day (for it was uſual for her to ſeparate her ſelf from the reſt, and walk in the Garden) I ſaw the Child both Sigh and Weep, and having ſurprized her, ſhe bluſhed, and had almoſt fainted; I intreated her to acquaint me if any had diſobliged her, but ſhe made Anſwer none; neither for a long time could I get more out of her, till about a Fortnight before our departure: I again met her in the ſame Place, and after many Arguments and Careſſes, prevail'd with her to tell me next Day: But good God! what a ſurprizal was it to me to hear her ſay it was I that cauſed that Alteration in her, being afraid I ſhould never return? I asked if it was not rather for her Brother, ſhe ſaid ſhe was concerned for him, but he was not the cauſe? So at laſt ſhe told me downright, if I would not promiſe to marry her at my return, and never engage my ſelf to any other while ſhe lived, I ſhou'd hear of her Death in a ſhort time: So being really afraid for her, and believing it only to be a childiſh fondneſs, which abſence would cure, promiſed; which ſhe made me vow in as ſolemn manner as I could imagine, and afterwards ſeemed much to alter her humour; one day before we went, at Dinner her Father asked me what Token I would ſend my Wife, I promiſed her any thing ſhe would deſire; but they wondered when ſhe deſired no other than, that I ſhould be true to her, and deſired a Ring, which I then wore, as a Pledge. I deny'd it as much as I could; and beſides I was afraid, ſeeing I knew the ſecret of her Heart. But how they admired when ſhe begged a Ring, her Mother then wore, and gave it likewiſe to me, taking all preſent as Witneſſes! But they only laugh'd at it, not knowing but it was in Jeſt, ſeeing we frequently uſed it; ſhe would never let her Mother take the Ring again, I have it ſtill. So the day of parting coming, ſhe was o'ercome with Tears, but told them it was for her Brother and Husband; they eaſily believed her, for indeed ſhe was a moſt kind and paſſionate Soul, and I aſſure you I could ſcarce forbear, being as childiſh as ſhe, but at laſt we parted: Which is now five Years ago, I really believing ſhe would quite forget me, ſeeing ſhe was ſo young, and I not hearing from her, but only by her Father in all the time, I underſtand ſince it was upon a Punctilio, ſeeing I wrote not firſt. But Gentlemen, the worſt is, a dear Friends Siſter of mine, and I, am ſo far ingag'd, that I cannot go back without ſhe releaſes me. The other in the Country has wrote to me, and ſays, ſhe will never give up her right; and indeed her Father has ſeconded it with his deſires, and as I tender his Child's Life: Now your Directions what I ſhall do in caſe that neither will releaſe me of my Promiſe, for I fear the laſt will hardly perform her Word in obeying your Directions.

A. Indeed we muſt ſpeak on the younger Ladies behalf, whoſe unparallell'd Love and Conſtancy may

may give the Age an Example; all that can be objected is, that what you did, you ſuppos'd in Jeſt, becauſe ſhe was young; but that alters not the Caſe at all on her ſide, ſince it had the ſame effects, as if you had been ſincere; beſides, reſerving that Ring, and making ſuch ſolemn Vows, are Obligations which we don't yet ſee how you can with your Honour and good Conſcience, get free of: As for your ſecond obligations, they are certainly cancell'd, if the firſt Oblige you (which in our Opinion they do) for ſuch a thing can never be valid to two at once; 'tis like a Deed of Gift at Law, the firſt only ſtands, and if there be ten thouſand more, they ſignifie nothing. We ſhou'd be glad to hear of your proceedings in this Caſe, and you ſhall have our further advice if deſir'd: Indeed we are concern'd for the laſt Lady, and wiſh it were in our Power to remove her Misfortunes: But if the firſt won't Conſent, we can't help her.

Q. *A Young Man that is to be made Free very ſpeedily, deſires to know how far the Law of God obligeth him to keep the Oath of a Freeman? Pray be pleaſed to be as ſpeedy in your Anſwer as may be, and you will oblige your unknown Servant*, &c.

A. He is to take the Oath in the Senſe it is given, and not in any Equivocal reſervations of his own: And then he is obliged to be obſervant of whatever he ſwears to; but if he thinks he can't do that with ſafety, he ought to get his Judgment truly inform'd; and if afterwards he can't be ſatisfied, let him not ſwear at all.

Q. *You tell us ſome where of Female Circumciſion, We deſire to know where you read of ſuch practice, and what your Authors are?*

A. The *Creophagian Arabians*, ſome of the deſcendants of *Iſhmael*, did judiciouſly Circumciſe not only their Males, but Females; the *Æthiopians*, eſpecially in the Dominions of *Preſter John*, circumciſe their Females. Improper Circumciſion of Females was by burning, or ſection, for ſome Deformity, Diſeaſe, or other Reaſons. The Method of theſe Operations are delivered by *Ætius* and *Agineta*: But who deſires farther Information of theſe Cuſtoms, may have recourſe to *Bartho.* de Antiquit. *Puerperi*, *Jovius*, *Celius Rhodiginus*, and ſeveral other Hiſtorians and Authors.

Q. *How is it to be made out, that the* Lacedemonians *were (as the Author of the Book of* Maccabees *informs us) of the Stock of* Abraham, *and ſo a kin to the Jews?*

A. This beloved Name that is ſo often trumpt up, tho' in the Company of *Pytiſma*, *Jus Nigrum*, or any other *Blind*, to be talk'd on, can ſcarce be any kin to *Abraham* the Father of the *Faithful*, ſince all *Lacedemonians* both Ancient and Modern, believe nothing of the Bible: But to Hiſtory, 'tis ſuppos'd this Paſſage is grounded upon *Maccab.* cap. 12. 21. The Opinion of *Grotius* upon this obſcure place is, That the *Lacedemonians* deſcended from the Ancient *Pelaſgi*, which came out of *Arabia* into *Greece*, and which he thinks were the Poſterity of ſome of the Children of *Abraham* and *Ketura*. Mr. *Molinus* ſhows that this was impoſſible, ſince the *Pelaſgi* went into *Greece* before the ſecond Marriage of *Abraham*, and he wou'd rather make uſe of the Off-ſpring

Off-ſpring of *Eſau* to explain this Myſtery; he proves that there was a people in *Thrace* which were call'd *Edones*, or *Edeni*, which he ſuppoſes was a Colony of *Idumeans*, or Children of *Edom*, that is *Eſau*, for (as he proves) the *Pelaſgi* inhabited *Thrace* and *Theſſalia*, before they went into *Greece* and *Peloponeſſus*. Now being aſſur'd by many Authors, (ſays he) that the *Edonians* were eſtabliſht in *Thrace*, 'tis eaſie to conclude they were joyn'd with the *Pelaſgi*, and made one People: So that if the *Lacedemonians* deſcended from the *Pelaſgi*, they deſcended alſo from the *Edonians*. *Morinus* alſo tells us, that the *Idumeans*, were eſtabliſht in *Thrace*, when *Joſhua* took poſſeſſion of the Land of *Canaan*, when many *Canaanites* retreated into *Europe*, under the conduct of *Cadmus*. In ſhort our Opinion is the ſame as *Morinus*'s, which fully anſwers the Queſtion, till any one can diſprove it, or ſhow a better, for we are certain 'tis yet the beſt that is extant.

Q. *Why the Text in St.* John's *Firſt Epiſtle relating to the Trinity, is wanting in moſt of the old Manuſcripts in all Languages?*

A. This is another Inſinuation for Atheiſm, like that of *Joſephus*, and as Atheiſtically determin'd of late by ſome perſons. If the laſt Gentleman that has treated of this Subject, had not been the *blindeſt Plagiary* in the World, he wou'd have conſulted the Context in the Bible, where he might have found the Senſe imperfect without this very Verſe, the 8th v. naturally requires it, *If there be three that bear witneſs on Earth*, the like in *Heaven*. But to clear the Caſe, and to prove that the old Manuſcripts have this Verſe in 'em, *Ithacius* under *Theodocius*'s Reign produced this place againſt the *Arians*, in *Anno* 380. *Vid. Gerh. Harmon. Evang. Jerom.* ſays, all read this Verſe in his time; but to convince our *continual Decryer* of Scripture, let him read more in *Pool's Synopſis* to this purpoſe.

Q. *Why* Seneca, Suetonius, Tacitus, *and other Writers of the Firſt Century, take no notice of any Miracles wrought in* Judea, *or any other part of the Roman Empire, either by Chriſt, or the holy Apoſtles?*

A. We ſuppoſe you have read over *Tacitus*, and find nothing of our Saviour and his Apoſtles in expreſs words: But what's the meaning of *Annales* X. *Chap.* I. 15. there he tells, That *Nero falſly accuſed a certain People hated for their Malificium*; (and a little after) *the Author of that Name* (*viz.* Chriſtian Religion) *was Chriſt*. Now if Chriſtians, the Diſciples of Chriſt, who expos'd themſelves for his ſake, could *agere malificium*, do Witchcraft, for ſo the Heathen called the Miracles of Healing, caſting out Devils, *&c.* why might it not be true, that our Saviour who gave this power, alſo had it, and exercis'd it himſelf? But our Author paſſes by other inſtances of our Saviour's Miracles, and does not throughly examine our Teſtimonies out of *Suetonius* and *Pliny*. There's one thing more that we have to deſire of this Author, *viz.* To prove that Paſſage in *Joſephus* to be falſe, which mentions the *Vail of the Temple to be rent in ſunder* at our Saviour's Death; for unleſs he confutes that, all the pains that he has been taking to diſprove his other Teſtimony, ſignifies nothing, for one confirms the other.

Q. *Why*

Q. *Why the Heathen Hiſtorians tells us ſo often of Miracles wrought by their own Emperors, and why they called them Gods?*

A. It's impoſſible that Greatneſs ſhould be without Flattery, eſpecially where it is countenanced, there it runs on to the Extravagancies mentioned in the Queſtion. A certain late Author tells us upon this Subject, *That the Herodians flattered Herod, and would have perſuaded him that the Prophecies relating to the Meſſiah belonged to him.* This Gentleman will be very obliging to us, if he'll produce ſuch an Opinion beſides his own, in Print. 'Tis probable that the Original of calling perſons *Gods*, was from the Cuſtom of the *Jews*, who called their *Prophets* ſo, as being Repreſentatives of God, and bearing his Meſſage; and thus our Saviour expounds the Cuſtom, *If you call them Gods to whom the Word of God came*, &c. We believe it will be very hard to produce any Nation that had this Cuſtom, who had not ſome Correſpondence with the Jews, and from them borrowed this once pertinent word, and by degrees turn'd it into an ill ſenſe, tho 'tis not probable but Statues of famous Perſons were idoliz'd by Poſterity amongſt the Heathens, as is now the daily Cuſtom of the *Romiſh* Church.

Q. *I deſire you will tell me the reaſon why a ſtring ſounds, when another that is an* Uniſon, *or an* Octave *to it, is touched?*

A. A certain Author who has been pleas'd to cenſure what we have done upon this Subject (whither we refer the Reader,) and to give his own Judgment, after ſomething previous, which every body knows, wou'd make this Demonſtration, That ſuppoſing 2 Strings, *A* and *B* equally extended, *&c.* "*A* being put in mo- "tion, and by the percuſſion of "the Air putting *B* in Motion, "(but not a word how) *B* likewiſe "muſt continue ſo, becauſe when "it has ended one Vibration, *A* "beginning with it; is really to "give it a ſecond; A ſtrange diſcovery, only there's this wanting, why *A* ſhou'd not put other Notes in motion as well as *B*, or why it works more upon *B* being equally extended than *C*, *D*, which (ſuppoſing 'em to be lower Notes) ought to be more ſenſible of the percuſſion of the Air than higher: But Equi-vibrations can't be the cauſe of one ſtring ſounding when another does, ſince 'tis plain, that if one ſtring be ſtruck vehemently, and another have no motion in't but what it receives by percuſſion of the Air, one muſt move faſter than another, and conſequently they muſt be unequal. All that our Author has brought for a demonſtration, reaches no further than this, that if 2 Strings be equally extended, *&c.* and be both ſtruck equally, their Vibrations will be equal, and conſequently they muſt be Uniſons, which every Body knew before; but we believe the Author himſelf might have found out ſome better reaſon, than this which he ſtole out of *La Muſique des Anciens*, ſuppos'd by ſome to be writ by Mr. *Perault.*

Q. *Whether it be lawful to wear* Black Patches, *if not, wherein conſiſts the Sin? What Command or Precept is broke by it? For as to thoſe Objections generally brought, as that 'tis a* deſign *to* mend *what God has made; may not this be as well ſaid of any* Ornament *we wear, which*

which we think beſt becomes us, and the ſame to that other ſo often uſed, If we were born with ſuch a ſpot on our Faces, we ſhou'd endeavour to get it off, which I believe on the contrary; but I am ſure as to any other thing we wear, tho' the moſt neceſſary, as a Petticoat, *&c. we ſhou'd be much more concern'd to get rid of it, if it came into the World with us; and ſo for a* Black Hood *or* Hat *on our Heads: But as for any ſolid Argument or Reaſon againſt Patches, I ne'er ſaw any, except,* That to ſome Perſons they give offence, *and amongſt them I'd never wear 'em; but in themſelves if they have any harm, I muſt confeſs my ſelf ignorant of it?*

A. The Lady her ſelf has ſaid ſo much, in ſo little room, on her *own Queſtion*, that 'tis not eaſie to *add* any thing to what ſhe *advances*, and we think what ſhe ſays can hardly be *anſwer'd*. We are not ignorant that many zealous Caſuiſts of late Years have very bitterly *inveigh'd* 'em, eſpecially thoſe among our *Diſſenting Brethren*; but yet we find the moſt *judicious* of 'em ſpeak but very doubtfully as to their being in themſelves unlawful. Thus one of the *greateſt Men* they ever had, in his Anſwer to that Queſtion, *Whether it be lawful for any Perſon to hide their Deformity by cloathing, or by* Spots, *or* Painting, *to make themſelves ſeem to others as beautiful as they can*: He replies, It is *lawful* for *ſome Perſons*, by ſome means, for ſome good *Ends* and *Reaſons*, when a greater *Evil* is not like to follow it, to hide their *Deformities*, and to adorn themſelves ſo as to ſeem more comely than they are. The *ſome means* he mentions, muſt be thoſe he had before recited, *Spots*, &c. or elſe he ſays nothing to the purpoſe; and if they are lawful to ſome Perſons, and for *good Ends*, they muſt certainly be in themſelves indifferent, otherwiſe *Circumſtances* cou'd never change their *Nature*. However, he clearly ſuperſedes the common popular *Objection* againſt 'em, (nay, againſt *Painting* too, which ſeems much more *obnoxious*) *viz.* That 'tis a Sin to attempt *mending God's Work*, ſince he clearly grants 'tis lawful in ſome caſes both to hide *Deformities*, and to uſe means to appear more *beautiful* than Perſons really are. And indeed the caſe is plain ſo far, for otherwiſe 'twere a Sin for one that's *Crooked* to wear a *Gown*, that hides it, or that has but *one Eye* to wear a *Glaſs one*, or indeed for a *Bald pate* to wear a *Periwig*. For the other Objection, *That if we were born with ſuch Patches, we ſhou'd deſire to get rid of 'em*, The Lady does with equal *Truth* and *Juſtice* deny both the *Fact* and *Conſequence*; for the *Fact*, what's more becoming than a handſome Mole? For the *Conſequence*, 'tis juſt none at all, for the Reaſon ſhe gives. If it be urg'd as a *Judgment*, that ſome have been born with patch'd *Faces*, whoſe *Parents* wore 'em, we muſt deſire thoſe who think it ſo, to get a little more *Charity* and *Prudence* too, to mix with their *Zeal*; for firſt, the thing is plainly *Natural*, and only the common *effect* of a ſtrong and lively *Fancy*; and then 2dly, if there's any ſtrength in their Argument, it muſt be thus form'd, 'Whenever any Child is markt, 'tis a Judgment of God upon 'the *Parent*, at leaſt, and that 'he's *diſpleas'd* with 'em—— If they do not firſt lay down that *Propoſition*, they come ſhort of

proving any thing as to this *particular Inſtance*; if they do, they muſt find ſome *Sin* in longing for *Strawberries*, *Claret*, and *Cow-heels*, or at leaſt make thoſe Marks which are ſo frequent on Children, the Tokens of *Divine Vengeance*. For the Ladies *condeſcention*, not to wear 'em where they'll give ſcandal, we think it very *commendable*, tho more than ſhe's in Conſcience oblig'd to, for the *caſe of ſcandal* is far different here from that the Apoſtle mentions at the beginning of Chriſtianity, nor can it be ever ſuppos'd, that the ſight of a *ſpotted Face* ſhou'd *deſtroy any of thoſe for whom Chriſt dy'd, by tempting 'em to do evil*; which is the true notion of Scandal, tho' far enough differing from what is commonly aſſign'd. And this is at preſent, after *mature Deliberation*, our Judgment in the Caſe propos'd; which we are yet ready to change, if they can bring better *Reaſon* for the contrary Opinion.

Q. *Worthy* Athenians, *ſpare ſome time,*
And give an Anſwer *to this Rhime.*
Of late I loved one whoſe Feature
Had all that's rare in Art or Nature:
I ſoon did to her gain Acceſs,
She lov'd in a Months time, or leſs.
Her Parents then were 'gainſt me ſet,
Which made me in my Soul to fret;
But her Love ſtill t'wards me did burn,
Though I wiſht my ſelf within an Urn,
Her Parents with 'er now both conſent,
And tho' ſome Months *may yet be ſpent,*
Nothing but Death can it prevent.
Now Learn'd Athenians! *ſince you can*
So well deſcribe the happy Man,
Say whether is the greater Bliſs
In your Opinion, mine or his?

A. To the ſame Tune.

Thrice Worthy Queriſt, we muſt confeſs,
You honour us much in your *rare Verſe.*
And by the *World* it ſhall be ſed
That you likewiſe we have *honoured.*
What ever *Art* for your *Love* cou'd do,
Nature has done as *much* for you.
How cou'd you elſe have *batter'd* down
In one Months time the ſtubborn Town?
When Parents 'gainſt you firſt appear'd,
Like yours, it fretted our Souls to hear't.

But

But ſince her Love ſhe didn't deny,
O noble *Roman!* why ſhoud'ſt thou die?
Howe'er it ſeems, the Danger's paſt,
And *Parents* all conſent at laſt,
'Tis clear agen now, tho' of late *overcaſt*,
And to *have* and to *hold*, approaches faſt.
On this you ask if any can
Than you be judg'd a happier Man?
Sad Truths to light why ſhou'd we bring,
Dream on, and think your ſelf a King!

Q. *Whether it be not a great Inconvenience in your Chriſtian Churches to admit Women to ſit unvail'd promiſcuouſly with the Men, and whether it wou'd not be better for* both, *if different* places were appointed for 'em?

A. Were our Oracle to paſs for a Canon or Statute Book, we ſhou'd be forc'd to anger all the *Beauty Hunters* of St. *Bridges*, and perhaps ſome of the Beauties too, who only *Spectatum veniunt*, by anſwering this Queſtion in the Affirmative. We are not of their ridiculous Opinion, who think (or at leaſt pretend they do ſo) that Women have no Souls, who very well know the conſequence of this Doctrine, ſince as an excellent Author no leſs tartly than truly expreſſes it, 'If they can once 'perſwade Women they have no 'Souls, they think they ſhall eaſi-'ly command their Bodies.

So far we are from that *Extream*, that we profeſs 'tis a quite contrary *Cauſe* that makes us wiſh there might be different *Appartments* for them and us in *holy Aſſemblies*. Any Man that knows himſelf well, will not be willing in that place to *truſt his Eyes*, for tho' he ſhou'd ne'er ſo often *make a Covenant* with 'em (for the ſame reaſon *Job* did) they'd be apt to break it. For the ſame reaſon then we wiſh 'em remov'd a little further *in* the Church, that our Reformers had for removing *Images* quite out on't, leſt they ſhou'd dazle and divert the Minds of *Beholders* with their *Splendor* and *Beauty*, and inſtead of devout *Chriſtian Worſhippers*, transform 'em into miſtaken blind *Idolaters*.

Q. *I've promis'd Marriage againſt the Conſent of my Friends, which they ſuſpecting, have forbid my* Lover *to make any further Addreſſes, and commanded me not to entertain him any longer, and reſolve to Marry me to another, for whom I have a great averſion: Your Direction is deſired, how I'm to behave my ſelf in this difficult Affair?*

A. The reſolving two *Queſtions* will clear all the difficulty in this matter, Whether a Promiſe of Marriage is obliging, when made againſt the *conſent* of *Friends?* And whether *Friends* have any power to force conſent to *Marriage?* For the firſt, if the Perſon be of years of *Diſcretion*, we think the *Promiſe* is really binding, tho' not lawfully made; binding not only negatively, ſo as never to Marry any other, but poſitively too, to Marry that Perſon, as ſoon as all Obſtructions are remov'd; but we take the want of *Parents* conſent to be a very *juſt Obſtruction* as long as they live, tho' not any longer; for we can't think they have power to diſanull any ſuch

or *Promiſe*, when once actually and ſolemnly made; the Inſtance generally given of the Parents power under the Law, to vacate and null the vow of his Daughter, not reaching the preſent Caſe, that was a *Politick Inſtitution* proper to the Jews; and were the ſame a *Law* of our Country, as 'twas of theirs, and is of the *French* at preſent, the Caſe were clear: Beſides, there ſeems a conſiderable difference between a *Vow* and a *Contract*, one is with *God*, the other with *Man*; God may give up, or depute his own right in this Caſe, but it follows not that it does *Mans*: It's urg'd they are not *Sui juris*, being their Parents Goods, and therefore not at their own diſpoſe: It may be anſwer'd, They are partly *ſui juris*, partly not; they are born *free*, not Slaves; Men, not Beaſts; therefore have ſomething of choice, and are not to be alienated, *&c.* like other Goods (but we are inſenſibly fallen into the *purlieus* of the ſecond Queſtion) ſo far then as Children are under Government, and not at their own diſpoſal, they undoubtedly Sin in making any ſuch Promiſes, and can't perform 'em till their Parents conſent, or Death gives 'em liberty. But ſo far as they are free and rational Creatures, they have a power of diſpoſing even their Souls, and therefore their Bodies, at leaſt Negatively, to the Excluſion of any other, for ſo much power no Parent himſelf, unleſs a Tyrant, can deny 'em; which alſo clears the 2*d* Queſtion. Children are neither *Cattle* nor *Slaves*, we think they have therefore at leaſt a Negative voice, even where there was no Prior obligation, much more where there is; tho' ſuppoſing there were none, they ought to endeavour, as much as poſſible, to ſubmit to their Parents choice, unleſs where 'tis a plain caſe that 'twou'd make 'em miſerable. The ſum is, the poſitive Promiſe here was unlawful, nor is't to be actually perform'd without the Parents conſent or Death, yet the Parent has not power to vacate this Promiſe, much leſs to force their Child to marry any other.

Q. *'Twas my misfortune to fall in love with a* vertuous young Lady; *I have ſo far* indulg'd *my* paſſion, *that 'tis now* impoſſible *to ſhake it off. She is* young, *and I have ſome obligation upon me not to marry theſe* 3 *Years, and the Lady is as great a Stranger to my Love, as to my Perſon; I being ignorant of thoſe Affairs, deſire to know which way I ſhall make known my Affections to the* Dear Angel: *Dear Gent. I earneſtly deſire your Advice, and am,* &c.

A. He's ſmitten ſure enough, —*Vertuous young Lady, impoſſible to ſhake it off, Dear Angel*, nay, *Dear Gent.* and all. Well, *Semel inſanivimus*, as Mr. *Cowley* ſays, we all have been, or muſt be in *Love*, unleſs downright *Fools*, which he thinks are not capable of that *Paſſion*, and we know can never be *Mad*. But we wou'd not be thought to ſport with the miſerable, we ſhall therefore give the Gent. better *advice* than the *direct Anſwer* to his Queſtion, and that is, conſidering his Circumſtances, either to *ſhake off*, or at leaſt *adjourn* his *Amour* ſome 2 or 3 years longer; for it ſeems they are both young, and he has time enough to be *unfortunate*, as a million to one he is, as ſoon as he *loves* in *earneſt*. But this he tells us

us is *impoſſible*—— In Anſwer, Lovers often uſe the word *impoſſible*, where one leſs harſh wou'd do the buſineſs, 'tis only impoſſible in the ſame ſignification that the *Greek* ſometimes uſed, that is, for *extreamly difficult*, but 'tis not abſolutely ſo, unleſs he'll make it. Let him not *ſee her*, not *write* to her, nor hear *Muſick*; ſing *Songs*, make *Verſes*; nay, try if he cannot think of her for one Quarter of a Year, and he'll then tell us another Tale, and thank us for this Advice.

Q. *There's a certain Gentleman, whom I can never ſee without moſt violent Emotions; my Heart pants, and my Colour comes and goes, tho' I know no reaſon for't. I can't believe 'tis Love that puts me in ſuch diſorder at the ſight of this terrible Spark, becauſe I never was in Love, nor think my ſelf ſo much as capable of that Paſſion: Pray your Judgment in this matter?*

A. Now what a *Paradice* wou'd theſe 2 *Queriſts* be in, this and the foregoing, ſhou'd they happen to intend one another. Well, this *Love* is certainly the arranteſt little *Sophiſter* in the World, it makes people grant the *premiſes* and yet ſhift the *Concluſion*. 'Tis neither better nor worſe, Lady, but by all theſe *Tokens* you are as ſurely infected with the Plague of Love, as ever was your humble Servant unknown, *&c.*

Q. *How old is the cuſtom of ſaying Grace before Meat?*

A. As old as we can find Men of Reaſon and Gratitude, for it's impoſſible for a good Man to be ingrateful. A certain Author, whoſe *Talent* lies at *Bumpers* and *Tawdry*, wou'd have this Cuſtom as old as *Dido*, and cites 4 Verſes which the Poet has made her ſpeak in the nature of an *Health*, which is the ſame thing with a *Lacedemonian* Grace.

Q. *If there were no Light would there be any Darkneſs, and ſo of other contraries?*

A. Yes certainly, there was nothing elſe but darkneſs, till the Creation. Indeed we muſt grant that *Darkneſs* cou'd not have been known without its oppoſite, *Light*; but it wou'd be very ill Logick to ſay ſuch a thing has not a Being, becauſe it falls not under the perception of our Senſes.

Q. Gentlemen, *I am reſolv'd to get round the Earth on Foot, I deſire to know whether my Head or Feet will Travel moſt, and how much the one more than the other?*

A. Pray Sir, which way do you deſign to travel, that you'll meet with no Water, Mountains of Ice? *&c.* However, ſail or go, you are deſired to tell us how large a *Circle* you deſign to take; as alſo, as near as you can, your height; but beſides all this, (which is yet a greater task) pray ſend to us the way of ſquaring a Circle; if you cannot do that, we aſſure you we can't anſwer the *Queſtion* exactly, and for *Mathematicians* to advance any thing that won't bear a demonſtration, is worſe than doing nothing at all.

Q. *What is your Opinion of the Story of* Simon Magus *having a Statue erected to him by the* Roman *People, as* Juſtin Martyr *relates, and the ſtrange conflict of Miracles between him and St.* Peter?

A. 'Tis not a half-penny Matter whether it be truth or not, farther than this, that a Suppoſition of any thing that invalidates the Teſtimonny of the Primitive Fathers in ſome matters of Fact, wou'd bring in contempt all that

they have deliver'd concerning Sacred Writ.

But however, ſince our Opinion is deſired, we believe that it's very eaſie to defend the Teſtimony of St. *Juſtin* againſt all that has been ſaid on this point. What has yet been objected by our *Lacedemonian* Atheiſts, is this, *That* Juſtin Martyr *had but little skill in Latin, (in which Tongue the Inſcription was writ) and that he might Eaſily miſtake this Inſcription,*

SEMONI

SANGO

DEO FIDEO

Sacrum

Sex. Pompeius Sp. F.

And inſtead of it read

SIMONI

SANCTO DEO.

Which firſt Inſcription Ciacconius ſaw in the Year 1574. *upon a Marble Pedeſtal of a certain Statue in the Inſula Tiberina, between the two Bridges.* We anſwer, Firſt as to *Juſtin*'s Latin, we can't tell exactly his knowledge in it; but if he had any at all, (which our Antagoniſts deny not) he muſt know *Roman Letters*, and can any Man of common Senſe believe that he was ſuch a blockhead as not to ſee there was a vaſt difference betwixt the Number of theſe Letters? Beſides, can any one believe that he wou'd write and publiſh what he muſt of neceſſity have been ridicul'd for by his Contemporaries, and yet we find not one of 'em that contradicts him? If he had been miſtaken, it wou'd have been taken notice of, and not have been tranſcrib'd and atteſted by many of his Followers. *Ireneus* was not his Junior by 30 Years, and he tells us, 1. 20. That *Simon dicebat ſe eſſe ſublimiſſimam virtutem* i. e. *Deum*, as alſo, That he was honour'd with a Statue by the Emperor *Claudius*? which is a quite diſtinct account from that of *Juſtin Martyr*, and therefore not borrow'd from him, as is objected: Beſides *Tertullian*, *Euſebius*, *Nicephorus*, *&c.* make mention of it. But as for the firſt Inſcription, the ill luck of it is, that 'twas never mention'd till the Year 1574, above a thouſand Years after theſe Teſtimonies: But ſuppoſe the firſt had been in *Juſtin*'s time, nay, and before him, 'tis yet an Argument that that of *Simon*'s was placed there out of choice, to rival the other *Sabin Divinities*, according to *Tertullian*, who ſays of him, *Hic auſus eſt ſummam ſe dicere virtutem*, i. e. *Deum, Numen, apud Samar* : תות See *Tremelius*, or *Junius* upon the place: But ſuppoſe we had no better Authority than the expoſing the weakneſs of their Arguments againſt the Univerſal conſent of Fathers:

The Inſcription of *Semoni*, &c. is like that of *Simoni*: *Ergo*, the laſt is falſe.

Or thus, *Semoni*, &c. *is*: *Ergo*, Simoni *can't be*.

When we find ſuch trifling Arguments to diſprove any thing, we may ſafely venture the Merit of

of the Cauſe without defending it. As for the latter part of the Queſtion, it has been receiv'd and never contradicted by the Primitive Fathers; and ſuch as believe it not, are deſired to ſhow their Reaſons why they diſſent, and not put the World off with conjectures againſt the truth of things that has been as credibly receiv'd, as they have been poſitively deliver'd by Men of known Sincerity and Piety, ſuch as *Juſtin* was, having approv'd himſelf ſo by his Martyrdom.

Q. 5. *Promotheus urg'd his Fate, when for his Clod*
He ſtole dear Flame from the Chariot o' th' God,
And warm'd the Breaſt with a Cœleſtial Fire,
Such of himſelf a Mortal cou'd n't inſpire.
Thus paſs'd the metamorphos'd Clay for Man,
And he claims all for th' work of his own Hand.
The Wretch was bound on Top of th' Aſian *Hill*
Nor cou'd he buy his Death, *nor* Vulture *kill*;
And don't they urge their Fate who ſteal, and yet
Venting 'em for their own, will Verſes *write?*
Their Crime's *the ſame, from* Sol *they ſteal the flame,*
And then ſubſcribe the Authors in their Name.
Spare not your Verdict! *quickly doom the* Owls,
Not Pallas *Birds, but blinded ſenſeleſs* Fools?
A. Whatever *borrow'd Lines* our *Works* have ſhown,
This we dare ſwear, That thine are all thy own.

Q. *What was the reaſon of thoſe infinite variety of Lections we find in the Ancient Manuſcripts of the Scriptures?*

A. All the World may ſee that this Queſtion was propos'd out of no good deſign, eſpecially ſince the Author of it has publickly rais'd ſome Objections, thereby to bring the whole Bible into contempt: But we anſwer, Tho' there are ſome diſagreements which hap'ned thro' the fault of the Copyiſts, yet it follows not, that there are not ſome true Copies of the Original, both as to the Old and New Teſtament, which alſo have been preſerv'd by the Church; and we our ſelves dare undertake to reconcile any Text whatever, which wou'd be impoſſible, if there were not a true Standard to judge by. We hope we have ſufficiently clear'd the Authority of the Hebrew Text in the *Young Students Library*, and as for the New Teſtament, that's much eaſier defended. Our Author has only rais'd 4 Objections, which we ſhall here Anſwer: 1. *Jonas* 3. 5. *Yet* 40 *days, and Nineveh ſhall be deſtroyed*; the Septuagint anciently read it 3 days. 2. The diſagreement between *Nehemiah* and *Ezra*, about the number of the Jews that came from *Babylon*. 3. The improbability of 32 Soldiers fighting upon an Elephant, 1 *Macc.* 6. 37. And 4. Of the Number of the *Philiſtines* Chariots and Horſemen, 1 *Sam.* 13. 5. — To the firſt, *Theodoret* upon the place tells us, That the N° 40. and not 3. was firſt in the Septuagint, agreeable to the Hebrews; and if ſo, it's plain there were

ſome true Copies to correct the falſe ones by, as we ſaid above; or if it was corrected by the Original, it ſhows we have yet right in the Account. 2. Both *Eſdras* and *Nehemiah* agree in the total Sum 42360, but in numbring up particular Families, *Eſdras* mentions 494, which *Nehemiah* ſpeaks not of, and *Nehemiah* ſpeaks of 1765, which *Eſdras* does not reckon up: Now if you add the Surplus of *Eſdras*'s Number to *Nehemiah*'s, and the Surplus of *Nehemiah*'s Number to *Eſdras*'s, the Sum will be equal. So that there's no contradiction, but a Confirmation of the Truth told divers ways. As to the 3*d*, we have nothing to do with it, we are only to defend Canonical Books. 4. *Obj.* Of 30000 Chariots to 600 Horſemen, when *Grotus* believes it ſhou'd be but 3000, we muſt beg *Grotius*'s Pardon, (tho' we have a great reſpect for his Judgment) for he was no Warrior; if it had been but 3000, it had been a ſmall Cavalry for ſo numerous a People as the *Philiſtines* to provide, and in humane probability but a very weak ſtrength to cope with their powerful Adverſaries.

Q. *You are deſired to tell, what unqueſtioned Popiſh Authors do juſtifie the killing and depoſing of Kings to be lawful, by the Pope's Authority, it being generally held by Proteſtants to be a Popiſh Tenet, but denied as poſitively by ſome Papiſts, that one of them has promiſed to renounce that Religion, the day it can be made appear: Your ſpeedy anſwer to this may be of great uſe to the Publick, as well as my particular Friend?*

A. This Depoſing Doctrine is not grounded upon the Scripture, or Cuſtom of Nations: But if a King diſpleaſe the Pope, or favour the Doctrine of Chriſt, or its Profeſſors, that's enough to excommunicate him, and then his Subjects are abſolved from Allegiance if the Pope pleaſes, tho' this is but *Brutum fulmen*. *Coſterus*, *Molina*, *Saunders*, *Cuſwell*, and many more Jeſuits, juſtifie this ſort of depoſing; but the extent of their Doctrine is beſt Learned from Pope * *Xiſtus*, who, 1589. *Sept.* 2. made an Oration in his Conſiſtory, in Commendation of the Monk that had done that memorable Act to ſtab King *Henry* the III. at the head of his Army, whoſe hand God guided, and the King periſhed in his Sin, (his Sin was, he favoured the Proteteſtants) by this Religious Man, ſo he calls this Murtherer; and Pope *Pius* by his Bull commanded Q. *Elizabeth*'s Subjects to Rebel againſt her, becauſe ſhe promoted the Primitive Worſhip of Chriſt and the Apoſtles, and not the Novel upſtart Worſhip of the Papiſts.

* This Speech was Reprinted at London in the late Popiſh-Plot.

Q. *How Abraham going for Canaan after the Death of his Father, could be but 75 Years Old.* Gen. 12. 4, 5. *when his Father liv'd 205 Years,* Gen. 11. *and he was born in his Fathers 70th Year, v.* 26.

A. We have already ſaid ſomething on this Head, but we can't promiſe it was ſo ſatisfactory as this Account of it, for which we are obliged to an unknown hand, whoſe kindneſs we are ready to acknowledge.

1. Moſt plain it is, that חרן *Haran*, out of which he came, is the very ſame Name and place with χαῤῥαν *Charran*, compare

pare the *Hebrew* Text with the LXX.

2. It is then as plain, That at 75 Years old, *Abraham* went out of *Haran*, or *Charan*, or *Charran*, into *Canaan*, Gen. 12. 4, 5. called by *Stephen*, the Land in which you now dwell. So that the Queſtion recurs, That ſeeing his Father was dead when he came into *Canaan*, how he could be no more than 75 Years old?

1. That in the *Samaritan Copy* (which Bp. *Uſher* with ſo much coſt at laſt procur'd) *Terah*'s Age is ſet down to be 145. and that granted, the doubt vaniſheth.
At *Terah*'s 70 Years, he is born.
Add to that 75 of his own Age,

it makes 145, the Age of *Terah*; after which, immediately he goes out of *Charran* into *Canaan*. Or elſe,

2. You muſt anſwer from the Text that ſpeaks of *Abraham*'s Birth, *Gen.* 11. 26. *Terah* liv'd 70 Years, and begat *Abram*, *Nahor*, and *Haran*; by ſuppoſing that *Abram*, tho mention'd firſt, *Ratione dignitatis*, was not *Terah*'s Eldeſt Son, but that at 70 Years Old, he begat *Haran*, or *Nahor*, and *Abraham* in his 130*th* Year. (You have ſuch an Inſtance in the Sons of *Noah*, tho *Japhet* was the firſt born, yet *Sem* is always put firſt, becauſe in him runs the line of Chriſt.)

Abraham born 130*th* years of *Terah*,
was 75 Years Old (when he went
——— (out of *Haran*,

which makes 205 Years of *Terah*'s Life; immediately after the expiration of which, he goes out of *Haran* into *Canaan*.

Q. Gent. *If you deſign for the future to treat of Witches, &c. take theſe few Obſervations along with you:*

'That an Appearance of Perſons both of Good and Evil Life 'in this World, hath been by Almighty Permiſſion, for ſome extraordinary End of detecting 'Murder, Recovery of Eſtate, '*&c.* and ſtill may be.

'That the ſtrange Notices of 'the Deaths and Births of Perſons 'and Families have been, and 'are very conſonant to the Eſſence of our Creator. But,

'That the Feats of Witches and 'Devils in hurt to Mankind, and 'the more innocent Perſons, immediate Poſſeſſions of the Devil, 'and all outward and bodily Violence of the Devil, by himſelf, 'or his Witches, or that there are 'any ſuch People who can inviſibly, or at diſtance, endammage 'any Perſon, is utterly deny'd, 'and eaſily prov'd to be againſt 'the Eſſence of God Almighty, 'as has very judicially by various 'Perſons, been made appear in 'Print, and ſcarce any famous 'Story of Witchcraft, *&c.* but 'has been detected to have been 'Artifice, or Natural.

'*Gent.* Pray obſerve the differences in Supernatural and Natural Appearances, and that any 'thing aſcertained for Truth, 'diſagreeing with Divine Truth, 'may not be taken notice of, ſuch 'I take the Power of Witches, 'Devils and Poſſeſſions, *&c.* to be, 'which if you are not of the ſame 'mind, it is expected you make a 'learned and clear proof to the 'contrary of what I aſſert, and is 'maintain'd by divers very learned and good Authors.

A. Sir, We return you our hearty Thanks for the Advice and Inſtruction

ſtruction we have receiv'd from you, as well as ſeveral other Perſons, deſire your pardon, that we can't ſubſcribe to your third Poſition, and cou'd wiſh that in the *ſecond* you had expreſs'd your ſelf ſo, that we might have had a clear Idea of what you mean by *conſonant to the Eſſence of our Creator*; if you mean, *becoming the Nature and Wiſdom of God*, we agree with you in that, as well as the *firſt*: We wiſh we cou'd anſwer the latter end of your Letter to your Satisfaction, which we ſhall endeavour, after we have reduc'd your third Poſition into two Heads:

1. Witchcrafts (ſo ſuppos'd) are either Artificial or Natural.
2. That Perſons are not hurt by Devils or Witches, are not poſſeſs'd by Devils, nor ſuffer any Bodily Violence.

Againſt the Firſt we offer theſe Arguments:

1. All Nations can't agree and conſpire to find out a word expreſſive of a Non-entity, as *Witchcraft* is, if there be no ſuch thing; but we find no Nation or Language whatever without ſome word expreſſive of the Idea we have of Witchcraft, therefore there's more than Nature and Artifice in't.

2. It wou'd have been diſagreeable to the Wiſdom and Juſtice of God Almighty, to have made a particular Law to deſtroy Witches, if either there was none ſuch, or if ſuch cou'd not have eaſily been diſcover'd by humane knowledge from an Artifice, or the effects of Nature.

3. If there be no ſuch thing as Witchcraft, all Legiſlators, Juries, Witneſſes, nay, and thouſands of Witches themſelves, who have dy'd for't, and at their Execution confeſs'd themſelves guilty of the Charge, have acted unaccountably, which is impoſſible, therefore there's ſomething beyond Nature or Artifice.

Obj. *A great many notorious ſtories under that Name, have been diſcover'd to be meer Trick and Juggle?*

A. We grant it, but it's ill Logick to ſay, *Some are Tricks*, Ergo, *all are Tricks*. We believe the greateſt part may be juſtly reckon'd amongſt idle Stories, but the many credible Inſtances we have, that have all the atteſtation that any thing that comes under the cognizance of our Senſes can be capable of, aſſure us that there are ſome true Inſtances.

Againſt the third we offer theſe Arguments.

1. The Scripture gives Inſtances of Perſons that have been hurt by Devils, as *Job*; have been poſſeſs'd, as *Mary Magdalen*; have ſuffer'd violence, as he *that was thrown ſometimes into the Fire, and ſometimes into the Water*; Now if theſe things have been, it ought to be prov'd how and when the Devil loſt his power, or elſe this Conſequence is very fair, *theſe Inſtances may yet be.*

2. That a Spirit can act upon Bodies (tho we don't know, ſince matter is not apply'd to matter in order to motion) it's plain, from every Man's own Experience, who finds that his Soul wills, acts, and moves his Body, the manner of the motions comes not within the diſpute, the Queſtion is, whether they move at all.

Obj. *There's no reaſon why innocent Perſons ſhould be ſubject to the power of the Devil?*

A. Job

A. Job was, and Thouſands have been, and yet are, for ſuch ends as God in his Wiſdom and Juſtice thinks fitting; the ſame Objection was made to our Saviour, *Why a Man ſhou'd be born blind before he has ſinn'd*, if you pleaſe conſult our Saviour's Anſwer. As for that paſſage in the laſt poſition, which ſpeaks of *Peoples being inviſibly in a place*, we don't at all believe it; and we have credible Inſtances enough by us to perſwade us that Witches are deluded, and think they go *Journies, eat, drink, revenge themſelves, turn into ſtrange Shapes*, &c. when 'tis nothing elſe but the Devil, and that they at the ſame time lie in their Chamber, or ſomewhere elſe, exanimated, inſenſible of Burnings, Cuttings, *&c.* has been often try'd upon 'em.

Q. *Not long ſince, I had a very great occaſion for a certain Sum of Moneys, and having no Acquaintance in Town where I could borrow it for ſuch a time as I wanted it, I cheated my Maſter of the ſame; at the expiration of the time, I made up a greater Sum (and gave it to him for Goods, which were never ſold) in our Books, which will be ſome Moneys clear profit to him when we come to caſt up our Accounts:* Query, *In your Opinion, Whether or no this is a Sin before God Almighty, and whether I can be pardoned for the ſame without Repentance?*

A. We look upon the Action not at all juſtifiable, to diſpoſe of another Man's Money, *&c.* without his Knowledge, tho with a ſincere deſign of reſtitution, ſince 'twas a tranſgreſſion of the Golden Rule, *Do as thou would'ſt be done by*; poſſibly the Money might have been wanted before the time it cou'd have been repaid; as it is, the Circumſtances of the Action attenuate the fault, and 'tis very well there's ſo much ſincerity and honeſty as to make Reſtitution; We don't think you oblig'd ever to mention it to him, for the World is reflective; only thus much, beg God Almighty's pardon for ſo inconſiderate an Action, and do ſo no more, and you may be aſſured your Innocence will be as ſecure as your Credit.

Q. *I being at this time under ſome Affliction, I heartily deſire your Conſideration therein, and to give me your ſpeedy Thoughts on the Matter*; viz. *I now living with a Father and Mother, which have not proved ſo kind to me as I expected, did ſome time ſince make a Vow to go from them, and to take hold of the firſt opportunity that I might get a decent and honeſt Livelihood by, which now offering, am unwilling to break any Vow, tho ſomething deſirous to ſtay with them, notwithſtanding they continue in the ſame unkindneſs. Now I would deſire you to favour me with your Inſtruction for my better guidance therein?*

A. Your Vow does not oblige you, for your Body is the Goods of your Father, and you can't lawfully diſpoſe of your ſelf without his Knowledge and Conſent, ſo that you ought to beg God Almighty's Pardon for your Raſhneſs; only thus far, if your Father compels you to ill Actions, and you ſee no probability of diſſwading him from it, we believe you may lawfully diſpoſe of your ſelf, but you'd beſt be well adviſ'd, and take not your own Counſel as to the matter of Fact, whether it is juſt or not, and whether 'tis a ſufficient occaſion for ſuch an unhappy choice.

Q. *Whether*

Q. *Whether the Knowledge of Men, or Things be the better?*

A. Of Men undoubtedly, and of all Men, ones ſelf; *Noſce teipſum*, Know thy ſelf, was a Rule of very great weight; and if it was put to our Society to find out another as great, it ſhou'd be, *Age ipſe*, Act thy ſelf, do thy ſelf what thou adviſeſt others; for after all, Knowledge without Practice ſignifies very little.

Q. *Whether a Chriſtian Magiſtrate can tolerate the Jews, ſince their Expectation of a Triumphant Meſſias is a direct Blaſphemy againſt Jeſus Chriſt whom they reject, and their Anceſtors had the preſumptuous boldneſs to brag that they Crucified the God of the Chriſtians?*

A. A late Author, in treating upon this Queſtion, ſeems to cenſure a juſt Toleration of the Magiſtrate in the beginning of his Anſwer, tho he recants before he has done; he alſo indeavours to anſwer to thoſe *Objections* that are made againſt the *Jews* Expulſion out of all Chriſtian Governments: And tho we are no *Jews*, yet, as we are *Men*, we will venture for once, not only to juſtifie the Wiſdom of the Magiſtrate, but alſo take off the falſe Calumnies that are caſt upon that diſperſed Nation; we ſhall conſider 'em under theſe Two Heads, *Eccleſiaſtick* and *Civil*.

As to the firſt, They are our Elder Brethren, and we are but grafted into the common Stock with 'em: So that we have but little reaſon to boaſt againſt 'em, ſince they *bear* us, not we them. Their Religion was once the only true *Religion*; and tho they were Slaves to *Types*, *Shadows*, *Figures*, *&c.* yet they had alſo the ſame *Eternal Moral Law* for their obſervation, which they carefully obſerve at this day; (we ſpeak as we do of other Religions, that this is their practice; we excuſe not any reprobate ill Perſons of 'em, no more than we can the vicious of our own Church) and if they Crucified the *Head* of our Religion, (for tho he came not in that Pomp and Glory that they expected) yet we are the better for it; for had he not been Crucified, our Religion had never had a being.

It has been often objected againſt them, that *they celebrate their Feaſt of Unleavened Bread, fermenting it with the Blood of Chriſtians*; which is ſo expreſs againſt the Fundamentals of their Religion, that nothing can be more, being both forbidden *to kill, and to eat Blood*; is ſo far from the Doctrine of their Expoſitors, that they teach quite contrary. Thus *Rabbi Moſes* of *Egypt* in *Jad a Razaka* in his *Treatiſe* of *Kings*, *cap.* 10. ſays, *Concerning the Nations, the Ancients have commanded us to viſit their Sick, and to bury their Dead as the Dead of Iſrael, and to relieve and maintain their Poor, as we do the Poor of Iſrael, becauſe of the ways of Peace; as is written, God is good to all, and his tender Mercies are over all his Works*, Pſal. 145. 9. How often do we find *Accounts* in Hiſtory of their falſe Impriſonments, and cruel Death? Thus in *Vienna*, in the Metropolis of *Auſtria*, *Frederick* being Emperor, there were three *Children* miſſing in a great Froſt, the Imputation was caſt upon the *Jews*, who were indicted for murthering 'em to celebrate their Paſſover, and 300 of 'em were burnt for it, but when the Thaw came, the 3 Boys were

were found drown'd in a Pond where the Ice had let 'em in. We ſhall give one Inſtance more, and we've done: Among the *Portugueſe* the Jews were extreamly perſecuted: One Night the King could not ſleep, but roſe up and went into a Balcony, where he eſpy'd two Men carrying a dead Corps, which they caſt into a Jew's Yard; he immediately diſpatches a couple of Servants to watch 'em home, which they did; the next day there was a great Tumult in the City, and the Jews wereaccus'd of the Murder. The King apprehends the Rogues, and ſends for ſome of the Rabbies, asking 'em how they tranſlated the 4*th* Verſe of *Pſalm* 122. they anſwer'd, *Behold he that keepeth* Iſrael *will neither ſlumber nor ſleep*; No, ſays the King, this is the Tranſlation, *Behold the Lord doth not ſlumber, neither will he ſuffer him that keepeth Iſrael to ſleep: God who hath a care over you, has taken away my ſleep, that I might be an Eye witneſs of that Wickedneſs which is this day laid to your charge.* There are innumerable ſuch Inſtances which we have not room to inſert here: As to what this late Author ſpeaks about their curſing Chriſtians, agreeable to the Precepts of their Talmud, 'tis falſe, and borrow'd out of *Sixtus Senenſis*, in Bid. lib. 2. or others that follow him, *viz.* 'That every Jew thrice a day curſeth all 'Chriſtians, and prayeth to God 'to confound 'em, and root 'em 'out, with their Kings and Prin'ces; when the very words are 'theſe, *La Mumarim*, &c. For 'Apoſtates let there be no hope: 'Let all Hereticks be deſtroy'd, 'and all thine Enemies, and all 'that hate thee, let them periſh; 'and thou ſhalt root out the 'Kingdom of Pride forthwith, 'weaken and put it out, and in 'our days: 'Tis plain to any one who knows the Talmud, that it means only the *Jews* which apoſtatiz'd to the *Sadduces*, *Epicureans*, and *Gentiles*, (ſee *Moſes* of *Egypt* upon the place) and it can't mean Chriſtian Kings, for at that time there was none: Now as to what concerns Religion, we Chriſtians have this Rule, *That the Tares and Wheat ſhall grow together till the Harveſt*: We have no order to treat thoſe ill that are not of our Faith; and if in any Civil Account, the diſorderly amongſt the Jews, offend (as no People in the World is free from ſuch Members) the Laws which they lie under, and by which they are maintain'd in their Rights and Liberties, will alſo take Cognizance of their Breaches of it.

To the ſecond part, Their Civil Concern is not at all diſadvantageous to a Common-wealth, but the contrary; 'tis ſaid indeed, *They engroſs the whole Negotiation to the great Damage of the Natural Inhabitants*: But this is refuted, ſince 'tis out of their power to make ſuch an Engroſſment; they both Import and Export to the Good of the Nation, by bringing in ſuch things as we need, and taking off our hands, what we have too much of. Nor is their Cuſtom to the King's Revenue inconſiderable, and their Religion obliges 'em from cheating and deceiving in it; and if any does (as ſome poſſibly will) the Law is open. As for the buſineſs of Clipping of Money, upon what grounds it has been ſuppoſed, and how they have been treated, let their Enemies judge by 7 *Adv.* 1. N. 7.

de

de fine recipiendo à Judis, where the King is brought in, writing to his Judges in Latin in these words, *Rex dilectis & Fidelibus suis Stephano de Penteceſter*, &c. 'Tis too long to translate this, or indeed to stay any longer upon this Subject, only thus much we think our selves oblig'd to say, nor can any Christian accuse us, since we all owe 'em a greater debt, to wit, our Prayer that God *wou'd call home his Ancient People the* Jews, *&c.*

Q. *Whether the Reverse or Recoil of a Gun, be at the Firing in the Chamber, or before, or at the immediate departure of the Fire from the Muzzle:* Gentlemen, *Three Wagers depend upon this Question; therefore the sooner you Answer, the sooner we shall drink your Healths, for 'tis to be determin'd by you.*

A. The Learned Lord *Brouncker* answers this Question in his Experiments that he made about the Recoyling of Guns, some of which were before the Royal Society, and others after that were made before his Majesty in *Whitehall*; he discover'd that the Recoil was sooner or later, according to the quantity of Powder used; thus in the Engine he made use of, if he used under 12 Grains, the Piece ceas'd to Recoil before it parted with the Bullet; if he used more, the Bullet parted from the Piece before it recoil'd; the Reason whereof he hath demonstrated, for the Bullet crossing the Axis of the Piece with a greater or lesser Angle, according to the force of the Powder, the Recoil is sooner or later; for a fuller satisfaction in this point, we refer the Ingenious to the History of the Royal Society, *p.* 236. where they have both a Table calculated for Distances, Charges, *&c.* as also a demonstration about their hitting or missing the Mark.

Q. *I know an Emperick in the Country who stops bleeding at the Nose, and stanches all manner of Hæmoraghes, when all other means fail, only by saying over these following words (either present with the Patient, or within some Miles distance.)*

* Here the Party is named both Christian and Sir-name.

In the Blood of *Adam* (Sin was taken,
In the Blood of Christ (it was all to shaken.
And by the same Blood (I do thee charge,
That the Blood of *—run no (longer at large.

The words you are left free to conceal or publish, according to your Resolution of the Case: Pray give us your Opinion of the lawfulness of it, and how 'tis effected; that it has been done frequently, I am assured is matter of Fact?

A. The means of stopping Blood may be Natural, but this is not, however this is much more unaccountable. Our Saviour tells us in a certain place, that *many shall come unto me in that day, and say unto me, Lord, Lord, have we not Prophesied in thy Name, and in thy Name cast out Devils, and done many wondrous works? But I will say unto them, Depart from me ye workers of Iniquity*; whence (as also from another place that speaks it as to matter of Fact) 'tis incontestably true, that as some good Men by a true Faith in Jesus Christ can do Miracles; so in some ill Men there's a Faith strong enough to do the same; of this number we reckon all those wicked ridiculous things call'd

Charms

Charms for Tooth-Ach, Agues, Thefts, *&c.* we doubt not but ſome Perſons may uſe ſuch things (as the Gentleman mentioned in the Queſtion) out of no ill deſign, and becauſe they think there can be no Wickedneſs in it; but we are very certain that ſuch Perſons have an officious Devil attending 'em, and in their firſt Tryals, lends his Aſſiſtance, and brings the things to paſs by Natural means, till a vain unaccountable Faith is ſo ſtrong as to perfect ſuch things without his immediate Aſſiſtance. Thoſe know but little, that are not ſatisfy'd that the Devil is more skilful in Nature than any Phyſician whatever. How eaſie can he convey prepar'd Spirits of Vegetables, or other Methods, when the Party is aſleep, or confound a Perſon's Senſes, ſo as to make him paſſive enough for any reception in a Friend's ſhape, *&c.* for God often permits ſuch things; and if ſo, 'tis plain he can cure the Tooth-ach, ſtop Blood, or any other Natural Remedy. In examining the Lives of Negromancers, and ſuch as have given up themſelves to the Devil, we find they began with ſuch ſmall things as theſe, till hardened in their unnaccountable *Follies*, they proceeded higher. If there's ſuch Companions, and ſo much danger in theſe things, we need not add, that a very particular Repentance is neceſſary to all ſuch as are guilty of them; or any way concerned in them. Under this Head may come ſuch as make Tryals for Sweet-hearts, turn the Key and Bible for Thieves, enquire into future Events: In ſhort, all that great pack of Fools or Knaves in this Town, and elſewhere, that pretend by judicial Aſtrology to reſolve Caſes of *Marriage, Death, Travelling, Riches, Poverty,* &c. and can't tell at the ſame time any little Accident whatever that will befall themſelves.

Q. Gentlemen, *I had once contracted a Friendſhip of the ſtricteſt kind, and higheſt degree with a young Lady, who is (without Flattery) one of the Nobleſt of her Sex: Our Paſſions, Fortunes, and every thing elſe were equal, that we ſeem'd deſign'd for each other; yet if there is ſuch a thing as Platonick Love, that was all that poſſeſs'd our Souls, at leaſt that we knew, and when all elſe concluded us Lovers (in the ſtricteſt ſenſe) we only term'd our ſelves Friends, and we were ſo far from Love, that we ridicul'd any thing tending thereto: But my Occaſions calling me to* Spain (*where I continued above a twelve month*) *we were forc'd to part, tho with grief to both; during my abſence, I was poſſeſs'd with a ſtrange kind of Paſſion, which I knew not what to make of: Her Idea was always with me, and tho we continued a Correſpondence by Letters, nothing could ſatisfie me till my return: as ſoon as I ſaw her, I threw my ſelf into her Arms, and expreſs'd the higheſt Paſſion I was capable of; ſhe, ſurpriz'd at my Behaviour, was ſilent for a while, but then receiv'd me with a Sigh, and told me her Parents had promis'd her to another Perſon, and that tho ſhe loved me, yet, thinking I was not ſubject to the ſame Paſſion, had given her Conſent, and they were to be married within a Month. But to be ſhort, after ſome diſcourſe I left her, and happily met my Rival in a private Field; I told him our Circumſtances, and endeavoured to diſpute him out of her; but when that would not do, I drew, and told*

him

him he muſt fight me, or quit his Pretenſions to her; we fought, I wounded and diſarm'd him, but gave him his Life, which he requited with ſurrendring his Right in her to me; he quitting her without diſcovering the Reaſons, I openly courted her, and gained her Parents Conſent, and am now in expectation of the happy day.— And, Gentlemen, I would know of you;

1. *Whether there is or can be ſuch a thing as Platonick Love?*

2. *Whether I did ill in fighting my Rival, ſince without it we had all three been made miſerable?*

A. Plato ſirnam'd Θεῖος becauſe of his knowledge in Divinity, and abſtracted Speculations, *Ariſtotle* was his Scholar, and by reaſon of his acute knowledge in material things, he was call'd γαῖος. He being a Succeſſor of *Plato*, and envious of his Reputation, out of ſcorn call'd all abſtracted Notions *Platonick*, which ſoon got an ill Reputation, being uſed as a Jeſt; tho in truth *Ariſtotle* was the Fool in that, and *Plato* the *Wiſe Man*, as may be ſeen by comparing their Morals together. The *Platonick* yet keeps up its abuſed Senſe, and Cuſtom gives us a ridiculous Notion of it. The Idea that we have of it now, is moſtly confin'd to an uncommon Love, *viz.* That betwixt two different Sexes, which if it had been between two of the ſame Sex, might be well expreſs'd by the Term of Friendſhip. That there is ſuch a thing, we have ſeveral Inſtances to convince us; the lateſt in Print is to be found in one of the Gentleman's Journals, expreſs'd by a Copy of Verſes, writ by a *Platonick Gentleman*, a little before the Death of his Miſtreſs and himſelf: The Verſes were theſe.

Since Love hath kindled in our Eyes
A chaſte and holy Fire,
It were a Sin if thou or I
Shou'd let this Flame expire.

What tho, our Bodies never meet,
Love's Fewel's more Divine,
The fixt Stars by their twinkling greet,
And yet they never join.

Falſe Meteors, who ſtill change their place,
Tho they ſeem fair and bright,
Yet when they covet to embrace,
Fall down and loſe their Light.

If thou perceive thy Flame decay,
Come light thy Eyes at mine;
And when I feel mine fade away,
I'll take freſh Fires at thine.

Thus when we ſhall preſerve from waſte
The Flames of our deſires,
No Veſtals ſhall maintain more chaſte
No more immortal Fires.

Thoſe

Thoſe that have a mind to know the whole Story, and the fatal Effects this Copy of Verſes had on 'em both, may conſult the ſaid Journal. — To your ſecond,

A. Yes certainly, we are forbidden to do ill that good may come of it; 'tis an ill Act to aſſault any Perſon, except in one's juſt defence, and a degree of Murder: We wiſh you as much Happineſs in your Marriage as you promiſe your ſelf; but we don't underſtand how any Gentleman can loſe his Right to any thing, becauſe another has a longer Sword.

Q. *Adam before his Fall being in a State of Immortality (as moſt hold) and Sleep being an Emblem of Death, how cou'd he, being in that State, ſleep, and ſo ſound, as that a Rib cou'd be taken from him, without his being ſenſible of it?*

A. Sleep is properly call'd an Emblem of Death in ſome limited Senſes, but the want of a proper diſtinction might probably be the occaſion of the Queriſt's Error; for no one ever pretended that Sleep and Death had any reſemblance in their full and proper Effects, *viz. Corruption* and *Refreſhment*, for theſe are quite contrary, and 'tis to the firſt of theſe that *Adam*'s Immortality is oppos'd, and not to the laſt, which is rather Emblematical of it. As to the latter part, *How cou'd Adam be ſo ſound aſleep, that a Rib cou'd be taken from him without his being ſenſible of it?* We anſwer, The Scripture is expreſs that it was ſo; and we may very reaſonably believe it was no hard task for him to effect, that cou'd make a Man out of Duſt, nay, that cou'd make the World out of *Nothing*. And now to examine the Atheiſts Anſwer to this Queſtion, whoſe Advancements muſt be very fine, or themſelves very immoral, to condemn every body elſe; firſt, They will have this *Act to be a Drama (a comical Viſion) and nothing real*; which, beſides the incongruity of a *deep ſleep* (as in the Text) puts a Nonſenſe upon the Context, for *Adam* ſaid when he was awake, *This is Bone of my Bone, and Fleſh of my Fleſh*; and a little after, *For this Cauſe ſhall a Man leave his Father*, &c. from which places 'tis plain that *Adam* was in the Viſion (if a Viſion) both aſleep and awake: So that if theſe Mens Conſequence is good, we ſhall have the whole Hiſtory of the Creation, nay, the whole Bible it ſelf, to be Viſionary, or a Drama, and conſequently a deſpicable ſilly thing; and to render it ſo, many of their Papers bid very fair.

Q. *Whether there is ſuch a parcular Period ſet to the Life of every particular Man, as that he cannot in the Courſe of Nature go beyond ſuch a Number of Years, Months or Days; and that he ſhall fulfil ſuch a Number, notwithſtanding any dangers of Caſualities he may engage withal?*

A. There has been many Authors which have controverted this Caſe. The two principal Texts, brought by ſuch as hold the Affirmative, are that of *Job*, *Thou haſt appointed his bounds, beyond which he cannot paſs*; and the other is that Paſſage of our Saviour, *My Hour is not yet come.* The meaning of the firſt appears to us, That God has ſentenc'd Mankind to Mortality for the Diſobedience of *Adam*, and has ſo laid the Chain of Cauſes, that Man ſhall not out-live the bounds (ordinarily) of 70 Years, or a few more, becauſe of the conve-

niency of the World, and the ſucceſſion of Generations. As for the ſecond, our Saviour being both God and Man, very well knew the Conſpiracy, Time and Manner of his Death, with every preceding Circumſtance that wou'd concur therewith, and therefore he might properly ſay, *His Hour was not yet come*, before that time. Common Experience ſhows that the Temperate live long and healthful, when the Intemperate die quickly; now for a Man to ſay that God ordains the means and the end, is to ſay that God is the Author of Sin; if ſo, Murders, Rapine, Violence, Cheats, and all Wickedneſs whatever, have a ſafe retreat, to wit, a Neceſſity, that it cou'd not be avoided; and if ſo, farewell Rewards and Puniſhments, Heaven and Hell; nay, the very Exiſtence of a Divine Being.

Q. *In* 1 Cor. 7. 36, 37, 38. *St.* Paul *ſays, If any Man think that he behaves himſelf uncomely toward his Virgin, if ſhe paſs the Flower of her Age, and need ſo require, let him do what he will he ſinneth not; let them marry: Nevertheleſs he that ſtandeth ſtedfaſt in his Heart, having no neceſſity, but hath power over his own Will, and hath ſo decreed in his Heart, that he will keep his Virgin, doth well: So then, he that gives her in Marriage doth well, but he that gives her not in Marriage doth better: I deſire you to inform me what you think was St.* Paul's *true intent and meaning by theſe words, and likewiſe an explanation of them?*

A. The Cuſtom of betrothing and putting away, continued to the Apoſtles days; the Parties lived together a long Interval before Marriage, which ſometimes ended in a great Belly, or ſometimes no Marriage at all, *vid. Exod.* 21. 8, 9, 10, 11. It was ſubject to Rules and Time; which if the Man thought it too ſtrict upon his Tryal, or too long for him and his Virgin to continue in that condition of Contract; or if ſhe thought it diſreputable, becauſe ſhe was paſt the Years then in Vogue (for Virginity was a Reproach to that Nation upon many accounts, being bewail'd by 'em) or if any other urgent occaſion on his ſide did preſs him, he might put her away to avoid ſcandal, or marry her, or ſhe might continue with him longer; he ſinn'd not, do which way he pleas'd; rather than burn, let them marry, be the Times never ſo perillous. But if the Man can keep his Reſolution, command his Paſſion, and will be firm to his Promiſe or Contract with his Virgin, tho he do not marry her till the Times mended; and if ſhe his Virgin, be likewiſe content to remain with him, this Man doth better, conſidering the Circumſtances of the Times the Apoſtle was ſpeaking of. There are two other Interpretations much to the ſame purpoſe: The firſt is of the Greek Scholiaſts, and others; if any Father hath, becauſe of the perillous times, kept his Virgin, *i. e.* his Daughter, unmarried, till ſhe be paſt the Flower of her Age, *i. e.* till ſhe be well ſtricken in years, and thinks it a diſhonour to her to keep her any longer in that Virgin State, let him marry her to a Husband, he does not ſin in ſo doing; but he who keeps his Reſolution not to involve his Family in the troubles of the World in ſuch difficult Times, and is under no neceſſity, it being in the Father's power to diſpoſe, or not diſpoſe of his Daughter in Marriage as he pleaſes;

pleaſes, ſuch an one the Apoſtle thinks does better. The other Interpretation is of our excellent Dr. *Hammond*, of a Man betrothed, but not married to a Virgin, that is well grown in Years, and it is look'd on as unſeemly, inexpedient, and undecent to continue in that ſtate any longer, and need ſo require; or as the King's Manuſcript reads it, *&c. It behoves that this be done*, let him Marry: But if the Man's Reſolutions continue firm, and his betrothed Virgin be content to abide ſingle till the Times of Perſecution be over, this is the more commendable Reſolution.

Q. *I deſire your Sentiments on that*, Mat. 27. 52, 53. *where it is written, That the Graves opened, and the Saints aroſe at the Earthquake, which was at our Saviour's Crucifixion; and yet it ſays again, That the Saints did not come out of their Graves till after the Reſurrection? I have no Books but the Bible, which according to a famous Doctor, is ſufficient; but notwithſtanding my ſober enquiry, I cannot underſtand, that there were any glorified Saints before our Bleſſed Saviour's Aſcenſion, or who Canoniz'd them; Or whether they return'd to their Graves, or were their Bodies aſſumed into Heaven, or to what purpoſe did they appear, or what was their Errand and Deſign, or whether there is any Tradition in the Catholick Church concerning that Miracle?*

A. Mr. *Pool*, in his *Synopſis Criticorum*, after having examin'd many Opinions about this Text, tells us, That St. *Matthew*'s deſign here, was rather to relate the many ſurprizing Miracles that happened about that time, than the order and diſtinction of the times in which they fell out; nor does ſuch a recital bring the truth of the Relation into queſtion, no more than if any other Author or Perſon, by bringing two different things into one relation, which are both truth, does make 'em contemporary.

The word *Slept* in the Text, means Perſons in the State of Death, as is evident by other parallel places in Scripture, as *Lazarus* was ſaid to *ſleep* when he was *dead*, and *Stephen* was ſaid to *fall aſleep* when he was ſton'd to *Death*: 'Tis alſo a common Expreſſion amongſt Heathen Authors, both Greek and Latin, thus *Homer* in *Il.* X. 241.

Ως ὁ μὲν αὖθι πεσὼν κοιμήσατο πάλκιον ὕπνον.

i. e. *Sic quidem Lapſus dormivit ferreum Somnum.* And *Catullus* ſays, *Nox eſt perpetua una dormienda.*——Our Saviour was the firſt-fruits from the dead, not the firſt that came again to Life, for there was the *Shunamite*'s Son, *Lazarus*, and many more; but he was the firſt that roſe with a material dead Body, and took it with him into Heaven: As for the Term *Holy City*, Interpreters generally agree that 'twas *Jeruſalem*, which was commonly called ſo by the *Jews*, becauſe of the *Holy Temple and Worſhip of God* which were in it: So that the meaning of the place is thus, When our Saviour ſuffer'd, there was a great Earthquake, *&c.* and when he aroſe again from the dead, and had by his riſing ſhow'd that he had overcome Death, he alſo raiſed ſeveral other Holy Perſons which were alſo dead, for the greater manifeſtation of his Power. Thus far we are certain, and we are inclin'd to believe, that thoſe very Perſons which he raiſed, died

no more, but after their appearance aſcended to Heaven, from ſeveral paſſages that we meet with in the Fathers, *That Chriſt deſcended alone, but aſcended to his Father with a great Multitude.* Thus *Thadæus*, *Ignatius*, *Macarius*, *Ambroſe*, *Epiphanius*, and others, are of the ſame Opinion; and ſome pretend to tell who they were, as *Adam*, *Job*, others that they were *Noah*, *Abraham* and *David*; others again, that they were *Simeon*, *Anna*, *Zacharius*, *John* the *Baptiſt*. There's a Book call'd the Goſpel of *Nicodemus* (a Romiſh Legend) which gives you a more particular account of their Number, *&c.* if you pleaſe to believe it; *Theophylact* indeed believ'd, that when they had appear'd they went down again into the Grave, but we find no body elſe of this Opinion.

Q. *How the puniſhing Temporal Sins with an Eternity of Torment, conſiſts with the infinite Juſtice and Goodneſs of the Divine Nature?*

A. God who owes nothing to any Man, and who made all things for his Glory, can't be diſappointed in his deſigns, he will be glorify'd either in our Happineſs or Miſery; but this his Soveraignty and Power are not at all contradictory to his Juſtice and Goodneſs, for he has enjoin'd nothing but what there's the higheſt Equity in Nature for.

If we conſider after retribution, which is the Caſe in the Queſtion, his Juſtice is yet more apparently ſignal, in puniſhing the Obſtinate with Eternal Torments. There are many reaſons which will juſtifie this Diſpenſation.

1. That Eternity of Rewards is oppos'd to an Eternity of Puniſhments; and if ſo, there's as much Reaſon to ask how God can be juſt, and make ſuch an unproportionable Recompence, as Eternal Happineſs for a few temporary Services, and imperfect Obedience?

2. Eternal Puniſhment is an ill Man's *Choice*, and to one that's willing, there can be no Injury, *volenti non fit Injuria.* Suppoſe I'd a Kingdom in poſſeſſion, and out of my free will and goodneſs, ſhou'd ſend to an attainted rebellious Subject, and aſſure him by the moſt certain demonſtrations that he was capable of receiving, that I'd adopt him my Heir to the Crown and Kingdom, if he'd but gratefully acknowledge it? If not, he ſhould lye in his Attaindure, and be always ſubject to my diſpleaſure: Now if inſtead of complying with my Goodneſs, and his own Intereſt, he ſhou'd ſcorn my Favour, and make choice of his Shame and Folly, wou'd it not be juſt in me to give him his choice, nay, rather wou'd it not be Injuſtice not to do it? 'Tis Man that condemns himſelf, not God; 'tis Man that's ſo barbarous to his own Soul, and ſnatches Damnation out of the hand of God, whilſt he is intreated to forbear.

3. An infinite God is offended, therefore the Puniſhment ſhou'd be infinite. He that aſſaults a Peaſant, deſerves not the ſame Puniſhment as he that aſſaults a King.

4. A Man habituated to a vicious Life, wou'd ſin on to Eternity, if he were to carry a Body about him ſo long: So that Eternal deſires of ſinning have but an equal Retribution.

5. All ſuch as make this Plea, are either in earneſt or not; if they

they are in earneſt, they'll ſecure themſelves; if they're in jeſt, and look upon Hell to be a Dream, or a Chimera, or a Flea-bite, they can't ſay they are hardly dealt by, if they undergo ſuch a ſlight Puniſhment.

Q. *Pray let me know what Sect of* Religion *you are of, ſince by your Anſwers to ſeveral Queſtions in your Oracles, you ſhow your ſelves Enemies to the truly* Sound, Orthodox *and Holy Church* Eſtabliſh'd?

A. We'll endeavour to ſhow our ſelves true Church of *England-Men*, by profeſſing we heartily *forgive* ſo unjuſt and *uncharitable* a Cenſure, and by our as boldly owning our *Tenderneſs* towards all good *Men*, tho in ſome things of different Opinions. And we are ſure that *Charity* and *Moderation* are two main Characteriſticks of that *Church*. But if this be not enough, nor all we have formerly written, we'll now once for all ſatisfie this Gent. and the reſt of the World in this matter. The Doctrine of the Church of *England* we entirely *embrace*, otherwiſe we cou'd not be *Chriſtians*, and either already have, or are ready to ſubſcribe to her *Articles*, taking all of 'em, as we are verily perſwaded, in the ſame *Senſe* which the *Compilers* intended. For her *Diſcipline*, we believe the *Eſſentials* of it, *Liturgy* and *Epiſcopacy*, are agreeable to the Primitive Pattern, and the Word of God, and hope we're able to prove both. For her *Rituals*, *Devotions*, &c. we are ſure they are the moſt *perfect* and *pure* that any Church in the World now enjoys, and dare almoſt add, or ever did, and there are not two *Paſſages* in them, which we wou'd deſire to have chang'd, as to our own *private Judgments*, tho ſhou'd the *Authority* and *Wiſdom* of Church and State think fit to make any *more Alterations* as to Words, and ſmaller Circumſtances, for the ſake of Peace and Union, we ſhou'd think it our Duties modeſtly and gladly to ſubmit and embrace 'em: There's our *Confeſſion*, and let the *Bygots* make the moſt on't they can.

Q. *Man's Body in ſeven Years time being no more a part of the then* moving Maſs, *but what was ſo, being ſcatter'd abroad, and moving in different Spheres; The Queſtion is, If at Death the laſt Body which the Soul is then poſſeſſed of, be not reſponſible for all the Sins committed by the diſperſed Mould before the laſt Body had a Being?*

A. That Man talks not much like a *Philoſopher*, who ſuppoſes the ſame Man at different Ages to have different Bodies — *Magis* and *Minus* it's hoped make no *eſſential Difference*, Man being as much the ſame, tho his Body ſuffers never ſo many Alterations, while the Soul's united to it; nay, his Body the ſame Body, tho it ſuffer Augmentation or Diminution (which indeed imply the ſame Subject) as a River is the ſame, tho you can ſhow no one place where the ſame Water continues ſo much as one moment. It's then the Union of the Soul with any part or portion of matter, which makes the Man, be that matter leſs or more to which 'tis united; therefore it can never be properly ſaid while he is alive, that his *Body* is ſcattered, and moves in *different Places*, becauſe he carries his Body about with him, and it can be but in one place at one time. As to the Queſtion, Whether the *laſt Body* is not accounta-

ble for the Sins of the *diſperſed mould* before it had a Being? It runs upon two moſt ridiculous Suppoſitions, one, That the ſame Man has two Bodies, nay, a hundred at this rate, if there's another Body every ſeven years, many Millions of Men having liv'd more than 700 years a piece, one Body at home, and all the reſt floating about in the Air, or no body knows where; The 2*d* Abſurdity is, That he ſuppoſes matter *per ſe*, accountable, or a *Subject* capable of *Rewards* and *Puniſhments*. There were no *Sins* at all committed by the *Mould*, taken alone, any more than by the *Mutton*, *Beef*, or *Turneps* which compoſed it: ——— But by the *Man* there were, the *Soul* and *Body* together, and he muſt anſwer for 'em at whatever time he committed 'em. He adds, *If the whole Maſs were in one Body that belong'd to an old Liver, wou'd it not make a moſt Gygantick heap of Fleſh and Blood?* We anſwer, undoubtedly it wou'd, much bigger than any of the Gyants before the Flood, nay, perhaps as large as the *Rabbi*'s fancy *Og* King of *Baſhan*, whom they make at leaſt as tall as the *Monument*: But tho we know not the preciſe *Stature* or *Standard*, according to which we ſhall appear in a better World; yet there's no need of ſuch a monſtrous *Bigneſs*, ſince much leſs will ſuffice to compoſe the *Body* of a Man, and of the ſame Man, which may be done out of ſome part of his former matter, or perhaps any other.

Q. *Whether a War be lawful among Chriſtian Princes, ſince the Doctrine of our Saviour ſaith, Love your Enemies, and pray for them that deſpitefully uſe you?*

A. By our private Capacities we are to love our Neighbours, to pray for all Men, to be pitiful, and love as Brethren, ſtanding in that relation to our Creator, who makes the Sun to ſhine upon all. We are to bear tolerable Injuries, as the deſpiteful Uſage of a Box or two on the Ear, or a ſmall Loſs, and endeavour to be at peace with all Men, if poſſible, and forgive thoſe that treſpaſs againſt us, and uſe all the Methods of Accommodation to be reconciled to our Enemies. However, theſe Commands are not excluſive of the great Command, the Duty of Magiſtrates, who are to follow the Methods of the Law, to puniſh Offenders proportionable to their Crimes: And it is not unmerciful to inflict that upon Criminals, either by the Law of Nature, which is the Law of God, or of Man, according to the Nature of the Wrong. Now thoſe Princes who deliver whole Nations from Tyranny and Slavery, the ſooner they effect ſuch Deliverance, the greater is the Compaſſion; and ſuch merciful *God-like Kings* manage their Victories not like the barbarous *Lewis* the XIV. in his dragooning Converſion, or his *Allie* in the bloody *Jacobite Aſſizes* in the Weſt: But their Methods are to ſettle thoſe Nations they reſcue, in ſuch a Condition as the Nature of their wrong requires, that they may be out of danger of Tyranny. That Prince only anſwers the end of the great Truſt repoſed in him by God and Man, who preſerves his People at home by their Laws, and goes out and fights their Battles abroad.

Q. *What ſort of Trees were the Trees of Knowledge of Good and Evil, and the Tree of Life?*

A. We

A. We believe that theſe *Trees* were Sacramental, and viſible Signs of the Covenant between *God* and *Adam*, but not ſpecifically different from other *common Trees*; as the Water uſed in Baptiſm is call'd *the Water of Regeneration*, yet 'tis like other Water, only different in its ends: Thus one of theſe Trees was call'd the *Tree of the Knowledge of Good and Evil*, from the Good or Evil depending upon the not eating, or eating of it; the obſerving or not obſerving the Commands of God. As for the Tree of Life, 'twas alſo Sacramental, and a ſtanding Sign of the *Covenant* on God's part, that if *Adam* obey'd he ſhou'd live for ever. We might add, tho not in the Queſtion, That when 'tis ſaid that *Adam* was driven out of *Paradiſe*, and a *Flaming Sword* guarded the *Tree* of *Life*, that he ſhou'd not eat thereof, it ſignifies only thus much, That *Adam* was driven away from his Pretenſions and Claim that he had to the *Tree* of *Life*, whilſt obedient; and becauſe he had broke his part, the Covenant on God's ſide was no longer obligatory; but inſtead of that, ſome token of his flaming Wrath and Diſpleaſure was exhibited, and held forth to guilty *Adam*. In ſhort, 'Tis eaſie to prove that all theſe *Texts* are not literal, nor *Adam* after his Fall was locally expell'd out of any place, or forbid to eat ſpecifically of any Tree, even that which was the Tree of Life, but Sacramentally. 1. Becauſe *Adam* was not at firſt forbidden to eat of the Tree of Life, but the Tree of Knowledge of Good and Evil: So that *the Tree of Life* was common Food to him before his Fall, we mean as a Tree of Food and Nouriſhment; now if it had not been Sacramental in the Effect, he had immortaliz'd himſelf before his Fall. 2. If the *Tree* of *Life* had not been really Sacramental, and the *Flaming Sword* Metaphorical, then it had been the ſame thing to all *Adam*'s Poſterity. We are all kept from this *Tree* as *Adam* was, but 'tis well known there's no ſuch place in the World where there is a Flaming Sword, tho we are certain we know the very place of *Paradice* (where *Adam* liv'd) We find no mention made of ſuch a Sword or Tree of Life by *Adam*'s *Children*, or any of the *Patriarchs* before the *Flood*; nor that *Cain*, after he ſlew his *Brother*, made any attempt to participate of the *Tree*, when he fear'd *Death* from every hand. We cou'd add many more Arguments to this effect, which fully convince us that all theſe Trees were common Natural Trees, and only Sacramental in their effects, ſo long as the firſt Covenant was unbroken; and that afterwards they were the ſame in every reſpect, as our ordinary Fruit-trees are at this day.

Q. *Of what Form was the Serpent in Paradice, and whether ſuch a ſort of Creature were not more likely to frighten than tempt* Eve?

A. To tempt a Woman, it is reaſonable to conjecture it had a Man's Face, for there are ſuch *Serpents* in *Madagaſcar*; but there is no neceſſity to imagine that, or that it had Feet, for by a *Motion* and *Curl* of the *Tail* it might erect it ſelf without Feet, and reach the *Fruit* of the *Trees*, this *Creature* being beautiful, with a Skin variegated with pretty Colours, alſo having a natural Sub-

tilty above the other Creatures, 'twas a proper *Inſtrument* for the *Devil* to make uſe of, who might very probably tell her thro' its Organs, that it had obtained the gift of ſpeaking by eating of the *forbidden Fruit*; whereupon *Eve* might probably believe it might be ſo; becauſe neither this Creature, nor any other that were named by *Adam*, could ſpeak; and ſhe might farther conclude it muſt be true, that if this forbidden Fruit had the Vertue to endue a Creature with Speech and Reaſon, it would unqueſtionably furniſh her and her Husband *Adam*, with a ſuperlative Reaſon, even to attain ſo much knowledge, as that they both ſhould be as wiſe as Gods, and upon this preſumption ſhe might be perſwaded to eat, and draw in her Husband.

Q. *Were all thoſe Perſons damn'd who were burnt in the Conflagration of* Sodom, *and the adjoining Cities*; *becauſe St.* Jude *Epiſt.* v. 7. *ſays*, They ſuffered the Vengeance of Eternal Fire?

A. The Judge of the whole World, ſhall he not do righteouſly, or underſtand as well as a Man? No doubt ſome good People were drowned in the Deluge, and ſo might there be ſome in *Sodom* under the number of *Ten*, and there is no more Injuſtice in deſtroying the righteous or innocent Children, with their Parents, than in inflicting Diſeaſes on them here, *&c.* to the puniſhment of their Parents Minds in this Life. The Righteous may ſhare in a common Calamity, and ſuffer a temporal Death, with and for the Sins of the Wicked, who draw down Judgments; but if God doth not think fit to ſeal, and ſecure them from the outward ſtroke, as he ſometimes doth, yet they are ſecure as to their better part in another Life. Some are perſwaded that *Lot* was the only righteous Man in thoſe *Cities* (meaning Perſons at the Years of Diſcretion) but whether it was ſo or no, 'tis certain that place *Suffering the Vengeance of Eternal Fire*, was really meant by and limited to the *Wicked* of *Sodom* and *Gomorrah*; and of ſuch we can't doubt but the Paſſage is literally true.

Q. *I am very violently aſſaulted by three different Temptations to Matrimony, and deſire your Advice which I am to chuſe as the leaſt of the three Evils: The Caſe is as follows:*

Being lately in the Country, I happened in the Company of two Siſters of equal Fortunes, the Elder a handſome Perſon, and for Sweetneſs of Temper without Equal; the Younger a perfect Beauty, and tout a fait charmante, *her Temper but* ſo ſo; *however her Beauty at firſt ſight quite enflamed me, but her Converſation ſomething cool'd the Fire her Eyes had kindled: In the mean time the other's Converſation abſolutely charmed me, but being* quaſi *to her Siſter engag'd, I ſcarce knew how to tell her ſo. I love to look on one, I love to diſcourſe with the other. In this divided Love coming to Town, I met with a third, neither fair nor good natur'd, but* une Coquette, *and of a vaſt Fortune, who has made me already good Advances. Now admitting all three willing to be* Hymens *Diſciples, which would you adviſe me to chuſe, Beauty or good Humour, or Tenfold Riches: A ſpeedy Anſwer to this will ſettle my Heart, and fix on one that Love, which being now ſo equally divided on all three, gives me treble Torment.*

A. We

A. We ſuppoſe the *Gentleman's* but in jeſt, when he calls theſe 3 *Evil*, at leaſt the beſt is, there's no neceſſity of his chuſing either of 'em. But if he's reſolv'd on't, we ſhall give him our *Impartial Advice* on the *matter*. To begin with the *Beauty*, which generally attracts *ſooneſt*, tho' it ſeldom holds *longeſt*: We can by no means *vote* for her, if ſhe be without *good Humour*, for ſhe's nothing but a *gilded Bawble* without it; *Beauty* is a thing ſoon dies, ten to one but a *Fit of Sickneſs*, or a few *Children* ſpoils it; and tho' it does well before *Marriage*, there are but few, if 'tis in their own power, who admire it afterwards; beſides, even a *froward Temper*, if there's nothing elſe, ſoon decays it, for a *Face* that's often uſed to wear *voluntary Wrinkles*, will at length contract *natural* ones, and a *ſour Air* ſpoils the *fineſt Face* in the *World*. A Man *courts* for a ſhort time, but when he *marries* he's in for his *Life*, unleſs he has the good *fortune* to outwind her; (if ſhe's a *Scold* we mean:) nor is there any *Remedy* beſides a little *Cotton* for his own *Ears*, or a *Drum* for hers. Nor is the *rich Fool* much more *eligible*. It's true, were the *Fortune* to be gotten without the woful *incumbrance* depending upon't, or were it lawful, after the *Honey Moon* was over, to carry her down for a few months to *Killperſon*, the *Fens* of *Lincolnſhire*, or the *Hundreds* in *Eſſex*, there might be ſomething more to be ſaid for't; tho we ſhou'd think it as hard *Fortune*, were't our own caſe, to be turn'd out of the *World* becauſe *old* and *rich*, as we do now, that the poor *Giants* in *Romances* ſhou'd be all knockt o'th' *Head*, meerly becauſe they were *bigger* and *ſtronger* than other Men. No, better leave her and all her *Luggage* at ſafer *diſtance*; never be a *Slave* only for the pleaſure of ſeeing the *Golden Fetters glitter*, and hearing 'em *gingle*, nor let all the *enchanted heaps of Gold* tempt you to lye with a *Hag*, and engender *Bedſtaves* —Or ſuppoſe her *younger*, yet if ſhe's *deform'd*, or a *fool*, all the *beautiful Faces* ſhe has in her *Bags* won't *keep* her own from *frighting* you, or ſhe'll ſoon grow *nauſeous* and *diſpleaſing*, for a *Fool* in the *Houſe* is like one on the *Stage*, it never *ſhows* well *twice*, unleſs you reckon in the ſecond good *hour*, which the unlucky *Greek Poet* ſays, is to be found in a *Woman's Life*. And now we have got rid of two of your *Temptations*, (which may perhaps be probably call'd ſo, for 'tis either the purſuit of *Wealth* or *Beauty* that ruins the World,) and 'tis time to conſider your *third*; Her with a *moderate Face, and Fortune, and very good Humour*; and this we all hold up our *Hands* for, if you are not already *engag'd*, or can get looſe from either of the other; there being many *notable Inconveniencies* in nooſing with them, but none at all, or at leaſt none but what are common to all us *Men of Matrimony*, which can be foreſeen in venturing on the third, the elder of the two *Country Siſters*.

A. Whether the Condeſcention of a Proteſtant Lady to the Conjugal Requeſt of a Romiſh Gentleman, will not in all probability interrupt her further Felicity, tho he promiſe not to violate her Liberty of Religious Worſhip?

A. Some of the greateſt *Men* in the Kingdom have publickly aſſerted, that *England* owes moſt, if

if not all her *miseries* for these 50 years last past, to her being thus *unequally yoked with Unbelievers*, ('tis true, the *Papist* calls himself a *true Believer*, but so does the *Turk* a good *Mussulman*, tho *both given over to believe Lies*:) And indeed 'tis very easie to track even our present as well as *past misfortunes*, to this *Original*, cou'd we do it without disturbing the *Ashes* of the *Dead*, and we had almost added the *Reliques of the Martyrs*: And these Inconveniencies have happen'd even where the *Husband* has been Protestant, and the *Wife* only a Papist; and if ev'n there they have done so much mischief, in order to promote their own *Intriguing Religion*, how much more likely are *they* to do it when *there's* only the *weaker Vessel* to *resist* their *Solicitations*? For if her Husband be a *Man* of *Honour*, and stand to his *word*, he's certainly *damn'd* as deep as the *Priest* can do it, nay *Pope* and *all*, for not endeavouring to *extirpate Heresie* (and *Hereticks* too) to the utmost of his power: If he yields, and is worse than his word, as he has the misfortune to be of a Religion which certainly can absolve *Husbands* as well as *Kings*, and snap one *Oath* as well as another, where then is all the quiet of her *Life*? Or when will she be free from the Pestilent *buzzing* and importunate *croaking* of all those swarms of worse than *Egyptian* Flies and Frogs, that will be eternally tormenting her? Which if the *Husband* be a *good Man* (we ask pardon, *a good Papist* we mean) or zealous in his way, she must expect he will willingly encourage by his *Devotion*; if lewd and debauch'd, he must be forc'd to permit it, in order to *strike* off some of his own *Debts*, and clear his *Tick* in *Purgatory*. However, it's very unlikely she shou'd have any great share in his *Heart*, if he's but true to his own *Principles*, for we can't see how it's possible for him heartily to love one he believes as certainly damn'd as that the Pope is St. *Peter*'s Successor, and has the Keys of Paradise at his Girdle. Another *signal inconvenience* there is in such a *Match*, on every *ferment* in *Government*, or change of *State*, we know what a mark the *Papists* are for the *Mob*, who as heartily hate them, as they love their *Plunder*; and how many of their *Houses* they *dismantled*, at the last *Revolution*, and how many more they wou'd have serv'd so, had not the *then Prince*, our present gracious *King*, deliver'd them as well as us, for which they are so much *oblig'd* to him, that they are the most ungrateful *people* in the World, if they don't drop an *Ave* and a *Pater noster* for him once a day, every day in their *lives*, throughout all the Popish Houses and Chappels too in *England*, since without him they had all been as flat to the ground as their *Nunnery* at St. *Jones*'s. Add to all this, what's more than all, The perpetual hazard she'll be in of changing her Religion, and losing her Soul by their plausible Insinuations, and we're then sure we shall have said enough to hinder any wise Woman from making the Experiment.

Q. *I've obtain'd the Love of a young Lady of a considerable Fortune, but fifteen Years of Age, whose Relations are all dead except one, who is her Guardian, who has the Management of all her Estate*: Query, *whether she may lawfully marry without her Guardians knowledge or consent?* A.

A. The World is now grown ſo *Civil*, that the firſt piece of good Manners *Young People* generally learn, is to laugh at the *Old Folks*, that begot 'em; and the firſt piece of *Wit*, to conclude themſelves *Wiſer*, and fitter to *chooſe* for their *Selves*, as ſeldom ſtaying to ask their *leaves* where they ſhall throw 'emſelves away, as they fail of *repenting* it in a few *Months* after. It's true, the preſent Caſe is far *different*, there being not near the ſame *Obligation* to a *Guardian* that there is to a *Parent*, the one being *Natural*, the other only *Legal*: However the *Law* having intruſted the *Infant* in the *Guardian*'s Care, and made him a kind of a *Vice-Father*, and her own *Parents* having ſubſtituted him in their room, he being beſides this her only ſurviving *Relation*, we muſt conclude that ſhe can't either *prudently* or *lawfully diſpoſe* of her ſelf without his *Conſent* and Privity; tho' we are ſenſible *we* ſhall unavoidably diſoblige all the *Fortune-Hunters* in *Town* by ſuch a *Reſolution*—— Not but that (to make 'em ſome amends) on the other ſide, if the Lady be near at *Age*, or *Years* of *Diſcretion*, if her Guardian be really *Ill-natur'd* or *Knaviſh*, if he either *Uſes* her *ill* at *preſent*, or ſhe plainly diſcovers that he *Deſigns* to *Cheat* her for the *future*, to put her up at *Auction*, and ſell her to who *bids moſt*, or reſerve her for ſome *Blockhead* of his *own begetting*, or ſome of his *Kindreds* as is but too common a practice with them——in theſe Circumſtances, if a *Gentleman* really deſerving her, ſhou'd *offer*, nay, if ſuch a one who tho' he might want a *Fortune*, wanted nothing elſe, and the Lady has *enough* for both, the *Caſe* is certainly very much alter'd, and we think ſhe does not *amiſs* if ſhe chuſes a more *careful* and *intimate Guardian* than him her *Parents* left her.

Q. *What is the Sin againſt the Holy Ghoſt?*

A. The largeſt Deſcription we have any where of it, is in the 12. St. *Mat.* 31, 32. *Wherefore I ſay unto you, All manner of Sin and Blaſphemy ſhall be forgiven unto Men, but the Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto Men,—— And whoſoever ſpeaketh a word againſt the holy Ghoſt, it ſhall not be forgiven him, neither in this World, nor in the World to come*;——wherein occur three principal *Difficulties*: 1. What's meant by the *Sin* or Blaſphemy againſt the *Holy Ghoſt*. 2. What's intended by it's being *never forgiven*. And, 3. What by theſe Expreſſions, *neither in this World, nor the World to come?*

There are many Opinions concerning this Sin: Some think 'tis every *Sin* againſt our own *Conſciences*, but then ſo are all Sins beſides thoſe of *Ignorance*. Some, that to the *conviction* of our *Conſciences* muſt be added, that of *Malice*—— but it ſeems *David*'s Sin againſt *Uriah* included both, for here was *Conviction*, *Deliberation*, *Reſolution*, and *Malice Forethought*, join'd too with the higheſt *Ingratitude*, yet none doubt of his *Repentance* and *Forgiveneſs*: Some think 'tis *ſinning* after *Baptiſm*, but who then wou'd be ſav'd? Others, that 'tis *denying* the *Truth* under *Perſecution*, as the *Novations*; but then St. *Peter* himſelf had committed it. Laſtly, Others believe that 'tis an obſti-

nate,

nate, malicious oppoſing the manifeſt viſible Work of God by his Holy Spirit, in miraculous ſigns and wonders, attributing 'em to the Devil, as the *Phariſees* here did, and wilfully and reſolutely doing *deſpite* to the *Spirit of God*, as in the *Hebrews*. And this Senſe we incline to, rather than the other, becauſe it ſeems plainly confirm'd by the whole ſcope of the place—*Wherefore*, ſays our Saviour, referring to what went before of the Phariſees, *All manner of Sin and Blaſphemy ſhall be forgiven*, &c. Now what Sin, what *Blaſphemy* was that which our Saviour had been before ſpeaking of, and accuſing the *Phariſees* for? If we can find this, we need make no great doubt but we ſhall therein find this Sin againſt the Holy Ghoſt, but this it's plain was their attributing the *Works of God's Spirit unto the Devil*, tho' they knew the contrary. This appears yet with greater Light from the ſame paſſage, *Mark* 3. 29, 30. *He that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal Damnation*; Becauſe they ſaid, *He hath an Unclean Spirit*: Whence nothing can be more clear than that the *Phariſees* Sin was ſaying, our Saviour had an *Unclean Spirit*; or attributing what he plainly wrought by God's *Spirit* to the *Devil*, that *Unclean Spirit*, and this againſt the dictates of their own *Conſciences*, with *Obſtinacy* and *Malice*: And this no doubt was the higheſt *Calumny*, *Reproach*, or *Blaſphemy*, that cou'd be either invented or utter'd, to confound the Author of *all good*, with the *Author of all evil*.

Now this being the Senſe in which the moſt Learned Divines, Dr. *Hammond*, and others, underſtood this Scripture, and this *Sin*, it is juſtly queſtion'd by them, whether its now ſo much as poſſible for any Man to be guilty of it, which they generally conclude in the *Negative*, becauſe there are, not now ſuch *miraculous Teſtimonies* to be oppos'd and reſiſted. There's yet another Difficulty which bears hardeſt againſt that Opinion we have laſt recited, and are our ſelves inclin'd to embrace, and that is,—*That 'tis not poſſible for any Man ever to Sin maliciouſly againſt what he clearly knows to be Truth*; founded we ſuppoſe on that Maxim, That the Will always neceſſarily follows the laſt *Dictates* of the practical *Intellect*. But to this it's anſwer'd, That if a Man may not *ſuſpend* this *acting* of his *Will*, after he is fully and particularly convinc'd in his *Underſtanding*, as ſome not improbably hold, yet it's certain that the Intellect it ſelf may be warpt and *byas'd*, and perſuade 'em to act in *this* or *that particular Pro hic & nunc*, as the Schoolmen ſay, contrary to their own ſober *general Judgment*, by not *adverting* to the *Motives* and *Arguments* which ſhou'd enduce 'em to determine on the right ſide. Thus here, tho ſome of theſe *Phariſees* were in general convinc'd by *particular Inſtances* too clear to be deny'd, That our *Saviour's works* proceeded from God's *Spirit*, yet they either *ſuſpended* the *Act of their Wills*, which ſhou'd immediately have embrac'd them, or *adverted ſo much to carnal Motives*, their own *Grandeur*, which they ſaw was leſſen'd by what he *taught*, that in this particular their Judgments were *byaſs'd* to the *contrary*, and accordingly they *contradicted* and *blaſphemed*

blaſphem'd, no doubt ſinn'd againſt the clear light of *Conſcience*, and ſinn'd *maliciouſly* and *blaſphemouſly*, oppoſing what they were forc'd to confeſs the *Finger of God*.

The 2*d* Knot is in thoſe words, *ſhall never be forgiven*. This ſome interpret only of the *great Difficulty*, not *abſolute impoſſibility* of their *forgiveneſs*; but St. *Mark* carries it beyond any ſuch *mitigation*, plainly mentioning, *Eternal Damnation*. 'Tis true, our Tranſlation only has it, ſhall be in danger of Eternal Damnation: But 'tis clearer in the Original, which uſes the word ἔνοχος, a kin to the *Reus* in Latin, ſignifying *guilty*, obnoxious to ſuch or ſuch a puniſhment—as in the fifth of St. *Mathew*, where 'tis often uſed——*In danger of the Judgment, in danger of the Council, of Hell fire*—that is, his Crime deſerves theſe *Puniſhments*, and ſhall conſequently ſuffer them in the preſent caſe; for if they are *never forgiven*, neither will their puniſhments be ſo. Which leads to the 2*d* Difficulty, in theſe words, *neither in this World nor that to come*. Hence the Papiſts wou'd fain fetch their *Purgatory*, there being ſome Sins which they pretend are to be forgiven in the *World* to come; but this St. *Mark* clears, explaining it, by being never forgiven, but endangering or rendring obnoxious to *Eternal Damnation*. It's not improbable that the Papiſts might indeed build their Purgatory out of the Ruins of an old *Jewiſh* Tradition, that the Sins of all *Iſraelites*, except *Doeg*, and two or three more, ſhould be forgiven in *futuro ſæculo*, in the World to come, tho' they were not in this. Our Saviour here diſcourſes 'em according to their own *Suppoſition*, and cuts off all hope from 'em, by aſſuring 'em that neither *here* nor *there* ſuch *Blaſphemies* ſhou'd obtain *Forgiveneſs*, which is far enough from ſo much as ſuppoſing that *any Sin* ſhou'd be there forgiven, though it may ſuppoſe the Phariſees thought ſo; but not this, of all Sins: Nor have we any more reaſon to embrace one of their *Traditions* than another, *Purgatory* any more than *Pre-exiſtence*, the latter of which we are ſure they believ'd, whatever they did by the former. And thus much of this *noble Queſtion*, of which more hereafter.

Q. *Was an* Eunuch *ever in Love, as other Men?*

A. So *Martial* thought, as appears by his *roguiſh Verſes*, take *Love* in what Senſe you will. And ſo it ſeems did the *Ladies* of *Rome* in his time, unleſs he wrongs 'em. And *Selim* the Emperor was much of the ſame mind, when from the famous inſtance of the *Gelding*, &c. he order'd ſuch *clear Work* to be made ever after.

Q. *Pray your Expoſition of* ἔγχον *in theſe two following Verſes of* Sappho *about Love?*

ὡς ἴδην σι, βέγχον ἄμοι ϛδ αὐδᾶς
Οὐδὲν ἰδ' ἦκει——

A. Catullus, and after him Monſieur *Boileu* have Tranſlated this Paſſage not over clearly; and ſuch as wou'd know it exactly, ought to have a tolerable acquaintance with the Character of *Sappho*, who was certainly the moſt Amorous and Paſſionate of her Sex. We ſhan't Diſpute whether ſhe was call'd *Maſcula Sappho*, from her indefatigable Pains in the Proſecution of *Phaon* in her Amours, who fled into *Sicily* to be freed from her, tho' in Vain, (for ſhe purſu'd

purſu'd him in Perſon, in Elegies, &c.) or whether ſhe was ſo call'd from the deſperate Action of throwing her ſelf headlong into the Sea, becauſe of *Phaon*'s Neglect; every Body agrees 'twas one of theſe two things; and if either, ſuch an Expreſſion as in the Query, is as proper a reſult of her Paſſionate Temper, as any thing that cou'd be expected. *Tanaquil Faber*, reads it ὡς βόγχον, as alſo the Edition of *Longinus* at *Oxford*. *Voſſius* tells us that in the *French* King's Library ὡς γὰ εἶδε σι βεγχίας μὲ φώνας, &c. in the *Ætolian* Dialect; but be it which way it will, 'tis intelligible enough, and exactly follow'd by the Latin Poet——*Vox faucibus hæſit*, I cou'd not utter what I wou'd have ſaid, when I ſee, or ſaw thee, (to follow both) my Words ſtuck in my *Throat*.

Q. *Whether* Jael *did well in killing* Siſera? *If ſhe did well, will then Infidelity and Treacherous Murther be lawful towards an Infidel? If not, how is it that ſhe is ſo much praiſed, even in an Hymn inſpired by the Holy Spirit of God?*

A. Undoubtedly ſhe did well in what ſhe did, ſince ſhe is prais'd by the Dictates of that which very well knew the Merit of the Action, we mean the Holy Spirit; but we believe that there might be ſome particulars omitted in the Hiſtory about the Circumſtances of this War, &c. which wou'd have rendred the relation more commendable and honourable than it is; which ſince we know not, we may very well ſit down contented in the general Suffrage the Holy Ghoſt has given of her, *Bleſſed above all Women ſhe ſhall be in the Tent*; intimating thereby the Action to be juſt and honourable, tho' the Reaſons of her Action are not ſet down; tho' in the preceding 23*d* Verſe, we find the Angel of the Lord Curſing ſuch as refus'd the ſame Aſſiſtance that *Jael* lent.

Q. *Whether it's poſſible to love as well after Marriage as before? And if it be, Can you give any Direction for the preſerving ſo great a Happineſs?*

A. 'Twou'd ſeem a *prepoſterous Anſwer*, ſhou'd we affirm, That 'tis *impoſſible* to love as well, but not to love better after *Marriage* than before: But yet with a grain or two 'twill hold well enough; for if by *loving* as well, be meant *loving* with ſuch a *Guſt*, ſuch a *Stomach*, ſuch a *ſenſible pleaſure*, we believe it impoſſible, there being much more of the *perturbation* in that *paſſion* before Marriage, than there is afterward; oppoſites illuſtrate each other, and Doubt and Fear in this caſe ſet an *Edge* on *Love*: as one that's cold feels more *Pleaſure*, and yet more *Pain* too, when he comes immediately out of the *Air* to the *Fire-ſide*, than one who has ſate *hovering* over the *Grates* for an Hour together. But tho' in this *Senſe*, there are hardly any *Love* ſo well, (unleſs now and then perhaps, after a long *Voyage* or *Journey*) yet undoubtedly there are many who *Love* far *better* in another, we mean as to that part of *Love* which has leſs of the *Senſe*, and more of the *Soul* in't; this *Love*, like Wine, and other noble Liquors, *grows finer and more ſpirituous by Age*—It more reſembles *Friendſhip*, if 'tis not rather the ſame with it. Where-ever ſuch Perſons meet as are poſſeſs'd of many noble *Qualities*, the more they are acquainted, 'tis impoſſible but the *better* ſtill they

they must love, if they have but *Discretion* to manage it. For *Directions* how to preserve so great a *Happiness*, we think we can produce such as are *infallible*, First, to Love those who have something to recommend 'em besides *Beauty* or *Fortune*, or even *Wit* it self, either of which alone are but *melancholy Companions*, when we are to have no other *Society* all our *Lives*: To all these, let good *Humour* be added, and Discretion, *Vertue* and *Piety*, if you know where to find 'em. When thus met, let nothing but Death part you, and never be *angry together*; but if you must sometimes fall out, be so wise to take your *turns*; and when 'tis over, learn the excellent *Art* of *Forgetfulness*; or if you remember any thing, let it be each for *your selves*; not as is common, for *one another*. And as the *Crown* of all, let your Love be in one *sense* truly *spiritual*; and not only *love* the Mind, but the Soul; that you may never part, either while here, or hereafter.

Q. *A Gentleman, who has the repute of a very sober and judicious Person, came to me lately as if he had newly arose from the Grave, his Countenance extreamly chang'd and alter'd, which did not a little surprize me, and on my enquiring the Reason, he told me that the Night before, as he was sitting upright in his Bed, no way sleepy, between the hours of* 12 *and one, he did then see my Apparition, all in white coming into the Chamber thro' the Door, tho it were fast shut, and continu'd so till next morning, which by degrees came up to his Bed-side, and his Eye being fix'd on it to see what t'wou'd do, it stooped down to take up the Bed-cloths, after which it immediately disappear'd; the next Night it appear'd as before, and then ceased. Pray let me know the meaning of this: The same Person tells me, he has this Faculty when he desires to know any Transaction of mine, he ponders on it very seriously before he goes to sleep, and 'tis reveal'd to him in a Dream: Pray let me know whether you think this is true, or possible to be done?*

A. Had the first part of this Story only been mention'd, it might have puzzled us to have given an account on't; but the latter has pretty well clear'd the business. It's plain enough, Madam, that this sober and judicious Person has a design to impose upon you, if not something worse (as indeed the taking up the Bed-cloaths was a little waggish, and the *she-spright* hardly so modest as became her Sex) His pretending to know what he desires, as to any *Transaction* of yours by pondering on't very seriously before he goes to Bed, spoils all the rest; for how should he know 'em so as to ponder upon 'em? And what must this be but a *wheedle* to get it out of you? Or if he really knows 'em, as you say he does in some cases, he either does it by guess, or by corrupting some of your People, whatever *they* or *he* may persuade you to the contrary. We have heard indeed of some pleasant Fellows who pretend to find any *Man's Thoughts* by a kind of Reflection from his *Soul*, by putting their Bodies exactly into the same posture with the others. But this Gentleman goes far beyond those in the present Experiment, and cou'd he be persuaded to dream thus of any thing else but you, Madam, he wou'd make the rarest Spy in *Christendom*.

Q. *A*

Q. *A young Gentleman loves and courts a Lady in all probability of a good Fortune, the advantages of whose Person, &c. and the prospect of a fair Estate, to which he was Heir, so recommended him, that in a short time he had gain'd so far on her Affections, that there pass'd a mutual Contract between 'em. The old Gentleman her Father observing them, far advanc'd in their Affections, and that the Spark was noos'd fast enough, declares that if his Daughter ever marry'd him, he'd not give her a Farthing. On this the Gentleman desists from his Courtship, and sometime after finding himself in such Circumstances at home as did not please him, and from which he cou'd disengage himself no way so well as by marrying, without any leave ask'd of his melancholy Mistress, professedly addresses himself to another, which coming to his old Mistresses Ears, the resentment of the Affront made her listen to the Importunities of her Mother-in-Law, and entertain the pretences of her Kinsman, so notorious a Block-head, in all sober Mens Opinions so every way undeserving her, that her Indignation at her first Servant's base Treatment, is look'd upon as the greatest inducement to her compliance with this Squires Courtship. Her first Lover not succeeding in his second Amour, has attempted a Reconciliation with his former Mistress, but to no purpose. Now how far will this Gentleman be accountable in Honour or Conscience for the Ladies Misfortune, if upon the Motives alledg'd she throws her self away on this intolerable Fool?*

A. There's more Difficulties than the last in this Question: 'Twas not likely the *Amour* shou'd be very happy, which it seems was begun without the *consent* of Parents first obtain'd, especially when they proceeded in't to the very *last step but one*, we mean a *Contract*. Nor is such a way of *procedure* either prudent or honest; not honest, because they dispos'd of themselves without any regard to their *Parents Consent*, who no doubt have some *propriety* in *them*; nor *prudent*, for tho the *old Gentleman* wink'd at it, till he thought him fast enough, tho this *Permission* might have been sufficient to make his first Addresses lawful, 'twas not so to proceed so far as a *Contract*, nor is't any wonder that the *Old Man* shou'd thus *Angle* with his *fine Daughter*, and hook in the young Gentleman, and afterwards fly off, and express his Anger; for that's now grown a common way of putting off *Children*, when their *Parents* have no mind to pay their Portions. Besides, there may be something of the *Mother in Law* in't, who may have work'd the breach between 'em, on purpose to bring on her own Fool of a Kinsman. For the young Gentleman's flying off at the dreadful Denunciation of the old one, he did like a *wise*, tho not like an *honest* and *generous* Man (if 'tis possible to be properly one, and not the other.) The World is now got out of the *Humour* either of *hanging* or *starving* for their *Mistresses*; and if they find much ado to love their *Wives* after their Marriage, when they have both *Ceres* and *Bacchus* to assist 'em, how will they be able to do so, when they have neither? Nay, when perhaps — *Sylvia* grows old, and *Venus* too forsakes her? 'Tis true, in the days of *Amadis de Gaul*, and reign of Knight Errantry, when 'twas all the fashion to break their *Lances* and

and *Necks* for their ungentle Cater-wauling Damſels, this wou'd have ſhown very well; and for a Man to have gone a Begging with his Wife and Children, or what's almoſt as bad, ſmother out an uncomfortable ſnuff of Life in ſome little dirty Hole, wou'd then have paſs'd for a pretty Adventure, and made a Man as famous in *Ballads* and *Romances* as *Don Quixot*'s Diſcipline in the Wiſderneſs did him for his dear *Dulcinia*——But ſo much for that, after we have told the Reader this, to wit, that the Lovers *Faſhion* is now to have two Strings to their Bow (if not *two Miſtreſſes*) and they are all of *Hudibraſs*'s mind, To *burn* for Love and Money too, and he that does otherwiſe, muſt prepare to be *Booted*, and arm himſelf with all ſorts of *paſſive Valour*. For the Lady, ſhe has but done as a thouſand others have before her; nay, as the wiſeſt Men in the World that look ſo gruff upon Love, and ſcowl at the very name on't; by ſhunning one extream, run into another, and becauſe ſhe has miſs'd the Fire, reſolv'd to leap into the Water —— But if her Reſentments wou'd but give her leave to *think*, ſhe'd firſt *look* before ſhe *Lov'd*, or what's worſe, *Married*. —If *Poverty* wou'd make her miſerable, much more wou'd a *diſagreeable Match*, ſince *one* may be mended; but a Fool never mends till he's dreſt in Woollen. Should ſuch a *ſudden Paſſion* fling her into his Arms (though Death's perhaps wou'd be more welcome) ſhe'd hereby not only make her ſelf extreamly miſerable, but even oblige thoſe Perſons, which it's very probable by a Trick have endeavour'd to make her ſo. And whether or no ſhe again entertains her former Lover, (who is more to be blam'd in ſtrictneſs of Juſtice and Point of Honour, than according to the common ſenſe of the World) which yet ſhe were beſt do, if there were any Hopes of bending her Father, ſhe ought not to throw her ſelf away upon one that will every moment of her Life make her repent it.

Q. *About four Years ſince, I Courted a Young Lady, to whom I Promiſed Marriage, and received the ſame Promiſe from her, on which I wiſh'd if I ever Married any other I might never Proſper, and be made an Example for my Perjury—— But tho ſhe had thus promiſed me, yet ſhe'd not marry without her Father's Conſent, which I cou'd by no means obtain; on which I left the place, and have not ſeen her ſince, nor heard from her, tho I've writ ſeveral Letters to her, to none of which I received any Anſwer, notwithſtanding her ſolemn Promiſe to continue a Correſpondence, and I am certain ſhe receiv'd thoſe which I ſent her. I'm now acquainted with another Lady, whom I might Marry if I pleas'd: Pray give me your Judgment, whether I may lawfully or ſafely do it, the Lady being not yet Married, nor her Father dead?*

A. If Lovers were but capable of *Counſel*, we ſhou'd deſire all who come under that *predicament*, by theſe and twenty other *Unlucky Stories*, to have a care of theſe fatal *Promiſes* and *Contracts*, eſpecially when without or *againſt* the *Conſent* of thoſe who are at leaſt to have ſome hand in the diſpoſal of 'em when in the *World*, as well as *bringing 'em into it*:—— But we muſt confeſs we don't expect thoſe who are concern'd, ſhou'd give much regard to our *Advice*, ſince none believes an

Enemy, and ſuch Lovers will reckon all thoſe who attempt to make 'em love leſs, or which is much the ſame, love more *wiſely*. Now to the *Text*—The Lovers here did ill to make a Contract without calling in their *Friends* to *witneſs*, or ſo much as ſaying *By your leave*, to their *Father* and *Mother*. The Lover did worſe to bind it with an *imprecation*, which we think of ſo much force, that unleſs his Conſtitution abſolutely forbids it, he ought to live all his Life *unmarried*, unleſs he has her to whom he is thus *oblig'd*, or is freed by her *death*. It's true, were it only a ſimple *Promiſe* without an *Oath*, nay, a *formal Imprecation*, ſhe might if ſhe pleas'd *releaſe* him —but we think ſhe can't do it here, becauſe he has vow'd it to *God* as well as *her*, and confirm'd that *Vow* with ſuch heavy *Sanctions*, that the leaſt Inconvenience he cou'd expect from breaking it, wou'd be the making his Life uncomfortable, and his Conſcience always diſturb'd at the remembrance of his *broken Vow*, and the heavy *weight* of his own *Curſes* hanging over him, eſpecially if he ſhould happen to prove *Unfortunate* in the World.

Q. *Does the Scripture any where affirm an Election of a determinative number of Men to Eternal Life and Happineſs?*

A. It's an eaſie matter to be miſtaken in things of this *nature*: However, if we are ſo, we'll profeſs our ſelves ready to *change* our Opinion on the producing better reaſons, and in the mean time not to have either angry or uncharitable thoughts of thoſe who are of a different Judgment. To the Queſtion, we can't be ſatisfied by any of thoſe *Scriptures* which are brought for that purpoſe, that there is any ſuch *Election* of a *determinate number* as either puts a force on their *Natures*, and *irreſiſtably* ſaves them, or abſolutely excludes all the reſt of Mankind from Salvation. The chief *Texts* commonly brought in favour of that Opinion, are theſe following, *Acts* 13. 48. *As many as were ordained to Eternal Life believed*: But *Grotius* and *Hammond*, Mr. *Mede* in his Diſcourſe on the τεταγμένοι and others, ſeem to make it pretty *clear*, that τεταγμένοι here, ſignifies no more than *Inſtructi*—diſciplin'd, liſted in the number of thoſe who ſeek *Eternal Life*, τάττω being a military word, and ſo uſed by good Authors! And accordingly St. *Chryſoſtom* as he is quoted by Dr. *Hammond*, interprets the place, 'Separated to God, devoted, addicted, prepared, or diſpoſed to 'Eternal Life. Another place moſt frequently urg'd, and which ſeems moſt favourable to this Opinion, is that *Eph.* 1. 4. *As he hath choſen us in him before the Foundation of the World.* By the word *Election*, ſays *Grotius*, is here meant vocation by the Goſpel, as on the contrary Vocation is ſometimes taken for Election, 1 *Cor.* 1. 24. *To them that are called, both Jew and Gentile, Chriſt the power of God*, &c. Nor does (he goes on) the word *Election* 'improperly ſignifie thoſe great 'benefits reſerv'd for thoſe who 'were to live in the time of the 'Meſſiah; as the word ἐκλογὴ is 'taken, 1 *Theſ.* 1. 4. Not that 'hereby is underſtood the actual 'calling of the Jews and Gentiles, but the decree for their 'calling. Thus far he. We add, that there's no doubt but whoſoever

ever are ſav'd, receive ſo great a benefit, not thro' their own merits, but God's mercy in Jeſus, to whom all his works were known from the Foundation of the World, that is, from Eternity; but yet we think there's no one place in the Holy Scripture which proves that ſo many Men, and no more, were *irreſiſtably determin'd* to everlaſting Salvation.

Q. *How many Years from the laying the Foundation of* Solomon's Temple *to the* 70 *Years Captivity?*

A. If the 70 Years are to be reckon'd from the Captivity of *Jeconiah*, it was 430 Years, and two Month, as is plain from the following Sums: The Foundation of the Temple was laid in the 2*d* Month of the fourth Year of *Solomon*'s Reign, as we are told in 2 *Chron.* 3. 2. after which he lived 36 Years, 40 being all the time of his Reign. *Rehoboam* reign'd 17, *Abijam* 3, *Aſa* 41, *Jehoſhaphat* 25, *Jehoram* 8, *Ahaziah* 1, *Athalia* 6, *Joaſh* 40, *Amaziah*, 29, *Uzziah* 52, *Jotham* 16, *Ahaz*, 16, *Hezekiah* 29, *Manaſſeh* 55, *Amon* 2, *Joſiah* 31, *Jehoahaz* 3 Months, *Jehoiakim* 11 Years, *Jehoiachin*, or *Jeconias* 3 Months, the total 430 Years, two Months, as above.

Q. *What is Cotchoneal?*

A. Some Authors deliver their Opinions thus, that it's the Berries of a ſort of Oak in *Candia*; others, that it is the Seeds of Prickle Pears; others, that it is the Inſects, or Cochineal Flyes, engendered of the Fruit or the Blood of Red Pears, or their Leaves: The like is in *Bermudas* and *New England*. Red-Wood that affords a Berry, out of the Berries come Worms, thoſe Worms turn into Flyes, which feed on the ſame Berries, theſe Flyes yield a Tincture not in the leaſt inferiour to the Cotchoneal Flyes, *&c. Vid. R. S. Tranſact.*

Q. *Of what Antiquity be Epitaphs and Elegies?*

A. Many Inſtances of *Epitaphs* in Proſe and in Verſe may be collected from the old Greek Poets and Hiſtorians, who yet were but *Children* compared to the *Caldeans* and *Ægyptians*. But the Ancienteſt Preſident of Epitaphs muſt be that recorded in the Ancienteſt Hiſtory, *viz.* the *Old Teſtament*, 1 *Sam.* 6. 18. where it is recorded, that the *Great Stone* erected as a Memorial unto *Abel*, by his Father *Adam*, remained unto that Day in being, and its name was called the *Stone of Abel*; and its Elegy was, *Here was ſhed the Blood of Righteous Abel*, as it is alſo called 4000 Years after, *Mat.* 23. 35. and this is the *Original* of Monumental Memorials and Elegies.

1.

Q. *LEarn'd Sons of* Athens, *ſing the* noble Soul
Who firſt with ſhackling Verſe durſt words controul;
That all the hereby happy World may know
To whom a Debt ſo undiſchargeable they owe?

2.

Did happy Adam's *Language ſo agree*
With his Affection, Humours, Harmony,
That ev'ry Word in charming Verſe was ſpoke,
Till Sin the curious order of the Soul ſo rudely broke?

3.

Or did kind Heaven this Remedy reveal,
The Soul's diſturbed Faculties to heal,
When Orpheus *conquer'd Tygers by a Lay,*
And David *drove the Melancholy Devil away?*

4.

Did Lebanon *firſt, or* Parnaſſus *Hill,*
Eccho forth her great Native Charmers Skill?
Or did ſweet Hybla's *Bees inſpire that Bard,*
Who muſt have all Poſterities Praiſes for's deſerv'd Reward?

5.

Who e'er he be, we pay our Tribute due,
Ingenious Athenians, *unto you:*
Strain ev'ry ſtring, and with unuſual flight,
Raiſe the Immortal Hero from Oblivion's Night.

1.

A. If Poetry it's riſe to *Man* did owe,
His glorious Name we cou'd not miſs to know:
Above the *Stars* does its bright *Founder* ſhine,
What has no *Humane Author*, needs muſt be *Divine.*

2.

God the firſt *Poet* was, his *Works* we ſee
Number all o'er confeſs, and *Harmony*;
Thoſe *awful ſtrokes* themſelves around diſperſe
Thro' all this beauteous *Poem* of the *Univerſe.*

In

3.

In lofty Verſe th' harmonious *Quire above*
Expreſs their *Adoration* and their *Love*:
Ere *Eve* and *Satan* did to *Sin* entice,
This ſome *kind Angel*, *Adam* taught in Paradice.

4.

His *Thoughts Heroick* were, his *Words* the ſame,
All *great*, yet *free*, and *Nat'ral* all they came;
His *Virgin Muſe* deliver'd without pain,
He ever ſpoke in *Dryden*'s or in *Virgil*'s ſtrain.

5.

This Honour ah! he did not *long enjoy*,
Diſcord and *Vice* did *Poetry* deſtroy:
His *Wit* together with his *Vertue* goes;
He meanly dwindled down to ſneaking *Farce* and *Proſe*.

6.

Heav'n wou'd not leave the World in that *dull ſtate*,
But *pity'd* what it did at firſt *Create*;
To help weak Reaſon, *Revelation* came,
And *Poet* then, and *Prophet*, always were the ſame.

7.

Hark how inſpir'd, the *Holy Hebrews* ſing,
When God they prais'd, or elſe ſome *God-like King*:
How ſweetly can their ſtrains *Life's Cares* beguile,
How vaſt the *Thought*, how ſmooth the *Senſe*, how grand the *Stile*?

8.

Whether their Conqueſts o'er the *Ægyptian* Foe,
Or *Debora*'s they, or *David*'s Triumphs ſhow:
O *Jonathan!* who would not die, to be
Immortal made in ſuch a *Friend*, and ſuch an *Elegie*?

9.

This did at firſt the *Apoſtate Prince* of Hell
Ill ape, in many a *Doggrel Oracle*;
But ah! too ſoon he learn't to mend his Stile,
Too ſoon with his falſe *Charms* did feeble *Souls* beguile.

10.

Too long ſweet *Poetry* has fetter'd lain
A Thrall to *Vice*, O break th' *inglorious Chain!*
Heroes of Verſe! O lend your mighty Aid,
To th' *Altar* thus again reſtore the *heavenly Maid.*

Q. *How does a Nettle ſting? Whether by leaving part in the Fleſh, as a Bee its ſting, or by what means?*

A. That *Lanugo*, or ſoft Down which covers the *Leaves* thereof, is in all probability the ſubſtance which being darted in the ſmall pores of the *Fleſh*, and by reaſon of its peculiar configuration *ſticking* faſt therein, gives ſuch torment to the part *afflicted*, much after the ſame manner as *Cowitch*, tho more *pungent* and *violent*. Now this Configuration ſuppoſe *hamated* or *aculeated*, when the Nettle is *violently* and *ſuddenly* preſs'd, ſeems to be *loſt* and *deſtroy'd*, the little Stings being broke off, or blunted one againſt another, which is the reaſon a *Nettle* never ſtings when we preſs it hard between ones *Fingers*, tho' there may be alſo ſomething in the *hardneſs* or *callous Subſtance*, which the ends of the *fore-finger* and *Thumb* may have contracted by often uſing.

Q. *Are the waters of the Bath hot from any ſubterraneous hidden Quality that we know not, or were they made ſo by* Art? *Since* Carpenter *in his Chronicle tells us, that at the time when* Athens *was in its Glory*, Bladud *the Son of King* Lud *went thither, where he learned many* Curious Arts, *and amongſt others, that of a Compoſition to continue a perpetual Fire; and that when he return'd to* England, *about* 800 *Years before our Saviour's time, he caus'd ſeveral Cheſts to be fill'd with that* Compoſition *and to be put into the ground near thoſe Springs, which is the cauſe they keep hot till this time.*

A. Art's a *fine thing*, and who knows but this Experiment might do, as well as that of the Abbots mention'd in the Acts of the *Royal Society*, who pretended this way to procure a *perpetual heat* —— 'He thruſt a *Pike* into a *ſoft Earth*, 'and by it ten pounds of *Quick-'Silver*, which ſinking down to 'the *ſubterraneous Furnaces*, a 'warmth comes up by the hole: See *Tranſactions of the Royal Society*, Vol. the 3*d*. p. 783.

And who knows but the other Story of *Bladud's* flying in the Air might be another *Virtuoſo Experiment*, ſince 'tis alſo reported by the *Welſh Bards*, *Geoffry* of *Monmouth*, and other ſuch credible Writers? But to leave jeſting and *Fables*, there's little doubt to be made but that the *Bath-waters* are made *hot* by *Natural Subterranean Fires*, as thoſe at *Baire*, and other places: And tho we can give no *great Faith* either to the Aſſerters of *Bladud's Miracles*, nor the Chronology of the ſame Writers, who made their *Virtues* found out 800 Years before our Saviour, yet 'tis granted on all hands, that they are indeed very *ancient*; probably the *Romans* might firſt diſcover 'em; however, they were well known to the *Saxons*, who either call'd the Town it ſelf which now remains, or one very near it, by the *ſignificant* Name of *Akemancheſter*; and there have been within theſe few Years, great *Ruines* and entire

pavements

pavements dug up at a vaſt diſtance under the preſent *Foundations*.

Q. *What's the beſt way to ſtrengthen my Memory, eſpecially in relation to religious Matters? And what Method ſhou'd I take to be free from* Vain Thoughts *in time of Divine Service?*

A. For the firſt, *Prayer* and *Practice*——For the latter, the *Firſt*, repeated conſtantly, with *Reſolutions* to guard your *Thoughts* immediately as you enter into *God's Houſe*: Keep your Eyes *intent* on the *Book*, when at *Prayers*, as well as your Thoughts on the *ſenſe*: Learn by ſerious Application to do it, to delight in God's Service, conſider the *Holineſs* of the *Place* where you are, whenever you approach it—but more of that God whom you ſerve; that he ſees you, and knows how either to *Reward* or *Puniſh*.

Q. *If* Solomon *had* 1000 *Wives and Concubines, yet found not one wiſe Woman, and but one wiſe Man, ought not then a wiſe Man to conceal a Fault, if he be excellent* (*or Princely*) *and rather judge himſelf, than raſhly judge and condemn another falſly? The Queſtion is, Whether* Socrates *did wiſely, when hearing the loud Clamours of his Conſort, left her as he uſed to do; ſhe being the more angry, haſted and flung a Chamber Pot on his Head, he ſaying only,* Ha! Ha! *I thought after all this Thunder, there wou'd come Rain? Or whether by his Patience he purchaſed to himſelf thoſe Inquietudes?*

A. If he had not done wiſely at this time, it had not eclipſed him, for no Man is wiſe at all times; but *Socrates* raiſed his Fame more by this curs'd Wife, than if ſhe had been better temper'd; he gave her Provocations enough, but her Paſſion cover'd his Faults, and his Politick Silence paſt for Patience; and it was a pleaſure to him to have the opportunity to vent ſome witty reflection or Saying, whereby his Memory would be regiſtred in the roll of everlaſting Fame; this Story in the Queſtion is one of them; therefore this ſort of Wife was a foil to his Glory, and as reputable to him, and as uſeful as the Tub, to that Tub-Monk *Diogenes*, and therefore at all times, but eſpecially at this time, *Socrates* did wiſely in converting the Clamour into an uſeful Obſervation.

Q. *Sirs, pleaſe to reſolve me, what Knowledge and Concern the Dead have for their ſurviving Friends and Relations, whom they loved paſſionately when alive: and if it be in their power to appear to them again?*

A. That they are under Laws and Reſtraints, is evident from that Hiſtory of *Dives*, which repreſents the Condition of one of the Damned, whoſe Brethren were then under the diſpenſation of *Moſes*, who was then alive to be heard; and if his Brethren would not regard the Miracles of *Moſes*, and the Prophets, (who could raiſe the Dead when it was expedient;) neither would they credit one ſent from the dead, as many did not believe the Reſurrection, tho atteſted and ſeen by hundreds; they are ſwallowed up with the Capacities they are in, and unleſs in extraordinary Caſes, make no appearance in theſe lower Regions.

Q. Gentlemen, *A young Man a Friend of mine, deſires your Opinion in this Caſe: He formerly courted a young Woman, when he had got her Conſent, and was really enfir'd to*

her, upon ſome words fell out with her, goes into the Country, and marries with another; after he was married, kept company with his old Sweet-heart, inſomuch that his Wife was jealous of her: When his Wife came to lye in, ſhe died; when ſhe was on her Death-bed, ſhe ſent for her Husband, and told him, if he married his old Sweet-heart, ſhe would come and pull him out of his Bed from her; he promiſed her that he would not marry her, nor be concern'd with her, as he hop'd to have mercy of Almighty God: But he has gone contrary to Promiſes, courted her, and has gain'd her good will, and the Wedding Day was appointed, which was on Sunday the 15*th of* June; *when the Day came, he was taken lame of all his Limbs, ſo it was put by: He got well of this, appointed another day, which was on the* 19*th of* June *laſt, when he was going to* Croyden, *in order to perform this Ceremony. When he had got on his Horſe, he was taken with the Griping of the Guts, ſo that he could not ſit on his Horſe, but was forc'd to be brought home by two Men, and no body thought he would have lived. So, worthy Gentlemen, I would deſire you to tell in your* Athenian Oracle, *Whether it may be lawful for him to marry her by the Law of God, or Man, ſince he has vow'd ſo ſincerely to the contrary, he having got well again?*

A. He may marry, having repeated his *Promiſe* unto her, there being no Law that takes cognizance of his Promiſe unto his dying Wife, which might proceed from the ſurpriſing *Apprehenſions* of her *appearing* again, altho' in all equity and gratitude he ought to endeavour to atone for the former diſſervice, by now marrying his *quondam* Sweet-heart, if he could make her amends; unleſs he had leſſened that Obligation by an unlawful intimacy during his Wives Life, a fault not to be deleated by formal Repentance, or the *Opus Operatum* of *Marriage*; neither by the force he has laid upon his Promiſe (*viz.* not to marry, as he hoped to find mercy for his former Sins,) can it be ſuppoſable that God has warned him by two Judgments not to marry, therefore a farther Tryal to purſue the intended *Marriage*, will ſoon determin whether it be in his Wife's Power to return again, her Threat being to take effect after Marriage, which will very much *contribute* to ſatisfie the *World*, which longs very much *for further certainty in theſe particulars*

Q. *The* Turkiſh Spy *in his Second* Vol. *p.* 189. *makes mention of a* Spaniſh *Aſtrologer that calculated the* French *King's Nativity, and that he ſhall make the Crown of* France *Imperial, having ſubdued* Spain, Italy, *and* Germany; *that he ſhall ſhake the* Ottomon *Empire, but in the end ſhall be Depoſed by his own Subjects: I deſire your Sentiments of it, whether there's not a great probability that our deſign'd Deſcent may not cauſe the Accompliſhment of the latter part, ſeeing the former is in ſome meaſure come to paſs?*

A. There's a *glut of Arguments* every where tending to this *effect*. Some from the *Calculation* of his *Nativity* do Predict, that the *Great Baſtard* ſhall not long Protect the *Little One*; others from the *Perjuries* and *Inhumanities* he has committed, expect ſome ſignal Judgment upon him, and his *Prieſts* would perſuade all *Mankind* to take their Farewel of *Chriſtian Religion*; for if God muſt ſtand in need of ſuch Diabolical Men and

and Means to fill Heaven with New Converts, they muſt have a ſtronger Patent from Heaven for Murder, beyond whatever *Chriſt* had, who commanded his Diſciples to preach Remiſſion of Sins, *firſt to thoſe of Jeruſalem, who had crucified him*, and not to kill them, or compel them to come in by *Halters* and *Dragoons*. And in probability, as his Strength is in his Frontiers, which keeps out the Confederates, as well as keeps in his Subjects, that being broken by an *Army in his Country*, it may ſucceed as the *Spaniſh* Aſtrologer is ſaid to predict, or as *Partridge*'s Almanack has it:

Let all the Plagues of Murther (now be flung
On that curs'd Babe from whence (thoſe Miſchiefs ſprung.
There's ruffling work above, and (hence muſt flow
Mutations here, ſome Tyrant's (overthrow:
Tho at this diſtance, yet me-(thinks I hear
Some pleaſant News, ſome (Abdication near.

Q. *My Son, about Fifteen Years of Age, on* Wedneſday *the firſt of laſt* June, *about Nine a Clock at Night, went to his Bed, no ſooner laid down, but he heard as it were a Hand ſweeping on the Wall, that it came with a ruſhing Noiſe on his Beds-head, then it ſtroaked him over the Face twice very gently, and as ſoon as the Hand was off, he felt a cold Wind blow on his Face, which made it very cold, but his Body was warm, he opening his Eyes, ſaw an Apparition of a Woman cloathed in Black Apparel, which went over the Bolſter with a ruſhing Noiſe, he ſaw the Curtain to gather up together as it went out, and the Curtains to have a ſhaking for ſome time after; then being affrighted, he roſe out of the Bed, and came down Stairs. Another Son and Daughter of mine, a few Years ſince, have ſeen the like Apparition of a Woman in the ſame room with a lighted Candle, but when ſpoke to, it vaniſhed. Several ſorts of unuſual Noiſes are often heard in the Houſe by my ſelf, and moſt of the Family: I favourably deſire to know of you (having a civiliz'd Family) what ſhould be the occaſion of this diſturbance, or whether it be adviſable to ask the Queſtion of the Apparition?*

A. What manner of *Metaphyſical Matters* our *Souls* are, we cannot tell, yet we know they really exiſt, and act our Bodies, altho they are not ſubject to ſenſe; yet this doth not hinder, but that a Spiritual Subſtance may be ſeparated from our Body, and may be again cloathed with a *Body* or *Vehicle* that may be airy, fiery, or cloudy, and be viſible to our Senſes, altho the Exiſtence or Eſſence of the Spirit we cannot ſee, but its outward Cloathing: And that ſuch Appearances have been in all *Ages*, the Learned, as well as the Unlearned affirm, from real Matters of Fact; ſuch are theſe following: At *Puddle-Dock* was a Houſe ſo diſturbed, that ſeveral Tenants could not thrive therein; after the Fire, Alderman *L*— purchaſing the Ground, cauſed a Cellar to be dug lower, and there was the *Body* of a Man taken up, which had a great Nail driven into the Skull; the Alderman ordered the Labourers to carry the Body and bury it in St. *Gregory*'s Church-Yard, *London*, and no diſturbance has been ſince. The other is at the *Grange* in *Lancaſhire*.

ſhire, where very many Years was an Apparition in the Garden, and in one Chamber of the Houſe, it was in the ſhape of a Greyhound; the precurrant Noiſe was like a Man hiſſing to call a Dog; this Apparition did no hurt, only pull the Cloaths, inſomuch that they made wooden Preſs-beds for that room which were rock'd, and more diſturbant by the Noiſe than before; when it paſs'd by, it was felt as a cold Wind; at laſt digging a high Bank to carry off Soil to other Ground; after ſome Loads dug away, there was found the Skeleton of a Man, which was ſeen by the Miniſter, and among the reſt by Mr. *Moſs*, a very intelligent Gentleman, who now lives in *Iſlington*; the Skeleton was covered again, and from that time the Apparition and Diſturbances has ceaſed. And no doubt the Apparition in the Queſtion, if true (becauſe we were impoſed upon by the Relation of the two Brothers that vaniſhed) has ſome Cauſe and Significancy, tho beyond our Sphere to aſſign it; however we cannot be againſt the ſpeaking to it, or endeavouring to find out its place, time, and places of vaniſhing; and perhaps if it were not a civiliz'd Family, it might be more diſturbant.

Q. *Why the Baltick Sea is freſh Water, and the Euxine Sea, and the Streights of* Davis, Hudſon, Forbiſher, *&c. are ſalt?*

A. It has many Iſlands at the Mouth of it, that it takes not in that Quantity of Water from the Main Ocean, but receives more from the many freſh Water Rivers which diſcharge themſelves into it, from *Poland*, *Ruſſia* and *Swedeland*.

Q. *In* Greenland *upon the Top of a Hill, there is the Body of a Tree lies, how ſhould that Tree come there, ſince the Country affords none?*

A. Thoſe who have penetrated fartheſt into that Country, or that have been left there, have not been able to diſcover any Trees, yet notwithſtanding one part of it may produce what another wants; or this Tree might be found floating in the Sea, and be carried up and left, to raiſe Wonder in the Aftercomers; as *Alexander* left Gygantick Armour behind him, that the World might in time to come wonder at the vaſt Stature of the *Macedonians*; or as they paint the Heads of the *Saracens*, as if they were Gyants, to cover the ill Succeſs they had in conquering *Jeruſalem*.

Q. *Tell me, ye Sons of* Athens, *by what Laws*
Pale Phœbe *moves? What's her material Cauſe?*
Whence ſhe derives her Light, or is't her own?
What makes her in an Halo *ſometimes frown?*
How far from Earth is plac'd her ſteddy Sphere,
She doth ſo ſoon compleat her little Year?
And what's the Matter ſhe doth roll in there?
What makes her Change and wanton in the Air,
Sometimes look wan, then red, and ſometimes fair?
But why her Phaſes ſtill the ſame appear?
Why Hills and Valleys ſtill ſeem ſcattered there?

Each

Each conſtant to its place, when at the full
Her perfect Orb arrives? What makes her dull
Oft-times appear by Day? Whether her Beams
Governs the Tides, and influence the Streams?
And what to me ſeems moſt of Myſtery,
Whether and how ſhe cauſes Lunacie?

A. Various are *Cynthia*'s Laws, exactly known
To him who plac'd her in the Heav'ns alone:
The New Philoſphers, and thoſe before,
Can only gueſs; expect from us no more.
The matter which does the fair Moon compoſe,
The ſame with Earth appears, its ſurface ſhows;
As if it, like our Neighb'ring World, contain'd
High *Hills*, low *Dales*, wide *Seas*, and ſpacious *Land*:
Her Light her Beauteous Brother *Phœbus* lends,
And tho ſhe in Eclipſe her ſelf pretends,
To dusky Beams, we can for them account,
Nor will they to a *Native Light* amount:
Either their true Original is found
From the Sun's ſtragling Beams refracted round,
Grown weak, as far from their firſt riſe they're paſt,
And fix'd on this opacous Globe at laſt;
Or elſe from other parts, we cannot ſee,
Since *Luna* can't all o'er Eclipſed be,
When e'er a thin moiſt Cloud it ſelf does place,
Oppos'd direct againſt its radiant Face:
Its Rays retract we in a *Halo* ſee,
And Madam *Luna* ſtands in Pillory.
The ſpace from us to her refulgent Sphere,
As Noble *Tycho* gueſs'd of old, is near
Thrice ten times Mother Earth's Diameter.
Its Orb thro' fluid *Æther* ſmooth does go,
On its own Atmoſphere, as ours below.
The different Lights and Shades her Stations take
From *Sol*, her different Forms and Changes make.
She's *pale*, when thro' a watry Cloud ſhe pries,
And *red* when Earthly *Vapours* fill the Skies,
Or ſtruggling Winds from hollow *Caverns* riſe.
Clad in her Feſtal Robes, all clear and fair,
When neither Clouds nor Vapours fill the Air:
Her *Phaſes* needs muſt ſtill the ſame appear
To Sight and Senſe, for ſtill the ſame they are;
Needs Hills and Dales we in the Moon muſt ſee,
As here on Earth, where Hills and Dales there be.
She dim appears in *Sol*'s more pow'rful Light,
As Candles are eclips'd when ſhe ſhines bright.
Fondly old Stagers dream the Moon preſides
O'er the moiſt World, and rules the various Tides;

These Reasons for't the Neoterick give:
Who underneath the same Meridian live,
The Moon with them at the same time does rise,
With the fair Beams enlightned Earth and Skies,
Not so the Tides which drench the South, before
With foaming Waves they kiss the Northern Shore:
Agen, were she the Cause, when Earth and Skies
She *least* surveys, least wou'd their Surges rise;
But this in Fact is false; when New, they press
With greater force; but when more large, with less.
You ask if she's of Lunacy the Cause,
And whether *Bedlam* must obey her Laws?
Was ever she horn mad? Or Day or Night
The Dog that guards her Palace known to bite?
Were e'er her Eyes a Lover known to kill,
Besides *Endymion* once on *Latmos-Hill*?
Let's clear her then, since guiltless her we know,
Nor think her mad, unless our selves are so.

Q. *What did* Virgil *mean by his* Magni Menses, *Ecl.* 4. Plutarch *indeed makes mention of the* μεγάλοι ἐνιαυτοὶ, *but that gives no light to the Question:* Scaliger *has also given a large account of them in* Can. Isagog. *but neither is that satisfactory enough?*

A. If *Scaliger* himself can't satisfie the Querist, 'twill be no disgrace shou'd we too fail of doing it; howe'er we must attempt at it. By *magni menses*, we think the Poet may allude to those μεγάλοι ἐνιαυτοὶ, those *great Years* of the *Platonists*, for he was now describing that great *Revolution* which they used so much to talk of, when all things were to become *new*. But why then does he use the word *menses* instead of *anni*, *Month*, instead of *Years*? No doubt there was a Reason, for one who had so absolute a command of the Latin Tongue, cou'd not do it only to fill up a Verse. We believe therefore that there's a double Allusion contain'd in the words, one to the *Years*, or the revolving period before mention'd, the other to those *Months* which *Julius* and *Augustus* had lately alter'd, and call'd by their *own Names*, for which reason they might properly be call'd *magni* above all the rest.

Q. Gent. *In your Essay upon Learning*, p. 7. *concerning Salvation of Heathens, you advance in Answer to the Text* (There is no name given under Heaven, whereby we may be sav'd, but by the Name of the Lord Jesus) *That if they believe in God, they believe virtually in Jesus Christ: I desire a full Explanation of what you mean by a virtual Belief?*

A. The *Jews* were under the Dispensation of believing *Our Father which art in Heaven*, having Faith in the *Messiah*, whereas the Heathens were under the dispensation of the Law of Nature, the Divine Light written in every Man, which is the ordinary Voice of the Spirit to restrain Man from Murder, Idolatry, *&c.* if they kept to that Law, they should receive the full Vertue of the *Lamb* of God, slain before the Foundation of this World by the Father's Decree, for the Sins of all Men.

Q. *Which*

Q. *Which do you eſteem the greateſt Artiſts in* Painting, *the Ancients or the Moderns?*

A. The Ancients were almoſt inimitable for ſome Excellencies and Beauties in their Painting, and ſome Moderns have not fallen much ſhort of them, unleſs we fancy, as ſome do of the old Poets, that none yet can equal them.

Q. *Where and when were all Dials, Clocks and Watches firſt made?*

A. In *Adam*'s time, the Day was meaſured by the Sun, and the *Egyptians* cou'd not be deſtitute of theſe uſeful parts of the Mathematick Learning, long before mention was made of the Dial of *Ahaz.*

Q. *How or where can you prove there was Shipping before* Noah, *as you formerly have affirm'd?*

A. Adam was driven out at the Eaſt-end, where was free Paſſage; he had no *Boat to paſs the Rivers* in the other part of the Garden, and therefore ſo neceſſary a thing as a Junk or a Canoe *Adam* would not be without, or can it be imagined, that in ſo many hundreds of Years they could be without Veſſels to paſs and repaſs their Rivers.

Q. *Why do the Evangeliſts deduce the Genealogy of our Saviour by the line of* Joſeph, *and not by that of* Mary, *ſince he receiv'd not his Humanity by his reputed Father* Joſeph, *but from the Bleſſed Virgin* Mary, *his Mother?*

A. There is a Suppoſition in this Queſtion which includes another; for many, or moſt *Commentators*, believe that one of the Evangeliſts draws the *Genealogy* by *Joſeph*, the other by *Mary:* However, we are hereby almoſt neceſſarily led to the Diſquiſition of that very difficult Queſtion, which may be almoſt call'd, *Crux Theologorum*, concerning the Difference between the two Evangeliſts, St. *Matthew*, and St. *Luke*, in this matter, having alſo long ſince receiv'd it from another Hand. We muſt confeſs we can't be of the ſame mind with a late *famous Writer*, as to the Interpretation of that Scripture, *Who ſhall declare his Generation?* Which he thinks relates to the difficulties in his Genealogy, left ſo on purpoſe, in his Judgment, to hinder Men from prying too *narrowly* into things of that Nature. However, we are ſure *God's Words* muſt be true, and *Truth* is always *conſonant* to its ſelf, and how it is ſo in the preſent Caſe, as to the preſent difficulty therein, we ſhall now examine. *Euſebius* ſeems, in our Judgment, to give as clear a Solution of it, as any other. He has it out of *Africanus*, as that Hiſtorian from ſome Chriſtian *Jews*, who were of the Kindred of our Saviour. The ſum is this, 'St. *Matthew* ſays, *Jacob* begat 'Joſeph; St. *Luke*, that he was 'the Son of *Heli* (not that *Heli* 'begat him:) St. *Matthew* de-'duces the Line from *David* by 'Solomon, St. *Luke* by *Nathan*. 'Matthan from *Salmon* begat *Ja-'cob*, then died; and *Melchi* from 'Nathan, of the ſame Tribe, but 'another *Race* being marry'd to 'the ſame Woman, begat *Heli:* 'So that *Heli* and *Jacob* were 'Brothers by the Mother's ſide; '*Heli* dying without *Children*, '*Jacob* according to the Law, 'marry'd his Wife, and of her 'had *Joſeph*, his own Son by Na-'ture, but *Heli*'s by Law: Thus 'was *Joſeph* Son to both—— So far *Africanus* and *Euſebius* out of him. But it muſt be acknowledg'd, this way of *Solution* is preſs'd with conſiderable *Difficulties:* The chief of which, and which is *pronounc'd* unan-

unanswerable by the learn'd *Spanheim*, is, That according to *Africanus*, *Melchi* is reckon'd the immediate Father of *Eli*, whereas St. *Luke* makes him his Great *Grandfather*. But notwithstanding this, *Vossius* is still firm for the fore-cited Opinion, and answers after his ways: [*Certissimum nobis est*] 'We are *most certain*, that in 'the old Copies there were three 'Persons left out by St. *Luke* in 'this Genealogy, *Matthat* and *Levi* between *Melchi* and *Eli*, and *Cainan*; which he thinks more probable, because *Irenæus* reckons not 75 Generations, but 72 only from *Adam* to our Saviour.—— And indeed, had there not been something in't, 'tis not very easie to conceive, how 'twas possible both for *Africanus* and *Eusebius*, who were Men of Judgment; nay, we may add St. *Austin* too, and several other Fathers, to be guilty of so foul a *blunder*, as to mistake a Man's Great Grandfather for his *Father*, in a Genealogy which they had before 'em, and which they read also every day. But whatever becomes of those two, we can't think *Cainan* was omitted in *Irenæus* his Copy, because they then hardly used any but the LXX, for the Old Testament: And it's known by all, that this Name is there, tho not in the Hebrew, (of which more another time) and therefore if there were three Names fewer in their Copies than ours, whatever becomes of the two in the Question, the third must be look'd for somewhere else than in *Cainan*. And this wou'd remove all the difficulty; but as we have formerly declar'd, we are not for invalidating the Credit of our present *Copies*, nor granting any mistake in 'em without an absolute necessity—— Why shou'd we not therefore rather think *Africanus*, or at least *Eusebius*, or their Transcribers, here mistaken, than admit the *Interpolation* of two *Names* in our present Copies? Let's suppose but this, and that they wrote *Melchi* by a mistake, instead of *Matthan*, who was the real Father of *Heli*, and the case is just the same, and all the *difficulty* vanishes, the Hypothesis still holding good in one as well as the other; nor can we find any Objection that's of weight against it: 'Tis true, *Grotius* (who supposes *Africanus* more mistaken than we do, tho he also thinks there's something in what he advances) is of Opinion, that it can't hold, because the Law of *raising up Seed to the Brother*, by the Brother's Marriage, or in his default, by the next of kin, does not relate to *uterine Brethren*, (of the same Mother only) but to those of the same Name and Family.—— But it may be answer'd, the Family of *David* was then reduc'd to a small *Number*, as well as a meaner *Fortune*; and there might not be very great choice among them, nor any nearer *Relation*, on which account, the neareſt Kinsman fulfilled the Law; or perhaps if there were nearer, as in the Case of *Boaz*, they might refuse to do it.

Now to the Queriſt's difficulty——Our Saviour being not the real Son of *Joseph*, how comes *Joseph*'s Genealogy, not *Mary*'s, to be here recorded? Some think 'twas not the Custom of the *Jews* for Women to have their distinct Genealogies, but were reckon'd from their *Parents*, and that *Eli* was *Mary*'s Father; tho others say one *Jehoiakim*, which yet some think the same with *Eliakim*, and that

that with *Eli*, only a contraction of it, as *Epaphras* for *Epaphroditus*, and a thouſand others, and that St. *Luke* records *Mary*'s Genealogy, St. *Matthew Joſeph*'s: But we think this more ſtrain'd than the other, and therefore ſtick to our firſt Solution, and add as to the preſent Queſtion, that he was *Joſeph*'s Son by Law, he was his Son alſo, no doubt, by *Adoption*, and therefore is ſo reckon'd: But beſides, in *Joſeph*'s Genealogy, *Mary*'s alſo may be contain'd, nay we are ſure ſome of it is, and accordingly our Saviour's real deſcent from *David*.

Q. *I have been a Trader for many years, in which time the Goods I deal in, being a foreign Commodity, have been at various Prices; ſometimes I have bought Goods, and gain'd by them moderately, and I have at ſeveral other times bought of the ſame ſort of Goods, and by means of great Quantities thereof coming to* England, *have loſt conſiderably by them; but 'tis my hap at this time to have a conſiderable quantity of the ſame Goods by me, of which there is none in* England *but what I have, and am ſatisfied that none of the ſame kind can arrive here for a conſiderable time; whereby I've an opportunity to get my Price for them. Things being thus, I deſire your Opinion whether I may with a good Conſcience ſtrain up the Price of theſe Goods, as high as I can, conſidering my former Loſſes in the ſame Goods, and that I may never have ſuch another opportunity of recovering them?*

A. Firſt, We think there may be greater *Latitude* in the preſent Caſe, as to any Commodity not neceſſary to the *Life* of *Man*, than in Corn or ſuch like, without which the *Poor* can't live. Again, if the *Poor* ſhou'd have abſolute need of any of thoſe *Goods*, they ought not, we think, to pay ſo dear for 'em as the Rich, who have 'em only for their *Convenience* or *Pleaſure*. Further, thoſe *Goods* never ought to be rais'd to an extravagant *Price*, beyond all *Conſcience* and *Reaſon*; as ſuppoſe a *Guinea* ſhould be demanded for what was not before worth a *Shilling*. After theſe Guards, we think there's no doubt but the *Tradeſman* may *juſtly raiſe* the *price* of his *Goods* on this occaſion, ſo as to repair his former Loſſes, if he does not exceed the former Limitations, tho the juſt Degree or Price we can't determine.

Q. *Whether 'tis lawful to read Romances?*

A. Every one grants, that 'tis lawful to read *Quintus Curtius*, or *Xenophon*'s Life of *Cyrus*, in both of which, the Loves as well as Wars of two great Monarchs are deſcrib'd— And if ſo, we think 'tis not eaſie to aſſign a reaſon why the ſame *Stories* mayn't be read, when the *Heroes* are made greater, and their *Actions* more *compleat* and *lively* than before, as in a good *Romance* they generally are, and particularly in the *Grand Cyrus*, and *Caſſandra*: Tho we think then that the reading theſe Books may be lawful, and have ſome *Convenience* too, as to forming the *Minds* of *Perſons of Quality*; yet we think 'em not at all *convenient* for the *Vulgar*, becauſe they give 'em extravagant Idea's of *Practice*, and before they have *Judgment* to byaſs their *Fancies*, and generally make 'em think themſelves ſome King or Queen or other: —— One *Fool* muſt be *Mazares*, t'other *Artamen*; and ſo for the Women, no leſs than *Queens* or *Empreſſes* will ſerve 'em, the

the Inconveniences of which are afterwards oftentimes ſooner obſerv'd than remedy'd. Add to this, the ſoft'ning the *Mind* by *Love*, which are the greateſt Subject of theſe ſort of Books, and the *fooling* away ſo many *Hours*, and *Days*, and *Years*, which might be much better employ'd, and which muſt be repented of: And upon the whole, we think *Young People* wou'd do better, either not to read 'em at all, or to uſe 'em more ſparingly than they generally do, when once they ſet about 'em.

Q. *I'm ſo bewitch'd with Cards that I can't leave 'em, tho I always loſe——— If you pleaſe, give me your Directions how I may conquer this troubleſome Humour, which if I knew how, I'd very gladly be rid of?*

A. That *Cards* and *Luſory Lotts* are not in *themſelves unlawful*, We think there are not many rational Perſons but are now ſatisfy'd, it being granted by thoſe who are of another mind, that *Lot* is not inſeparably *appropriate* to *Sacred Uſes*, being alſo brought into *Civil Affairs*, if not firſt taken from thence, and apply'd to *Sacred*—— Nor can we ſee any reaſon why *Luſory Lot* mayn't be the ſame with *Civil*; nay, if we ſhou'd even confound it with *Sacred*, what Evil there would be in't, or why we mayn't lawfully *appeal* to *Providence*, if all *Lot* be ſo, for the diſpoſing a *ſmall part* of our *Eſtate*, as well as a more *conſiderable*; and in leſſer Affairs, as well as greater: This we are ſure of, that thoſe Perſons who moſt frequently uſe this Argument, are *apt* to intereſt Providence in things of as *trivial* a *Concern*; nor do we think they are to be blam'd for it, if they do it *prudently* and *modeſtly*, and not condemn others in what they themſelves allow, which we know not well how they can do it in the *preſent Caſe*, without joining with that fooliſh Heathen, who fancy'd *—Non vacat exiguis rebus adeſſe Jovi.* *——That* Jupiter *had ſomething elſe to do than to trouble his Head about the trifling Buſineſs of Mortals.* After this expreſſing our Judgment as to the *lawfulneſs* of theſe ſorts of *Games*, we readily grant, that as they are *uſually practis'd*, they are extreamly inconvenient, and their Conſequences very dangerous and miſchievous to *Societies*, as well as *private Perſons*—— One Inſtance of which we have in the preſent Queſtion, ſince it gives Men an *habit* of *Idleneſs*, renders 'em *paſſionate*, *ſuperſtitious* and *deſperate*, the adjourning from the *Gaming-Houſe* to the *Road* being very *common* and *eaſie*, when once the Humour has got ſuch a ſtrong *aſcendant* over any Perſon, and not only waſtes what he has, but unfits him for *getting more* by honeſt *Induſtry* and *Labour*; ſome Perſons being ſo *bewitch'd* with it, that no Conſideration, neither *Eſtate*, nor *Life*, nor *Soul*, can make 'em leave it. The way to remedy this Inconvenience is deſir'd; in anſwer to which we adviſe the Queriſt to ſet about it *immediately*, for the longer the *habit* continues, the more *inveterate* it grows——to conſider when he's *calm* and *cool*, the unavoidable miſchief it will in all probability bring upon him, the ruin of his *Eſtate* and *Fortune*, and the Example of many *Gameſter's* unhappy and *deſperate Ends*; let him never come near the *fatal places* where he's likely to meet the *Temptation*; and if he can bear it, get ſome Friend to lock up all his *Money* from

from him, breaking quite off from all *Gaming*; which 'tis eaſier to do, how great a *Paradox* ſoever it may ſeem, than to quit it by *Degrees*; which will ſtill leave a *pretence*, and ten to one break all his Reſolutions, and as much *enſlave* him as ever.

Q. *What does that Man deſerve, who having receiv'd his Bread from his Friend, and other Neceſſaries in his Extremities,——ſhould in the time of his Proſperity, be not only unthankful, but the chief Cauſe of his Friend's Ruin and Poverty?*

A. Zenophon de rebus Perſicis, ſays, The Ungrateful are neither fit to ſerve the Gods, their Country, nor their Friends——What ſuch a Perſon's deſert is, we forbear to limit, for fear we ſhould be unjuſt, and ſpeak too favourably of him, and his Crime, which is the Abridgment of all Baſeneſs——But if he be a Perſon of any ſenſe, he may poſſibly be ſham'd out of it, as an ill Man was, that was concern'd in the following Inſtance—— A mean Man preferr'd by one of Quality, came in time to ſuch a place as ſet him above his Benefactor, and then he made uſe of his Power to throw him down who had raiſed him up—— the Gentleman ſent him a Picture, in which the *Sun* was Eclips'd by the *Moon*, with this word upon it——*Totum adimit quo nigrata refulget*—— it ingratefully puts out that Light by which it ſhines.

Q. *Why a dead Corps ſhould bleed when touch'd by its Murtherer?*

A. We meet with many Inſtances of this Nature, as the *Waters* of *Jealouſie* amongſt the *Jews* for the Tryal of Adultery. The *Roman Veſtals Sieve*, in which (being falſly accus'd) ſhe carried Water without ſpilling. In like manner ſome *Courts* of *Juſtice* admit this Tryal of bleeding as a Proof to *good purpoſe*, and ſuch a one as ſhocks the *Nature* of a *Villain* more than many *living Teſtimonies*. *Phyſicians* tell us, that *Blood* congeals in the *Veins* preſently after *Death*, and afterwards in two or three days becomes liquid again, as its tendency to Corruption.——Some attribute it to the ſenſe wherewith all things are endu'd, and which ſtill remains in theſe *dead Bodies*, ſo that having a ſenſe of their Murtherers, and perceiving them near at hand, they ſuffer two very different Motions, *Trembling* and *Anger*, which cauſe ſuch a *Commotion* of *Blood*, that it flows forth from the *Wound*: And ſeveral other *Opinions* we have about it, but all of 'em inconſiſtent with *Reaſon*; for either there is a *Natural Cauſe* of this, or there is not; if there's none, the Diſpute is at an end, and we muſt refer it to a *particular Providence* of God Almighty, in diſcovering Murtherers by this way; but if it be by a *Natural Cauſe*, it muſt be either *Sympathetick* or *Antipathetick*; if by Sympathy, it follows from their way of arguing, that one kill'd by a Bullet at a diſtance (the Murther'd not knowing who it was) can have no emotion of the *Spirits* when the *Murtherer* is by; and the *Animal Spirits* cannot be more *ſenſible* and *knowing* when the Man is *dead*, than when he is *alive*; as alſo, if the Perſon *murther'd* were kill'd in his *Wife*'s *Arms*, and his *Relations* defending him, here his *Relations* ſhould bleed (not he) at the ſight of the

Murtherer. If it be ſuppoſed to be effected by Antipathy, then it would concenter all the dead Perſon's Blood, and make it retire to the Heart, inſtead of Bleeding; ſo that we conclude ſuch *Inſtances* are meerly *providential*, and the immediate Effects of *God's Juſtice*, when they really happen.

Q. *How Females were circumcis'd?*

A. Not at all amongſt the *Jews*, but we read the *Egyptians* circumcis'd the *Nymph* of their Females for ſome Diſeaſes, and that ſome of the *Pagans* religiouſly obſerve this Cuſtom.

Q. *What Language 'twas* Balaam's *Aſs ſpake?*

A. What Language is this?

—מה—עשיתי לך כי
הכיתתני זה׳ שלשונל ים׃

Q. *In what part of the Body is the Soul?*

A. 'Tis generally held that 'tis *every where*, (tho not ſo eaſie to define *how*) nor can it indeed be at all properly in a place, that being of the *Eſſence* of *Body*; —— at leaſt we are ſure it's not in a place in the *ſame manner* that *Body* is, but as a *Spirit*, if we knew how that was. In the *mean while* it's nobleſt *Operations*, *imagining* and *thinking*, are undoubtedly tranſacted in the *Brain*, (tho we doubt the *pretty Fancy* of the *Glandula Pinealis*, to be no more than a Fancy, there having been a much *lower uſe* ſince found out for that part.) This we are ſure of, that in *deep thinking* we feel our *Heads* otherwiſe affected than at other times, and afterwards we as certainly know they have been at *hard Labour*, by that *pain* and *laſſitude* we find in 'em, as that our *Feet* and *Hands* have been ſo, when after a long walk, or manual Operation, they are affected in the ſame manner: We'll add *one Notion* more, which may not a little illuſtrate this *Subject*. In our former Deſcription of the *Soul*, we have plac'd the cleareſt *Notion* of its *Eſſence* in the *Image of God*, which may tend ſomething to the further Explanation of the *Caſe in hand*. For as God is every where in the *greater World*, (nor can we allow any other *Anima Mundi*) ſo is, according to its proportion and ſimilitude, the *Soul* in the *leſſer*, or the *Body* of Man. It ſits perhaps in its *Throne* in the *Head*, but its *Action* not confined there, but diffus'd thro' all *different parts*, having an entire *power* over 'em, and acting 'em *according* to their *Natures*, and ſometimes contrary to 'em.

Q. *What is Reaſon?*

A. Reaſon may be conſidered either in *Principle* or *Act*, or as the *Schools* expreſs it, *Reaſon Reaſoning*, or *Reaſon Reaſoned*; *Ratio Ratiocinans*, or *Ratio Ratiocinata*. The *Principle* is a *Power* deeply rooted in the *Soul of Man*, if not the ſame with it, whereby it can apprehend ſimple or abſtracted Notions, as Univerſals, *&c.* can join thoſe Notions together, and thence form Propoſitions, and from thoſe Propoſitions it thus forms, or from its own innate *Idea's*, and ſelf-evident *Principles*, compared with one another, deduce true and legitimate *Concluſions*. The *Act*, or rather *Effect* or *Operation* hereof, is a *Syllogiſm*; nor can any Man in the World reaſon without making one, tho not in its juſt Forms, yet eaſily reducible unto them. To be more plain, Reaſon in this ſenſe, is the drawing *true Concluſions* from *true Premiſes*; nay, ſo

ſo excellent an Art is it, that it extracts natural and undeniable *Truth* from the moſt notorious *Falſhoods*, by reducing the Adverſary to an *Abſurdity*, by *Compariſons* and *Oppoſitions*, familiar to thoſe who are acquainted with this Noble Art.

Q. *Whence proceeds Sight, and the Cauſe of the Eye's Motion?*

A. This Queſtion is double, the firſt much knottier than the latter, and more difficult to be expreſs'd —— Seeing is a *compound Act*, as *taſting* or *feeling* is. The *Pupil* of the Eye, before it convey any thing to the Fancy, moves into a direct line with the Object that is to be conveyed; the Medium of this conveyance is *Light*, which Medium being *diaphanous* or tranſparent, (as is the Eye) helps on towards the fixing the Image of the Object in the Eye by reflection, as Water, and Looking-Glaſſes, entertain a reſemblance of ſuch Objects as are placed near them. When we ſay we ſee a Horſe, a Dog, and ſo on, 'tis only the Image of that Horſe, Cock, Dog, *&c.* that reflects upon our Eyes, as they would do upon a Looking-Glaſs were they before it: —— If there be any Philoſophers amongſt Lovers, perhaps they may tell you of other Remarks of Looking Babies in one anothers Eyes. As to the latter part of the Queſtion; 'Tis the Life that is the effective Cauſe of Motion, the Eye, a Leg, or Hand, *&c.* moving, when the Perſon thinks not, nor wills 'em ſo to do, but ordinarily the Will employs them.

Q. *Was the Fall of* Adam *on the Day of his Creation, or how long after?*

A. After the finiſhing of every Day's Work, God Almighty pronounced all Good; therefore *Adam* fell not on that Day; unleſs we would have him made after the *ſixth day*. The exact day is not revealed, nor is that Curioſity *ſignificant*; nor can the Queriſt expect more, ſince he himſelf would fail in relation of ſome particular Actions which he has done within a few Years, which it had been poſſible to have recorded, all which helps are denied in this Caſe.

Q. *Why does Troubles of Mind, Diſtractions, &c. take away Reaſon?*

A. Theſe things take away *Reaſon* juſt as much as a *Miſt* takes away the *Sun*, or a Hand, or a Wall before any Object, or too great a diſtance takes away our Eyes. Theſe Similitudes are more than common ones, for they enter into the Nature of the thing. The Soul is fetter'd in the Body, nor can it move, unleſs it takes its Chains along with it. 'Tis there as well crippled as confined, and muſt uſe the Crutches of Senſe to exert at leaſt any Action, which depends on outward Images: Now if even thoſe Crutches too are broken, the Man is a double Cripple. Our meaning is, that in *Diſtraction* or any thing of that Nature, the *Animal Spirits* being affected, the *Fancy* muſt of neceſſity be diſturb'd, and all *Images* and *Notions* which we have from Senſe, extremely diſtorted and deform'd; none of 'em, or but very few, lying in that Method or Order they formerly did, but *appearing* much like the Ruins of a noble Edifice, here one ſtragling Pillar, and there another: Now things being in this Condition, and the Soul having ſo much dependance on the Bo-

dy, by its close connexion therewith, which we must own is easier experienc'd than explain'd, it can't be otherwise, but that the external Acts thereof must be very confus'd and irregular—— What its Actions are in relation to its *innate Idea's*, *spiritual Objects*, *&c.* we can't so well resolve; ingenuously acknowledging, we have never yet made Experiment; in the mean while, 'tis probable that even those Actions are disturb'd too, though the Power and Principle still remaining, the *Ratio Ratiocinans*, as before, or rather (might we use the Word) *Ratio Ratiocinatura*.

Q. *What is Death?*

A. Not to be, and to cease to be, is much the same: It sometimes falls out, that the more common a thing is, the more difficult it is to speak well of it, as in many sensible Objects. Nothing is more easie than to discriminate Life and Death, and yet to explicate the Nature of both, is a severe task, because the *Union or Disunion of a most perfect Form, with its Matter, is inextricable*; however, we shall offer those things that have given us the greatest satisfaction in our Enquiries—— *Death* (*or a Cessation of Doing and Suffering*) is generally agreed to be the greatest Evil in Nature, because 'tis a destruction of Nature it self, but why it should be represented so *terrible*, is as great a Riddle to me, as a certain Knowledge of what *Death really* is—— This is the common Plea of Mortals, *Here we know and are known*, and all the Enterprizes we take in hand, we have the satisfaction of reflection, and a review when they are past, but dying deprives us of knowing what we are doing, or what other State we are commencing. *'Tis a leap in the dark*, not knowing where we shall light, as a late *Naturalist* (to say no worse of him) told his inquisitive *Friend* when he was going to die. But this is a Weakness, which as it makes Men anticipate their *Misery*, so it enlarges it too. We look upon Nature *with our Eyes, not with our Reason*, or we should find *a certain Sweetness in Mortality*, for that can be no loss which can never be miss'd or desir'd again—— As *Caligula* pass'd by, an Old Man requested him that he might be put to Death? Why, says *Cæsar*, are you not *dead already?* —— There is something in Death (sometimes at least) that is desirable by wise Men, who know 'tis one of the *Duties of Life to die*, and that Life would be a Slavery if the Power of Death were taken away. —We had the *Curiosity* to visit two certain Persons, one had been *hang'd*, and the other *drown'd*, and both of 'em very miraculously brought to Life again; —— we ask'd what Thoughts they had, and what Pains they were sensible of? The Person that was Hang'd said, *He expected some sort of a strange Change, but knew not what, but the Pangs of Death were not so intollerable as some sharp Diseases; nay, he could not be positive whether he felt any other Pain than what his Fears created:* He added, *That he grew sensless by little and little, and at the first, his Eyes represented a brisk, shining, red sort of Fire, which grew paler and paler, 'till at length it turn'd it into a black, after which he thought no more, but insensibly acted the part*

part of one that falls aſleep, not knowing how or when. The other gave me almoſt the ſame account, and both were dead (apparently) for a conſiderable time. Theſe Inſtances are very ſatisfactory in Caſes of *violent Death*; and for a *natural Death*, I cannot but think it yet much eaſier. Diſeaſes make Conqueſt of Life by *little and little*, therefore the Strife muſt be leſs where the Inequality of Power is greater.

Q. *What Defect is there in the Souls of Perſons born Naturals?*

A. None at all in the *Soul*, only in the *Body*. This is evident, becauſe learned Phyſicians give both *Inſtances* of ſome ſort of *Fools* which may be recovered by *Art*, tho born ſo, and alſo the *Reaſons* why, and the *manner how* it may be done.

Q. *If* Pompey *had overcome* Cæſar, *and* Hannibal Scipio, *whether or no they had been preferable to* Cæſar *or* Alexander?

A. Their true value depends much on the *Juſtice* of the Cauſe, cou'd that be at this diſtance diſcover'd: For *Pompey*'s and *Cæſar*'s, they were e'en much alike, the Quarrel being rather which of the two ſhould *enſlave* the World, than which ſhould *preſerve* it. For *Hannibal*'s and *Scipio*'s, 'tis much the ſame, and ſeems very near a *Moot Caſe*. ——'Twas at firſt only a *Political War*, and *Carthage* was grown too great a Neighbour for *Rome*; nor wanted there real affronts on the *African*'s ſide; tho the main reaſon for which the Black Sentence, *Carthago eſt delenda*, Carthage *is to be deſtroyed*, was ſo often heard in the Senate, was indeed the firſt of thoſe two. But the Queſtion, we ſuppoſe is only intended for a compariſon of their *Military Glory*: And herein 'tis our Judgment, that *Pompey* had been much greater than *Cæſar*, had he fairly overcome him, becauſe the *difficulty* advances the *Glory*, and he was to fight an Army of *Veterans*, who had been long try'd againſt the *Gauls*, as fierce an Enemy then, as moſt in the World, had been uſed to conquer, and had a *Cæſar* at their Head; and to fight them with a parcel of Young Spruce Volunteers, who, as appears by *Cæſar*'s Exhortation to his Souldiers, —— *Miles feri faciem!* were more concern'd for their Faces than their Honours. For *Hannibal*, we look upon him to be ſo great a Man, as appears by his ſo long maintaining a War againſt the moſt powerful People in the World abroad, and in ſpite of a contrary Faction at home, cutting off ſo many (almoſt all) of the choiceſt of the *Roman Legions*, and beating 'em as oft as he fought 'em, till the laſt unhappy Battle, that no ſudden turn of Fortune cou'd really leſſen him, he being in ſpite of his ill Succeſs as much a greater Man than *Alexander*, as the *Romans* were better Souldiers than the *Perſians* or *Indians*.

Q. *How a* Corporeal Subſtance, *which conſiſts of Parts, can act upon a* Spiritual Subſtance, *which is void of Parts?* To which we add another we have receiv'd: *By what means do Spirits ſpeak, ſeeing they have not thoſe parts by which Speech is fram'd?*

A. To the firſt, If by a *Body*'s acting upon a *Spirit* by *touch* or *motion*, is meant, 'tis denied, 'till we have an Inſtance given us: If by perſwaſion, &c. then the

manner is thus: —— An Object imprints a *Species* upon the *Senſe*, the Senſe conveys this Species to the Fancy; whilſt it lodges there, the Memory recollects to the Judgment ſuch Experiences as ſhe hath kept in her *Treaſury*; the Judgment by comparing theſe Experiences (together with its *natural habit of Principles*) with this new Species, draws from the ſame ſome Concluſion, which the *Intellect*, *Will*, *or Soul* approves or diſapproves, according to the Arguments alledged by former experiences. —— But after all, we believe the Queſtion was deſign'd in the *reverſe*, which would bear the ſame Senſe as the latter Queſtion does, *viz. How a Spirit can act upon Bodies by Motion, Speech?* &c. As we have daily Inſtances. To this laſt, we anſwer, —— A Spirit has a *Vertual Motive Faculty* over Bodies, as for Example, Can move a Chair, a Stool, &c. without making uſe of another Medium; I caſt a Ball from me, this Ball moves when I touch it not; the firſt Cauſe of its motion was a *Contract* or *Communication* of *Action* between two Bodies, but the Cauſe of its continued motion when I touch it not, is this *virtual force* which a Spirit makes uſe of in moving Bodies.

Q. *How a Husband ought to behave himſelf towards his Wife, who notoriouſly violates the Honour of the Marriage-Bed? And whether he may not lawfully demand an Honourable Satisfaction of the Adulterer, conſidering the ſmall Amends the Law gives him, and the almoſt Impoſſibility of that Proof it requires?*

A. The Ancient *Roman* Law commands in the Caſe of Adultery to *Kill both*, when taken in the *Fact*; and the *Italians* at this day, tho without any ſuch Law, are very rarely more merciful. We confeſs this is an Enquiry of ſuch a Nature, as there needs the very height of Chriſtianity, or depth of Stoiciſm, to forgive, eſpecially when neither the Civil, Common, nor Statute Law have taken much Care of it. But ſtill the more difficulty there is in ſo high an Act of Mortification, the more ſtill is the Glory. And indeed, if we ſhou'd examine the Caſe by the Principles only of Gallantry and Reaſon, it ſeems abſurd for a Gentleman to hazard his Life for ſo loſt a thing as one who has parted with her Honour: If 'twere to preſerve it, we confeſs there might be ſome excuſe, but who can recall what's paſt? Private Men have no Tribunal to fly to, if the Publick rights them not, but that of Heaven. The nobleſt Revenge therefore wou'd be, in our Judgments, to ſlight and ſcorn a Perſon who had been guilty of ſuch an Action, to let 'em know we thought 'em not worth our Concern, and to truſt their Puniſhment to t'other World. Nor, holds this only in *Women*, but in *Men* as well as they, ſince after we have abſtracted from Cuſtom and Opinion, (both very ill Judges) the Crime is much the ſame in one as the other.

Q. *What are we to think of that* Virtuoſo, *who wiſh'd there were* another way *of* multiplying Mankind, *like that which Nature has given.* Trees *and* Flowers *to continue their own* Species?

A. What ſhou'd we think of that Perſon who ſhou'd come to the moſt Ingenious *Artificer*, *Watch-maker*, *Mathematician*, &c.

&c. and tell him, this Wheel whereby the Watch was kept in *Motion*, was not well made or placed, but he might eaſily have invented a better; or this *Line* is not well drawn, you may *demonſtrate* the *Propoſition* without it, ſhou'd we not think him at leaſt very raſh and over-weening, to correct an *Artiſt* in his own *Art*, whereof he himſelf might have but ſome little *ſmat'ring*? This is a faint *Similitude* of the hardineſs, we had almoſt ſaid *Blaſphemy* of ſome Men, who like the proud King of *Arragon*, wou'd teach God to make the World better. And 'twas this wiſe *Artificer*, who after he had created Man *Male* and *Female*, and given 'em that Command, *Increaſe and multiply*, added more to this days work than to all the reſt—Behold it was *very good*. If then we have all things neceſſary to render us perfect and compleat in the *Station* and *Order* of *created Beings* wherein we are fix'd, and if this days work be *pronounc'd* by him that made it to be all *very good*, we may with at leaſt as much civility find fault with this *Gentleman*'s work, as he does with his *Maker*'s—Tho' after all, ſuch a *Complaint* might very probably be but a Copy of his *Countenance*, and he thus rails at the Grapes, either becauſe then out of his reach, or elſe he had taken ſome *Surfeit*, or been ſoundly griped with 'em formerly. And ſo much for *Trees*.

Q. *Whether Marriage be of* Divine Right, *or only* Political Inſtitution?

A. Both; tho' the latter ſeems to depend upon the former: The *Law of Nations* is the *Law of Nature*, and the *Laws of Nature are Laws of God*. How come the *Political Inſtitutions* of all Nations where there's any ſuch thing as *Law*, (as where is there not?) to make *Matrimony honourable*, and *promiſcuous mixtures* both criminal and odious, were there not ſomething in Nature it ſelf which taught 'em this *great Truth*? So far is it from being any prejudice againſt the *Divine Ordination* of Marriage, that 'tis inforc'd and guarded by *Politick Inſtitution*, that we ſee 'tis much rather an Argument for the *Affirmative*; for were there indeed any weight in the Objection, we might as well argue that *Blaſphemy* was no breach of God's Law, becauſe the *Magiſtrate* orders thoſe who are guilty of it, to undergo the moſt infamous of Puniſhments. That Marriage is not only of *Divine Original*, but even inſtituted in *Paradiſe*, and as old as the *World*; all, both *Chriſtians* and *Jews*, have ever believed; and *Moſes*, and a greater than he, even our Saviour himſelf, aſſures us, *In the Beginning*, ſays he, *God made 'em Male and Female: For this cauſe ſhall a Man leave his Father and his Mother, and cleave unto his Wife:* ——*And they two ſhall be one Fleſh, for they are no more twain, but one Fleſh.* Nor is it poſſible to give a more graphical Deſcription of Marriage than thoſe words preſent us.

Q. *Whether a Perſon by the bare Light of Nature, would be diſpoſed to think Women have Souls?*

A. If by that Light we can prove Men have Souls, undoubtedly *Women* muſt have 'em too, ſince the *Male* and *Female* in all Species are alike. As for the Perſon who puts this Queſtion, we

only wiſh him the verieſt *Virago* in *Chriſtendom* to his Yoke-fellow, who would quickly ſatisfie him whether her Sex had Souls or no.

Q. *I once met with a Man that had been at the Top of* Teneriff, *(whoſe Head is above the Clouds) he ſtaid there ſome days, and never felt nor perceiv'd a Breath of Wind, when at the ſame time there were continual Gales below; the Clouds he could always ſee under him, when ſometimes the People below could not ſee the leaſt Cloud or Wrinkle in the Face of Heaven——What is the Reaſon of the Difference in the Optick Vertue of the Eye in the Caſe?*

A. The Viſual Power of the Optick Nerve is dazled through abundance of Light, as for Inſtance in the Heat of Summer, and in a clear day, there is not a Cloud to be ſeen to interpoſe betwixt us and the *Surface* of the *Sky*, when upon the ſame day towards *Sun-ſetting*, there are multitudes of Clouds to be ſeen; from this Reaſon it is, that the Perſon upon *Teneriff* might diſcern the Clouds, his *Eye* terminating upon a dark Body, the Earth, or at leaſt looking *Obliquely* towards the *Hemiſphere*, where the *Medium* of the *Viſuality* is always moſt proper, when thoſe below the *Mountain* had no Darkneſs to temper the redundancy of Light, but loſt it in the Tranſparency of the Sky. This *Teneriff* is now ſuppoſed to be the higheſt place in the World, mounting its Perpendicular above ſeven *Engliſh* Miles.

Q. *What's the Reaſon that two Perſons are never alike in Face and other Proportions?*

A. Chiefly from two Reaſons: The firſt, Of Inequality of Complexions, or Diſpoſitions of Parents: The ſecond, a diſſimilitude of informing Organs. We ſhall paſs over the Power of Imagination, ſince ſuch Inſtances are extraordinary; here's one Mother Phlegmatick, another Cholerick, *&c.* one is leſs, and another is bigger; one eats this Diet, another that; when 'tis well known that the Nouriſhments of Meats, are according to their Quality: Some hot, ſome cold, ſome indifferent, ſome a ſecond, third, or fourth degree of *Heat* or *Cold*; the different Poſtures of ſleeping, and Millions of other unthought-of Accidents muſt needs have their Effects in *diſparity of Productions*; but was a *Woman* and her *Huſband* to be always of an equal *Conſtitution*, both as to their Body and Paſſions, at the *Act of Generation*, and ſhou'd the Mother after Conception always eat the ſame Diet, uſe the ſame motion of Body, the ſame time for Sleep, and ſo in every thing elſe, her Children wou'd be very like, as is evident in the *Caſe of Twins*, which wou'd alſo be yet liker, if the Mother's Poſture in ſleeping did not hinder; for in the time of ſleeping, the *Senſitive* and *Animal Parts* are more powerful in their *Effects* than at other times, (which by the by, is the reaſon why Nature gives to Children ſuch a Neceſſity of Sleeping.) —— This Similitude of Birth, may by unequal Climates, Diet, Labour, *&c.* alter two Twins, as we ſee Men alter in two or three Years from what they were. Thus Similitude of *Lineaments* and *Perſonage* is very often accompanied with *Mutual Kindneſs*, *Pain*, *Sleep*, *&c.* though

though at a diſtance, as is remarkable in two Twins, Sons of *Tho. Tremain* in *Devonſhire*, Eſq; (See *Fuller*'s *Worthies*, p. 266.) who ſometimes by a private Confederacy wou'd exchange Habits for Mirth, and act ſuch Miſtakes as were never thought of in the *Amphitrio* of *Plautus*.

Q. *Whether we may ſafely conclude or not, that a Child quickned in the Womb, and yet dying before its Birth, is capable of the Rewards or Puniſhments of a Future State?*

A. Yes, 'Tis not the continuance of a Soul's Operation in its Organs, but the reality of its Operation there, which determines the Queſtion; and that the Soul is ſuppos'd to be really there, is evident from the Effects, *viz.* Life and Motion.

Q. *What Members might Humane Nature be depriv'd of, as not abſolutely neceſſary, and yet be ſuppoſed to exiſt?*

A. The Doctors ſay, without the Spleen, diſmember'd of Arms and Legs, diſſecticulated, without Eyes, Noſe, Teeth, Lips, Chin, Ears, Tongue, without part of his Skull, Shoulders, Buttocks, *&c.* which have been by many Inſtances found not abſolutely neceſſary for exiſtence: and no doubt but *Nature* would deſire a protraction of its exiſtence under worſe Inconveniencies. A remarkable Inſtance we have in a *Turkiſh* Puniſhment, *viz.* The Criminal has a ſtrong *Bow-ſtring* to put about his middle, with ſome Perſons at each end to pull it, the Standers by prick the Sides of the Party with *Pins*, *Needles*, or ſuch like ſharp Inſtruments, whereby (and the others pulling) he is *contracted* into a very ſmall compaſs; and when the *Executioners* think it at the ſmalleſt, ſome one amongſt them takes a keen Scimiter, and with one Blow ſeparates the Body in two; and immediately taking the upper part, places it upon a broad *Iron*, heated for that purpoſe, which ſears the *Wound*, and ſtanches the *Blood*, in which poſture the Party having his Inteſtines whole, will live a very conſiderable time: And it has been obſerved, that when the Mercy-ſtroke (as the *Turks* call it,) is giving to the Wretch, he will move his Head, and (as much as may be) his Body from it, chuſing rather that Torment, than Death; although he muſt be ſatisfied of the neceſſity of his ſpeedy Death.

Q. *How does a Fright bring a drunken Man to his Wits?*

A. The Spirits of the Liquor mounting into the *Brain*, which intoxicate the Animal Spirits, which are chiefly lodg'd there, does occaſion Drunkenneſs; but when the *Heart* is oppreſs'd by a Fright, the Animal Spirits fly to its aſſiſtance, and in their Paſſage through the Blood, are purified and clear'd from the Intoxication, as the Salt Water by running through the Channels of the Earth loſes its Salſitude, and becomes freſh.

Q. *A Friend of mine in a Garriſon beſieg'd, dream'd that a Bomb was ſhot into the Town, and fell upon his Houſe, and ſet it on fire: Immediately he awak'd out of his Dream, got up, and call'd up all his Family, and left his Houſe; which as ſoon as he had done, a Bomb was accordingly ſhot, and burnt his Houſe to the ground.* —— Query, *What Reaſon can you aſſign for this*

this Dream, and the Effect of it?

A. Our Dreams are as different as are their Cauſes: ——The natural *Cauſe* is the *Conſtitution* of our *Bodies*, as the Cholerick dream of Fire and Slaughter, and ſo of the reſt: —— The Imaginary Cauſe is, when ſomething has been done or thought on in the day-time, making a deep Impreſſion upon the *Animal Spirit*, which the Imagination preſenteth again when *aſleep*, as the Soldier's Engagement cauſes him to dream of another fight: This is alſo natural to Brutes, a *Hound* will dream of *Hunting*, *&c.* But the extraordinary Cauſes of Dreams (or rather Viſions) are Angels, and theſe either good or bad; good when we are warn'd to avoid ſome imminent Evil; bad, when the Suggeſtion tends to a greater Deſpair. Of the firſt was the *Queriſt*'s *Friend*, of the laſt was Pope *Innocent* the *Fourth*, who was ſummon'd in a Dream, *Surge miſer, & veni ad Judicium, Ariſe Wretch, and come to Judgment.* We have ſeveral Inſtances of both Natures, which we can rank in no other Order than amongſt the extraordinary Providences of God Almighty.

Q. *Whether Fire be viſible or not?*

A. The ſuppoſition of its *Viſibility*, has made many Perſons to conclude there is no *Element* of Fire, becauſe not viſible: But here a falſe Cauſe is aſſign'd, *Air is not viſible; and Fire is a more pure ſort of Air rarified*, and therefore leſs conſiſtent with Viſibility. We ſee Coals, Sticks, Candles burn, *&c.* yet we ſee not the Fire, but the Nouriſhment of Fire. This Hypotheſis is demonſtrable from the Flame of a Candle, which affords Soot, and an Oily Subſtance, viſible when join'd in the Inflamation, and viſible when ſeparate after extinguiſhment; but take away this Nouriſhment, and the Flame of the Candle becomes Inviſible, becauſe ſeparated from groſs Matter.

Q. *Which of our Senſes can we beſt ſpare?*

A. Smelling, when it is loſt by ſuch means as don't at the ſame time prejudice the *Taſte*, which ſometimes happens; tho taſting and ſmelling have commonly that dependance of, and affinity one with the other, as the Eyes have; of which, one being wounded or loſt, the other thro' the anguiſh often runs the ſame fate.

Q. *What is a Spell, and why not lawful, if only hard words? And what are the meaning of theſe words*, Erthin, Dide, Sumina, Sulphin, *what Language they are, and what is their Virtue?*

A. By a *Spell* or *Charm*, has been always underſtood a certain form of words endued with a ſecret unaccountable power of performing ſtrange things by their *Repetition*, the chief whereof curing *Diſeaſes*, procuring *Love*, and deſtroying *Serpents*. Thus *Theocritus* and *Virgil* from him, ——*Frigidus in partis cantando rumpitur Anguis*, and again, ——*Ducite ab urbe Domum, mea carmina, ducite Daphnim.* —— The Scripture alſo refers to the ſame Practices, when it mentions —— The *Serpent* and the voice of the *Charmer*; forbidding alſo on pain of Death any ſuch thing, which abundantly may ſatisfie us that

that any ſuch thing muſt be *unlawful*. The Reaſon is, What is not performed by Nature, nor the immediate Power of God, nor the ſtrength of Fancy, we can't ſuppoſe to be done by any other way but by a *Compact* with *Evil Spirits*. *Hard words* in themſelves can have no power, and therefore, as ſuch, indifferent; but if ſuch things produce any real effects, as 'tis hard to ſay they do not, when we have ſuch *Clouds of Inſtances*, they both directly tend to take off Mens Minds from a dependance on the Supream Being, and alſo to make 'em neglect all Rational means, and grow weak and ſuperſtitious, and are beſides juſtly to be ſuſpected for the former Reaſons. We deny not, that words joined with Tunes may have great Vertue, by their motion on the Air, and ſo on the Spirit, as in the Caſe of the Tarantula, and perhaps formerly many others which are now loſt——but this is *rational*, and we can give ſome tolerable account of it by the *Rules* of *Nature*, which we can't ſay of the other. For the words here produced, *Erthin*, *Dide*, *Sumina*, *Sulphin*, they ſeem only ſome *Barbarous* Terms which the *Conjurers*, or thoſe who would be thought ſo, make uſe of, without any *Senſe* in themſelves, or *dependance* on each other, unleſs they may be made on purpoſe by the Queriſt, to puzzle the *Cauſe*. There is indeed in ſome of 'em the Tract of *Latin* and *Engliſh* words, others only *tranſvers'd*; *Erthin*, ſeems to be no more than in Earth, *Dide* may be *Latin*, *Sumina* is only *Animus* turn'd backwards, and the firſt part of *Sulphin* when tranſpos'd is *plus*; and if any can make more of 'em, they are very welcome, and whether there's any *Virtue* in 'em, *Satan* knows; from whom, if they have any ſuch, they muſt receive it.

Q. *A Gentleman of my Acquaintance having been formerly in Love, and diſappointed, has again offer'd his Service to another Lady, who refuſes to entertain his Amours, though upon Honourable Terms till the* ATHENIAN SOCIETY *reſolve the Queſtion,* ——— *Whether 'tis poſſible for a Gentleman that has been in Love before, to love again with the ſame Ardour and Affection as at firſt?*

A. If we take in *both the Sexes*, (thoſe Countries excepted where the Wife cuſtomarily ſurvives not her Husband) we ſhall find above one half of the World unanimouſly give their Suffrage in the *Affirmative*; perhaps we might have ſaid a greater part, if we conſider how oft ſome are Married, and how many have been diſappointed in their Affections, either by *Parents Compulſions*, their own falling out, or upon ſecond and more adviſed thoughts; and yet after all, have proved happy Inſtances of an *extraordinary Affection*. Nor can we ſee any Reaſon to the contrary, ſince the Affection terminates not ſo much in the Perſon loved, as in the *Qualifications*: 'tis there only that a wiſe Man's intereſt or diſintereſt is ſecured: This is evident, ſince almoſt half our time is ſpent in *darkneſs*, where we can make no diſtinction of Perſons, and yet the Love is the ſame. I am ready to confeſs *Senſual Love hates a Rival*, and perhaps cannot be *twice paſſionately fix'd*;

fix'd; (and 'tis ſo much the better in many Circumſtances; I'm ſure 'tis in Chriſtianity, when the breach of the firſt Command lies at ſtake:) But the *Soul is unconfin'd and free*, is ignorant of the Name of Rival, as alſo of the diſtinction of Sexes, fixes and removes as *unbyaſs'd* and ſober Reaſon dictates: ——Where that fixes and is ſecur'd, the leſſer (I mean that of the Perſon) always ſubmits, at leaſt ſo far as is neceſſary for an eaſie and comfortable Life. An agreeable Converſe, and an Union of Soul, never cloys or diminiſhes, but is equally vigorous in Youth and Age, and in all States and Conditions where the Fear of God and Reaſon are attendant.—— Let the Gentleman evince *by Matter of Fact* the Conditions the Lady expects, and afterwards ſhow her this Anſwer, and ſhe'll be doubly oblig'd to be of our Opinion.

Q. *If an Infant were kept from its Birth to twelve Years of Age, without hearing any humane voice, what Language wou'd it then ſpeak?*

A. 'Twou'd be fair enough to put the Queriſt off till the Experiment cou'd be try'd; but leaſt he ſhould be weary with waiting ſo long, we'll e'en make an End on't preſently, and anſwer one *Suppoſition* with another. We ſuppoſe then, and perhaps ſomewhat more, that ſuch an Infant wou'd *ſpeak no Language at all*, only expreſs the Concluſions of his Mind by natural Signs, or ſome *inarticulate Noiſes*: For we ſee all Children ſpeak that Language their Parents or Nurſes learn 'em, and no other; whence it ſeems a fair conſequence, that if they had not been taught that, they muſt have ſpoken none at all. Mr. *Heylin* tells us an odd Story of an Experiment of this Nature long ſince made, and that ſome Children educated in a Cave, at their being taken thence pronounced the Word *Beck*, which in the *Phrygian* Language ſignifies *Bread*, on which 'twas concluded that was the moſt ancient Language, till on a narrow Obſervation 'twas diſcovered the ſound they made was only in imitation of the Wild Goats which graz'd on the Neighbouring Mountains.

Q. *Upon the bare Relation of any thing, an Idea of the thing related is at the ſame time repreſented by the Imagination: But when we ſpeak of God or the Soul, we have no Idea at all*——Query, *The Reaſon of it?*

A. Imagination is not the Effect of the *rational* but the *animal Soul*, as we may perceive by the Dreams of a *Dog* or a *Horſe*, and therefore no more capable of judging or repreſenting *Immaterial Beings*, than the *Pallat* is of diſtinguiſhing *Sounds*, or the *Ear* of trying *Guſts* and *Sapors*.

Q. *How, or after what manner are our Souls in our Bodies?*

A. Coextenſion and *Local Preſence* are not conſiſtent with the Nature of *Spirits*, which are in Bodies as God Almighty is in all the World. Our Souls perhaps can't be properly ſaid to be Phyſically in our Bodies, 'tis only an expreſſion to our Capacity, to repreſent to us that the greateſt part of their thoughts and of their Idea's, their ſentiments of Pleaſure and Pain, are there by the means of the Body. They act upon the Body

Body by the action of their Will, ——— or according to *Thomas Aquinas*, *Spirits are in Bodies after two manners, either by the Action which they exerciſe upon certain Bodies, or corporal Spaces; or elſe by the Action which they ſuffer, and which they receive by the means of certain Bodies.*———

Q. *Whether our Souls going out of our Bodies, paſſes into any local, Circumſcriptible place; or whether, according to* Origen, Tertullian, *and other ancient Fathers, they do aſſume certain Vehicles or ſubtile Bodies, retaining the ſame Characterizing Forms which their Terreſtial Bodies had?*

A. As we ſaid before, we urge again, that *Spirits* or *Souls* can't properly be ſaid to be in *any place at all*, where we may conceive them to be by a *Coextenſion*, and a *local or corporeal Circumſcription*, but only by a *pure relation of Operation and Activity*; it would be a Manichean Idea, a Chymerical and Monſtrous Conception to aſſign *Space* and *Circumſcription* (which are only proper to *Bodies*) to a *Soul*. When we ſay the *Soul* is in the *Body*, we mean no more than a *relation of Empire and Servitude both at the ſame time*, which the Soul hath with the Body, and the Body with the Soul, as a Power of determining the Motions of the Body, and the Servitude of receiving (generally) her Knowledge and Sentiments by the Body; ſo when we ſay the Soul goes out of the Body, we mean no more than that ſhe ceaſes to have that relation to the Body, in reſpect of Empire and Servitude that ſhe had before —— *Origen*'s and *Tertullian*'s thoughts were too like their Bodies, groſs and corporeal in aſſigning *circumſcriptible Vehicles to uncircumſcriptible Souls*, unleſs they wou'd have 'em act as in Bodies, and that wou'd revive the old *Platonick Tranſmigration*.

Q. *Whether, ſeeing the Soul is immaterial, Heaven or Hell are Local; and if Local, where ſituated?*

A. We can't admit a *Locality* without *Extenſions*, *Adjuſtment of Magnitude and Quantity*, and by conſequence *Circumſcriptibility*, which how inconſiſtent it is with the Nature of God, Angels, and the Spirits of juſt Men made perfect, every one knows; the only Objection and Difficulty which lies in this Aſſertion, is, the reconciling it with the *Site or Locality of our Saviour's Body*, which is in Heaven; in order to which let the *Objectors* firſt ſatisfie us, What *ſort of Body* it is, or what *Change* is wrought upon't, by putting on *incorruption*? Until it can be prov'd that ſuch an *incorrupt immortal Body*, by its Change has not diveſted all thoſe *Qualities* and *Accidents*, which to us are the proof of the exiſtence of *common matter*, it will be no argument for the Locality of *Heaven*. I ſee no reaſon why *Matter*, according to that definition we here make of it, may not be changed to ſomething elſe, and only call'd ſo to our apprehenſion as well as form of Matter. We have Inſtances of the different Forms our Saviour appear'd in after his Reſurrection, and once that with his Natural Body he appear'd to his Diſciples *when the doors were ſhut*, which conſidered, may

may in part demonstrate that Heaven needs not be local because our Saviour's Body is there: But this is only offer'd as our own *sentiments*, and we leave it to the determination of the Learned.

Q. *Whether separated Souls have any knowledge of the Affairs in this World, and what is to be thought of the Apparitions of the Dead?*

A. Altho' it cannot be denied but in some grand and extraordinary Cases, as the Resurrections of those Dead which appear'd upon our Saviour's *Crucifixion*, and the Apparition of *Moses* and *Elias* at the Transfiguration: And in some other Cases, as many Instances might be reckon'd up; the Departed may converse with us, or appear: But perhaps ordinarily, Apparitions are not the Souls of the Dead, but of other Spirits, and mostly of Evil ones. *Augustine* was of this Opinion, and said, if 'twas a common thing, he was sure his Mother *Monica* wou'd have appear'd to him, whose love was so extraordinary great whilst living.

Q. *Whether separate Souls know one another, seeing they have not the Organs of Seeing, Speech? &c.*

A. There is certainly a *Communication of Angels and Souls in Heaven*, as appears from several Texts, *Rev.* 7. 9, 10, 11, 12. 1 *Cor.* 13. 1. *Dan.* 8. 13. but we can conceive this Communication to be chiefly in an ability of insinuating their *thoughts* to each other *by a meer act of their Wills*, just as we now speak to God, or our selves in our Hearts, when our Lips don't move, or the least outward sign appear. Whether there's any other Converse, we are not yet satisfied; but that there's what's sufficient to know and be known, we are satisfied.

Q. *Whether departed Souls, as soon as they go out of the Body, are in Joy or Misery?*

A. The imbodied Soul is clogg'd with Flesh, byas'd by Interest or Passion, and abus'd with vain hopes, and false fears; but when it comes to to be free from its Clog, and takes a view of it self when naked and without Excuses, it sees and knows its future lot, and by the Characteristical Notes of Holiness or Impiety stamp'd upon it, it makes Self-judgment, and accordingly begins its Bliss or Wretchedness, by expectation of the last Day, which will be an actual Execution of this Self-judgment. This we take to be the immediate Joy or Misery of a departed Soul, which in respect to an ill Man, is not unfitly resembled to a Convicted Criminal at an Earthly Bar, who before his Sentence is pass'd, is assured of his Death, and takes the Earnest by forestalling it in unhappy and wretched Reflections.

Q. *Whether do departed Souls go immediately upon their separation from the Body?*

A. The Scriptures say, *The Spirit returns to God that gave it.* Our Saviour's Prayer, that *we might be in him, and he in us*, give us also the liberty to answer this Question Philosophically; and to assert, that all Souls, as they are separated from the Body, are united into God; and yet, without a Catachresis, if we consider, our Soul's coming at first from God, he never loses his Soveraignty over 'em; 'tis in him we Live and Move, and have our Being.

Being, *God contains all things, and is contained or comprehended by nothing:* Jupiter eſt quodcunque vides —— —— *Auguſtin* ſaid, *You muſt anſwer to him who ſhall ask you where the Word is, That 'tis in God:* If it be objected, That the Union betwixt God and good Souls, and the Union betwixt God and evil Souls, cannot be the ſame; we anſwer, It is the ſame as to dependance and exiſtence, but different in the manner how. The good are united to God by an Union of Love, Tenderneſs or good Liking; but the Evil by an Union of Wrath, Enmity, and implacable Vengeance; *God* (ſay the Holy Fathers) *is their firſt and true Hell*, by giving them perpetually an Idea thereof, by means of which Idea he impreſſes on 'em dolorous Sentiments of real burning. There is a ſeparation betwixt God's Goodneſs and Sinners, but he is felt as nearly and immediately to the Reprobates as to the Saints.

Q. *Whether has a Man three Souls or no, to wit, the Supream, which they call the Mind; the* Senſitive, *which they call an* Image; *and* Rational, *which ties and knits together the other two?*

A. I am very well ſatisfied as to the Compoſition of Man, with the Deſcription St. *Paul* gives of it in his Prayer for one of the Churches, *viz. I pray God that your whole Body, Soul and Spirit, &c.* by the Soul, meaning the Life or Animal Part; and by the Spirit the Rational; as he explains it in another place, *The Spirits of juſt Men made perfect:* I ſee no Phyſical or Theological Reaſon for a third, ſince theſe two with the Body, render a Man capable of all the ends of his Creation.

Q. *Where are the Souls of Men to remain till the laſt day?*

A. In the Favour or Wrath of God Almighty, not in any proper locality, becauſe not Matter. The Soul or Mind is not confin'd. I can think of the four Elements, and in my *mind* range through the whole Creation all in a Minute, which ſhews that the Soul is not impriſon'd in any one of them, and yet I may be under ſome extream horror all the time. And thus (for any reaſon I yet ſee) it may be with a wicked Soul after ſeparation, as alſo the contrary with a good one.

Q. *What have the Philoſophers (guided only by Natural Reaſon) conceiv'd as to the future State of the Soul?*

A. One of the *Grecian* Philoſophers writ a Book upon the Immortality of the Soul, that made ſo lively an Impreſs upon the *Spirits* of the People, that *buſineſs began to be neglected*, as alſo the *Duties of Life*, and the *Affairs of the Publick*, and a great many haſtned their own Deaths to enter into ſuch a *future State* as was repreſented, inſomuch that at the length the *Book* was *forbid* and *ſuppreſs'd*, for fear it ſhould have *depopulated* the Commonwealth: But there's little fear now of any ſuch accidents. When *Socrates* had the *fatal draught* in his hand, he looking upon the Officers of *Death*; ſaid, *That it did not ſeem to him that they led him to Death, but that he was going to mount up to Heaven. Cato* embraced his Sword, after he had a while contemplated the Immortality of the Soul. *Plutarch* ſaith, *The wiſe Man goes with pleaſure out of the*

the Darkneſs of the Earth, to enjoy in Heaven an immortal Light with the Gods. Have Courage (ſays another,) *let not Death affright us, ſince after Death we ſhall either be Gods, or like Gods.* Let us not fear that our *Bodies* will bury our *Souls* under their Ruins when the *Heavens* ſhall fall, and this *Corporeal Nature* ſhall intirely periſh and diſappear, there is a neceſſity that the *Spirit* which animates us, and is the Foundation of our Being, muſt remain under theſe Ruins, without being hurt or endamaged by them.

Q. *How are we to underſtand the Union of the Soul and Body, ſince the Soul is a pure immaterial Subſtance, and the Body a groſs organiz'd Subſtance?*

A. We muſt not underſtand a Union of this kind, by coextention, penetration, or an adjuſtment of *Figures* and *Magnitudes*, this *Idea* wou'd be proper enough betwixt Body and Body—Suppoſe we then, to avoid theſe groſs thoughts, what an *Union* of two *Angels* wou'd be—We can have here no Idea or Conception of other *Union* than that of *Thought*, *Will* and *Sentiment*, that is, if theſe two Angels ſhould neceſſarily think, will and underſtand the ſame thing, make the ſame Concluſion from the ſame Premiſes, be ſubject to the ſame Motion of Love, Hatred, and every thing elſe that is only proper to *Spirits*, then theſe two Angels are *properly united*, and are one ſingle *whole* in two *individual Subſtances*. Now we know what is required of a Spirit towards a Union; we'll conſider the Body, which is a marvellous Lump of Bones, Nerves, Membranes, *&c.* in a Structure full of Harmony, in which were only the Animal Life (which is *communicated* to *Brutes*) infus'd, it would act and ſuffer as guided by the Senſe and Affections; from whence we conclude that there can be no other Union than thus: — When the Senſe repreſents ſomething to the Affections, the Soul which belongs to this Body, does at the ſame time chooſe, hate, love, *&c.* what the Body according to its Powers is *buſie upon*, this is the Union, and when this Union or Correſpondence breaks off, the *Soul* leaves its unequal *Companion*, and returns to (or into) *God*: We cannot conceive any other *Union* without the groſſeſt *Abſurdities*, as to think the *Soul* is in the *Body* as *Juice* is in a *Plant*, or as *Water* is mingled with *liquid Chymical Spirits*. This would *confound Matter* with *Immateriality*, and make up a *Jargon* of *Impoſſibilites*.

Q. *What is Individuation? Or, Wherein conſiſts the Individuability of a thing?*

A. 'Twere an eaſie matter in the Reſolution of this Queſtion to mount the Argument above the *Heads* of moſt *Readers*, though hard, if not impoſſible, to manage it ſo, that all may underſtand it. 'Tis, we muſt confeſs, of a very nice and difficult Nature, and is acknowledged *ſuch* even by Mr. *Boyle*, in ſome Diſcourſes of his, if we miſtake not, concerning the *Reſurrection*,——and if ſuch a deep *Searcher* into *Philoſophy* is not fully reſolv'd therein, 'twill be no ſhame for us to come ſhort of giving an *entire Satisfaction*. Something however muſt be ſaid thereon, nor are we willing to puzzle the Cauſe with telling the World —— *Individuation* is — The *Unity of a thing with*

with it ſelf, or *that whereby any thing is what it is*, which makes it little, if any thing clearer than 'twas before. It mayn't therefore be improper to run through the *different Orders* of *viſible Beings*, and ſearch 'em all for ſome *diſtincter Idea* thereof. To begin with thoſe *Species* of *Body* which are not properly Organiz'd, which have neither *Life* nor *Senſe*, as *Stones*, *Metals*, &c. In theſe *Individuation* ſeems to conſiſt in nothing but greater or leſſer; take the *leſs* part of a Stone away, you may ſtill call it the ſame Stone; take an equal part with the remains, that *Individuation* ceaſes, and they are two *new Individuals*. Divide a Stone, &c. as long as you pleaſe, every part of it will be a Stone ſtill, another *Individual Stone*, as much as any in the Mountain or Quarry, 'twas firſt cut out of, even though reduced to the minuteſt Sand, or if poſſible a thouſand times leſs. But when we take one ſtep further, and proceed a *Degree* higher to the *Vegetable Kingdom*, the Caſe is far otherwiſe; and indeed *Nature* ſeems to be ſtill more diſtinct, and as it were careful in its *Individuations*, the higher it riſes; till at laſt it brings us to that *Great*, *Tranſcendental Individual*,—the only proper *uncompounded Eſſence*—the *One G O D*, bleſſed for ever. To return to *Plants* —— their *Individuation* conſiſts it that ſingular *Form*, *Contexture* and *Order* of their *Parts*, whereby they are diſpoſed for thoſe Uſes to which *Nature* has deſign'd 'em, and by which they receive and maintain their Beings: —for Example, in a *Tree*——from whence though you take the Branches, it grows, receives Nouriſhment from the Earth, maintains its ſelf, and is *ſtill a Tree*, which the *Parts* thereof are not, when *ſeparated* from the reſt; for we can't ſay every part of a Tree is a Tree, as we can every part of a Stone is ſtill a Stone; But now if this Tree be cloven in two, or more pieces, or fell'd by the Roots, this *Contexture* and *Orderly reſpect* of the *Parts* each to other, ceaſes: Its *Eſſence* as a *Tree* is deſtroy'd, its *Individuation* periſhes, and 'tis no more a *Tree* but a *Stump*, or a piece or pieces of Timber. Let's proceed a Degree higher, to meerly *ſenſible Creatures*, who are not ſo immediatley depending on *Earth*, the common Mother, as the *Plants*, not rooted to it, and as it were a part of it as they are, but *walk* about; have, in reſpect of that, an *independant Exiſtence*, and are a ſort of World by themſelves: And here the *Individuation* conſiſts in ſuch a particular *Contexture* of their *Eſſential Parts*, and their *relation* one towards another, as enables 'em to exert the Operations of the ſenſible or animal Life: Thus cut off the Legs, or any other parts of an Animal, 'tis the ſame Animal ſtill, but cut off its Head, or take away its Life, and 'tis no longer that Individual Animal, but a meer Carcaſs, and will by degrees reſolve into common Matter again, or rather be *Tranſmigrated* into ſome other *Form*. To aſcend now to the higheſt Rank of *viſible Beings*, The *Rational*: The *Individuation* of *Man* appears to us to conſiſt in the *Union* of that *thinking Subſtance*, which we call the *rational*

Soul, with any convenient *Portion* of *fitly Organiz'd Matter*. We hope 'tis no *Hereſie* to aſſert that any *Portion of Matter* duly *qualified*, and united to the Soul by ſuch a Union as we experience, tho we can't well explain, is immediately *individuated* by it, and together with that Soul makes a Man, ſo that if 'twere poſſible for one Soul to be cloath'd over and over at different times with all the *Matter* in the *Univerſe*, it wou'd in all thoſe diſtinct ſhapes be the ſame *Individual Man*: Nor can a Man be ſuppoſed in this Caſe to differ more from himſelf, than he does when he's an Infant, or juſt paſt an Embryo, from himſelf when of adult or decrepid Age; he having during that time chang'd his Portion of Matter over and over, has been Fat and Lean, Sick and Well, loſt by Bleeding, Excrement, Perſpiration, *&c.* gain'd again by Aliment, and perhaps not one Particle, or but very few of the *firſt Matter* which he took from his *Parents*, and brought with him into the World, now remaining. ——And thus much by way of *Eſſay* towards the *Reſolution* of this *Noble Queſtion*.

Q. Whether Snow is white or black?

A. Perhaps neither, but like the *Chriſtalline Humour*, without any real Colour, and Receptive of all; thus bring any red Object near it, we may perceive a red Caſt thereon, and ſo of Blew, Green, *&c.* Nay, we have a ſtrange Account in the Tranſactions of the Royal Society, of *Snow* which fell near *Genoua* in *Italy*, firſt *white* as uſual, then *red* upon the *white*, and the *liquor* preſs'd and melted out of it was of the ſame *Colour*. But to ſpeak truth, this ſeems only accidental, and we have as great Evidence that Snow is white, as that of Paper, Chalk, Milk, or any thing elſe is ſo; namely, the Teſtimony of our Senſes. We are not ignorant that Colours are divided by ſome Philoſophers into real or apparent —The firſt they reckon thoſe we ſee in Vegetables or other Terreſtrial Objects, as *Green* in Graſs, *Yellow* in Gold, *&c.* which are fix'd and permanent, and alter not without an alteration in the Subject——The ſecond which they call apparent, or appearingly only, they tell us, are to be found in the beautiful Clouds of a Summer-Evening ——— But we believe thoſe Colours as real as any others —— indeed properly ſpeaking, whatever is in this Caſe appearing, is alſo real, for 'tis ſuch or ſuch a particular Ordination of the Parts with the Light reflected from 'em to the Eye, in ſuch or ſuch a manner, which makes all Colours and Difference in them.——And this happens at leaſt whenever it ſo appears to us: For which reaſon *Snow* appearing to be white, we conclude it is really ſo.

Q. Wherein conſiſts the Venom of Vipers?

A. This Queſtion has divided all the *Virtuoſi* in *Europe*, who are rang'd into two different Squadrons: Monſieur *Charas* is the Captain on one ſide, and Signior *Redi* on the other. The firſt affirms the dreadful Noxious Quality of *Vipers* lies only in their *enraged Spirits*, the latter fixes it in a yellowiſh ſort of a *Saliva*, or Juice reſerv'd by Nature

ture for that purpoſe in *little Veſicles* at the Roots of their *Teeth*, which after the biting of that *Creature*, flows into the *Wound*. The *French-man* anſwers, that this *Saliva* is perfectly innocent, and has no manner of effect, when taken from the Viper, and applied to any green Wound. The *Italian* tells us that the *Viper*'s Anger or Rage is nothing, but after he has ſeveral times bitten any little Creature, and this *Saliva* is all ſpent, he's as harmleſs as any other *Worm*. There wants not *Experiments*, we had almoſt ſaid *Demonſtrations*, on both ſides, and thoſe appearing diametrically oppoſite to each other. Monſieur *Charas* in his Book of *Vipers*, tranſlated into *Engliſh* ſeveral *Years* ſince, puts it beyond Diſpute by a thouſand *Experiments*, that this ſo much talked of *Juice* in the *French Vipers*, is pure ſimple harmleſs *Saliva*, with no more Poiſon or Enmity to Nature in't, than that of a Man. And on t'other ſide, Signior *Redi* and the *Italian Virtuoſi*, have not only prov'd the contrary, but many repeated Trials, related in a Book publiſh'd in *Latin* under his Name, but alſo made the *Experiment* before ſome *Engliſh Gentlemen*, on ſeveral little *Creatures*, *Kitlings*, *Chickens*, *&c.* who having ſome ſlight *Inciſions* or *Punctures* made in the fleſhy Parts of their Bodies, and ſome of this *yellow Juice* convey'd therein, fell dead in a ſhort time with the moſt horrid *Convulſions*, —— others who were bitten by the *Vipers* enraged to the uttermoſt, after this Venom exhauſted, receiv'd thereby no Injury in the World —— (*Vid.* Tranſactions of the Royal Society.) The Difficulty is, how to reconcile all theſe ſeeming Contradictions, which we don't apprehend can be any way done, but by trimming betwixt both; and ſince we can't with any modeſty deny the matter of *Fact* on either ſide, acknowledging that the *Italian Vipers Poiſon* does really conſiſt in this *yellow Juice*, (as we are inform'd the *Rattle Snakes* alſo does) but that the *French Viper* is ſomething finer, and either to be plac'd in their *enraged Spirit*, or ſomething elſe not yet diſcovered.

Q. *Is it true, that a Lion won't prey on a pure Virgin?*

A. As true as that the ſame *noble Creature* is afraid of a *Cock*, as the ancient *Naturaliſts* report —— whereas very late Experience tells us, they are ſo far from being afraid of 'em, that they have broken into the Apartment of the Poultry, (if we miſtake not at *Dreſden*) and made a hearty Meal upon them, making no difference betwixt Cocks and Hens. In the mean time we deny not that ſuch a thing may have happened, *viz* that a Lion may have ſpared a Virgin; for Hiſtorians tells us, They'll not willingly ſet upon any thing that's humane, unleſs provok'd with *Hunger*, and ſooner on a *Man*, than a *Child* or *Woman*. We our ſelves have been preſent at the *Tower*, when a *Woman* with Child has been there to ſee the Lions, who immediately on her *Entry* have made a hideous roaring; but whether from ſome ſecret Antipathy or meer Chance, 'twould be very *raſh* from one ſingle Inſtance to determine. On the *whole*, as we believe there can be no graver *Hiſtorian* brought to

aſſert the truth of Matter of Fact in the preſent Caſe, then the *Seven Champions*, or *Valentine* and *Orſon*, ſo we may, without being uncharitable, firmly believe that very few of our *Engliſh* Virgins wou'd be willing to try the Experiment.

Q. *Why looking againſt the Sun cauſes Sneezing?*

A. It holds not univerſally, for ſome Perſons may look on the Sun till their Eyes are out, without finding any inclination to *Sneez*, on their ſo doing——— However, in others it does certainly hold, and that perhaps in the moſt part of Men. The moſt probable account to be given thereof, ſeems to be this——— The *liquid Subſtance* contain'd in the Parts adjoining to the *Proceſſus Mamillares*, receive, by being thus turn'd towards the Sun, a ſudden *Rarefaction*; as *Water*, when brought near the *Fire*; and *Air*, when the *Hand*, or any other warmth, is applied to the *Thermometer*. From this *Fermentation* ariſe infinite ſmall *Sparks* or *Spirits*, much at the ſame rate (to uſe a groſs Compariſon) as the Attoms in Bottl'd Ale, which flies hither and thither, ſtrike on all the Parts near 'em, and by the brisk Motion they make thereon, produce much the ſame Effect with Sneezing-powder, or any light thing thruſt up the Noſtrils.

Q. *Near* Corbridge, *not far from* Hexam *in* Northumberland, *the late Rains having waſh'd away the Earth in a place where a Torrent was made by the Winter-rains, there was diſcover'd the Skeleton of a prodigious Monſter; the Skull capable of holding three Gallons; the Hollow of the Back-bone was ſo large, that a Boy of eleven Years old thruſt his Hand up it to the Elbow; the Thigh-bone is two Yards long, lacking two Inches; his whole height computed to juſt twenty one Foot, or ſeven Yards; the Skeleton being found by Boys, they broke it in many parts, which my Lord* Darwentwater, *who hath a great part of it whole, would have given ſome hundreds of Pounds if he had it entire; the Skull hath twenty four Teeth in it, I my ſelf have ſeen one of 'em in* Newcaſtle, *which is one Inch and ſix tenths of an Inch broad, and three Inches deep, and is now four Ounces, although dryed: There is alſo another Tooth of the ſame to be ſeen at* Widow *Ingram's* Coffee-Houſe *in* Preſcot-ſtreet *in* Goodmans-fields ——— Quere, *Your Thoughts of this, and how long it has lain there?*

A. Becauſe we wou'd neither be impoſed upon our ſelves, nor impoſe upon others, we have been very curious in our ſearching into this Relation, and find it a very real Truth, and are aſſur'd that the Skeleton muſt be humane——— We have no Hiſtory or Tradition that gives us an Account of what ſtature and bulk thoſe *Giants* were, which were mentioned in Sacred Writ to be before the Flood; and ſince the Flood we can find but very little difference in all Ages, as to humane Stature. One great Inſtance we meet with in Hiſtory, that there are Tombs amongſt the *Ægyptian* Pyramids of ſeveral thou-

thouſand Years ſtanding, which are but about two Yards in length; and 'tis well known that they never uſed Burning, but Embalm'd and Buried their Dead at length: So that we may conclude all Ages have produced ſomething Monſtrous, rather than that Mankind were larger formerly than now, and have by degrees degenerated into a little dwarfiſh Race; as alſo that in all Ages there have been ſome Dwarfs, or very little Men. ——— In 1584, there was found a Skeleton at *Lucern* 19 Foot, which is 6 Yards and a Foot long ——— *Maximinius* the Emperor was 8 Foot and an half high ——— In 1557, the *Tartarians* made an Inroad upon the *Polonians*, at which time a prodigious *Tartar* was ſlain by a *Polander*, whoſe Brow (according to *Leonardus Croetius*,) was 24 Fingers broad, the reſt of his Body of that Magnitude, that when it lay upon the Ground was ſo thick, that it reach'd to the *Navel* of an ordinary Perſon——— But the moſt prodigious Monſter we ever met with in Hiſtory, was that which was found in the *Cretan* War, (See *Solin*, p. 5. p. 188. and *Kornman*, *lib. de Mir.*) the Rivers and Waters roſe to an unuſual height, which made great Breaches in the Earth; when the Floods were gone, in a great Cleft or Fall of the Earth, there was found the Skeleton of a Man thirty and three Cubits long; which, if reckon'd according to the common Cubit, is 16 Yards and an half: *Lucius Flaccus* was then Legate, and *Metallus* himſelf allured with the Novelty of the Report, went on purpoſe to the Place to take a View of it, and there they ſaw with their Eyes that which upon hearſay they had refuted as a Fable.

Q. *Reading in the* Preſent State *of* England, *written by one of the* Royal Society, *he is of Opinion, that if a Young Gentleman of a very good Family becomes an Apprentice, he loſes his Gentility:* ——— Query, *Whether you think ſo?*

A. The World is abus'd by Cuſtom and Opinion in this Caſe as much as in others. If we reckon our Gentility from long *Pedigrees* or *Empire*, then the common Father of us all, who was more a *Lord* of the *whole World* than ever *Alexander* was, got his Bread by the *Sweat of his Brows*; if we reckon it from *Learning*, or *Greatneſs of Soul*, we are not without the greateſt Inſtances from mean *Origine's*. *Socrates* was no Patrician, *Cleanthes* was but an *Under-Gardiner*, and *Plato* dignified Philoſophy by his Goodneſs, not his Birth. A long Series of Revolutions has made a topſie-turvy of Things and Eſtimations too; tho in ſome Nations we find it otherwiſe. The Grand *Turk* and his Nobles in their Retirements from Publick Affairs, exerciſe themſelves in *Mechanicks*, whilſt other Nations in purſuit of Titles, ſpend their time for a Noiſy Epitaph. The more buſie and active we are, the liker we are to God, who is a pure Act, and the leſs we have to do with the Devil, who fixes at leaſt three quar-

ters of his Temptations on Idleneſs.

Q. *In Mr.* Philip Ayre's *Lyrick Poems*, p. 99. *I find a Sonnet thus Entituled,* ——— *A Sonnet tranſlated out of* Italian, *written by Signior* Fra. Georgia, *who was born as they were carrying his Mother to her Grave. Now I wou'd fain know whether this were ſo in the Perſon of the ſaid Signior* Fra. Georgia, *as above, or ever was known of any other, or is poſſible to be?*

A. The Hiſtory of the *Netherlands* makes mention of a Woman ſhot in two by a Chain-ſhot, which took one half of her into the Water, where it was ſeen to ſtir for ſome time after; ſhe was big with Child, and the Child made its way into the World out of that part of the Body which was taken up, and the General Commander had it carefully look'd after, and educated to Man's Eſtate. Some have been buried in Fits, having been dead to all appearance, and have afterwards been found (when the Vaults were opened) brought to Bed with a Child in their Arms, and dead. Many Inſtances of this Nature are in Authors.

Q. *Whether there is any Criſis of time wherein Perſons have extraordinary Accidents as to Fortune or Misfortune: And if ſo, what are we to think of it?*

A. The Sacred Writ cenſures the Obſervers of Days, Times and Seaſons, the noted Superſtition which at that time was very common, and at this day is not quite defaced; many People without either Reaſon or Wit fancying things, which by the Devil's Aſſiſtance often comes to paſs; who, if permitted, improves ſuch ungrounded Faith to his Intereſt. That upon certain Revolutions of Time, ſome things extraordinary have happened, and to ſuch Perſons as were not at all ſuperſtitious in that point, is very certain. We read (*Heyl. Geog.* p. 734.) that on a *Wedneſday* Pope *Sixtus* the Firſt was born, on the ſame *day made a Monk, created General of his Order, made Cardinal, choſen Pope, and finally on the ſame day inaugurated.* Alſo 'tis obſerv'd, (in *Stow*'s Annals, p. 812.) *Thurſday* was obſerv'd to be a day fatal to King *Henry* the VIII. and to all his Poſterity, for he himſelf died on Thurſday the 28th of *January*, King *Edward* the 6th on Thurſday the 6th of *July*, Queen *Mary* on Thurſday the 17th of *November*, and Queen *Elizabeth* on Thurſday the 24th of *March*: But theſe Obſervations are warrantable, being made after the time was expir'd, and reputed rather as accidental than neceſſary, as by chance a Man may throw *Ambs-ace* three or four times together, without being compell'd by Fate or Deſtiny; for if a Man throws, he muſt throw ſomething, and there's as much reaſon that he ſhou'd throw *Ambs-ace* four times together, as any other four Numbers that ſhall be nam'd ſucceſſively; *He that acts without reaſon, and believes things for which he can give no account at all, deſerves to be excluded*

cluded from the Society of rational Creatures.

Q. *Whether is Death ſuch an Indiſpoſition of the Organs, as hinders the Soul from performing its uſual acts, or the ſeparation of the Soul from the Body, as a conſequence of ſuch an Indiſpoſition?*

A. Things are known beſt by their oppoſites; Life, 'tis granted, is the Union of the *Soul* and *Body*; and conſequently Death muſt be nothing but their ſeparation, or the Diſſolution of ſuch an Union. Life reſults from the right and true Diſpoſition of the Organs, but 'tis not that very Diſpoſition — *Death* therefore muſt be ſomething conſequent to their *Indiſpoſition*, and not that it ſelf. Indeed this Indiſpoſition can no more be call'd *Death*, than a *Sword* run into the Heart, or a *Diſeaſe* in the Body; —— theſe cauſe that *Indiſpoſition*, as that *Indiſpoſition* cauſes the ſeparation; and there's nothing plainer, than that the *Effect* and the *Cauſe* muſt be different from one another.

Q. *Whether* Elijah [*or* Elias] *mentioned in the laſt Chapter of* Malachy, *be any other Prophet than what hath already been in the World?*

A. The Gentleman who propoſes the Queſtion holds it in the *Affirmative*: His Judgment is, that *Elias* here Propheſied of, is yet to come. The Reaſons he brings to favour his Opinion, are taken from the Text in the 4*th* of *Mal.* 5, and 6. *I ſend Elijah the Prophet before the coming of the great and terrible Day of the Lord.* And, *He ſhall turn the Hearts of the Fathers to the Children*, &c. *leſt I come and ſmite the Earth with a Curſe.* Hence he argues —— If this mutual Love *Elijah* is to work, is to continue to the end of the World, then he is not yet come; and accordingly interprets ——— the *great and terrible Day of the Lord* here ſpoken of, by the Day of *Judgment* and final *Conſummation* of all things. And indeed it was the Opinion alſo of *Tertullian*, and perhaps of moſt of the *Ancient Chriſtians*, as well as 'tis of the *Jews* and *Papiſts* at preſent, and of ſome *learned Proteſtants* alſo, that *Elias* ſhall come before the general day of Judgment. On the whole, we firſt *Remark*, that ſuppoſe it true, that *Elias* were then to come, as Mr. *Mede*, and others are of Opinion, it does not hence follow that he is not come already, for he may come twice, in which ſuppoſition we can diſcover no manner of incongruity. That he is once already come, and that *John Baptiſt* was he, and the ſame who was Propheſied of in *Malachy*, we are more than once aſſur'd by the infallible Oracles of Truth it ſelf: He was the *Meſſenger* that was to *prepare the way of the Lord*, *Mat.* 3. 3. He was to go before the Lord in the Spirit and Power of *Elias* (with his Zeal and Fervour, and manner of Life) to turn the *Hearts* of the *Fathers* to the *Children*, and to *make ready* a People *prepared*, &c. St. *Luke* 1. 17. Our Saviour ſpeaks in ſuch a manner, that the Diſciples underſtood

he meant *John the Baptiſt* when he ſpoke of *Elias*; and well they might, for he tells 'em ſo poſitively, St. *Matt.* 11.12,14. From the days of *John the Baptiſt*, &c. This is *Elias* which was *for to come*: Again 17. 12. *Elias is come already.* For that Argument brought to prove he is *not yet to come*, becauſe the *Love* he was to produce was to continue to the *End of the World*, a little before which, it's thence concluded he was to appear in it, it is grounded upon a falſe Suppoſition, namely, that by the *great and terrible day of the Lord*, muſt be meant the *general Day of Judgment*; whereas that Phraſe is not ſeldom taken for the *particular Judgment of Jeruſalem*, a Type indeed of that at the *great Day*; thus *Acts* the 2d, and in ſeveral other places, (though perhaps not ſo many as ſome Great Men have thought:) For the *Earth* here mention'd, all know, who are any way vers'd in the Old Teſtament, it ſignifies no more than *Land*, that particular *Land* of *Judea*, whenever 'tis found without any thing elſe affix'd thereto. Now the Inhabitants of this Land the *Baptiſt* did in great numbers reſtore, Preaching to them Repentance, and thereby prepared the way of the Lord; and had ſav'd the Country from utter Deſtruction, (and that Curſe which afterwards fell upon them for refuſing and Crucifying the *Meſſiah*, whom he Preach'd unto them) had they generally Believ'd his Doctrine.

Q. Whether the common Notion o'th' World be true, that theſe latter Ages for ſome Centuries paſt, have a leſs ſhare of Learning, Judgment and Invention, than thoſe which have preceded; becauſe we find them deficient in finding out ſuch advantageous Arts as their Fore-fathers have done? ——If true, whether it proceeds from their Careleſneſs in informing their Minds, or that God did in a more eſpecial manner Capacitate thoſe of former Ages for the Diſcovery of ſuch things as were requiſite for the Neceſſity, Inſtruction, and Pleaſure of all Mankind? —— If falſe, how comes it to be the Opinion not only of Indifferent, but very Ingenious Men, that it is ſo?

A. It is diſputable, whether the Invention of uſeful Arts is infinite or not; but upon a Suppoſition of Truth in both Caſes, we ſee no reaſon to conclude this Age comes ſhort of the preceding Ones, as to priority in Arts and Sciences; we'll conſider the firſt part of the *Dilemma*, and ſuppoſe the Invention of uſeful Arts infinite: If ſo, we muſt conclude (as we find by daily experience) that at length ariſing to be too numerous, more would be loſt and ſupplanted by others, which would not be, if the firſt were more uſeful.——Again, if the Invention of uſeful Arts be *finite*, they can be but once invented: So that thoſe which have already done it, cannot pretend a Preheminence to thoſe that follow, who alſo would have found the ſame out if they had lived before, as is ſeen by the great Improvements daily made of what is invented: Further, 'tis a vulgar Error, that any *valuable Art is of one Mans inventing*; as for inſtance in Sailing, how many Ages paſſed before

fore the Invention of Sails, or a commodious Building of Ships, or before the Compaſs was invented, and how long before the Invention of the Compaſs was the Nature of the Load-ſtone diſcover'd? If we take a view of the *liberal Sciences*, can we believe that *Ariſtotle*'s Philoſophy was all his own, or rather a Compendium of what other Philoſophers had writ before, and by him methodically compil'd, with ſome Additions? As to *Curious Mechanicks*, as ſome are improved, and as the Subject is large, ſo ſome are invented. *Ælian* and *Pliny* mentioned one *Myrmecides*, that wrought out of Ivory, a Chariot with four Wheels, and as many Horſes, in ſo little room, that a little Fly might cover them all with her Wings: —— As alſo a Ship with all the Tackling to it, no bigger than that a ſmall *Bee* might cover it with her Wings. Though theſe were great Curioſities, and probably of one Man's Invention, we need not ſeek beyond the Limits of our Iſland for its parallel. In the 20th Year of Queen *Elizabeth*, one *Mark Scaliot* made a Lock conſiſting of eleven pieces of Iron, Steel and Braſs, all which, together with a Pipe-key to it, weighed but one *Grain of Gold*; he made alſo a Chain conſiſting of Forty three Links, whereunto having faſtened the Lock and Key before mentioned, he put the Chain about a *Flea's Neck, which drew them all with eaſe.* See the Inventions and Experiments of the Royal Society, which will abundantly convince the Queriſt, that our Age has as active and buſie Spirits for Invention, as any former Age in the World.

We ſuppoſe the following Poetical Queſtion came from the ſame Perſon who ſent us a Complaint of a bad Wife, whom we adviſ'd to the Wars.

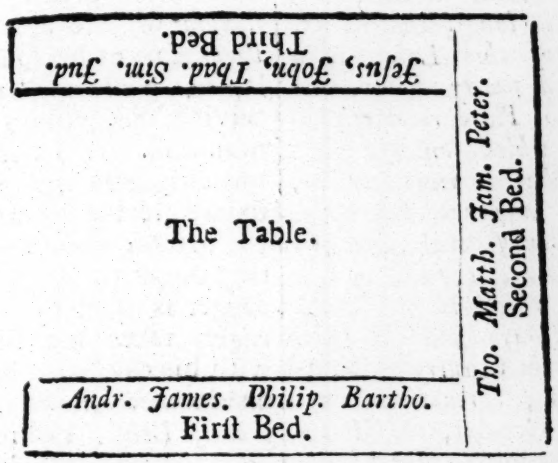
Q. *'TWAS Nobly thought, and great as my deſire,*
A Service *done me nothing could be higher:*
All over manly, and more friendly ſtill;
At once you pity, and wou'd cure my Ill.
Dread Mars, *my Dear-lov'd King and Countries Good,*
Shall have at laſt the tender of my Blood:
I'll dare to die, and ſeek my Refuge there,
Amidſt the warmeſt Actions of the War,
And if I fall, with Life *lay down my* Care.
My bold Endeavours *ſhall ſurmount my* Fate,
Spite of ill Luck *I will be fortunate.*
Shou'd Death *grow ſullen, and refuſe the Prey,*
Nor take me hence the dull *and* common Way,
Perchance I may revenge the ſpite and live;
At leaſt my dear bought Fame ſhall me ſurvive;
That ſpurs me on, and bids me ſomething do
Worthy our God-like King and Country too.
I have no Spark of mean or vulgar Fire,
Already glows my Breaſt with Martial Ire;

Then

Then tell me how I may direct my Aim,
And get my Station ſuited to my Flame?
A. Go then, *brave Man!* Yes, ſince it muſt be ſo,
Where *Fate* and *Honour* calls thee, boldly go:
In ſuch a *Cauſe* 'tis worth the while to *Die*,
There's *choice* enough, or *Death* or *Victory*.
The *World*'s the *Stake*, in ſuch a glorious ſtrife
Who wou'd not *Bett*, at leaſt a *ſingle Life*?
Great *Cæſar* does far more, he ventures all,
Nor *Bankrupt Nature* cou'd repair his Fall:
" May thee thy *Stars* with happy Omens guide,
" And place thee ever near his *Royal ſide*:
" He loves the *Brave*, through *Crowds* he *Merit ſpies*,
" Piercing like *Heav'ns* are his *impartial Eyes*.
But haſte, leſt he the *mighty Work* begin,
Which *Europe*'s Chains muſt break, e'er thou come in.
Such *Dread* does even *Expectation* give,
The *Traytor* dares not that, or th' *Atheiſt* Hell believe.
The *Gallick Wolf* already ſhrinks away,
Already fears for his ill gotten prey.
In deepeſt *Dens* from the far diſtant ſhore
Still thinks he hears the *Britiſh Lyon* roar.
Go then the foremoſt on the trembling Strand,
Go wade, though 'tis in thy own *Blood*, to *Land*:
Let meaner *ſordid Souls* at home remain,
And boaſt their Fathers mighty Names in vain,
Tho *Cowards* in the *Traytors Vizard* hide,
For their Old King ———
Becauſe they wou'd not be o'th' *fighting ſide*.
Embark'd i'th' bold *Attempt* with the *brave Few*,
Let all admiring *Europe* ſee in you
What the *true Engliſhman* was wont to do.
While ſome New *Battle Rolls* ſhall ſpeak thy *Fame*,
And twenty Ages hence preſerve thy *Arms* and *Name*.

Q. *In what Poſture and Order did our Saviour eat the Paſſover and his laſt Supper with his Diſciples?*

A. 'Twas *Accubation*, or a lying down upon the left ſide, with the Head born up by the Elbow, they lay upon *three Beds*, placed at a convenient height round about a Table, *four* upon a Bed; the Head of the *ſecond*, leaning upon, or againſt the Boſom of the *firſt*, and the *third* againſt the *ſecond*. The Order was thus: The Third Bed was for the *Maſter*, and whom he pleaſed; the Firſt and Middle were for the *Gueſts*; but here they were all *Gueſts*, and our *Saviour* eat only with his Diſciples; ſo that ſuppoſing them to be in Preheminence as they are named, *Matth.* &c. they were placed as in the Figure annexed.



For though the first place in the first and third Bed was most honourable, it was not so in the second; but the last place in the second Bed, which was nearest to the Master of the House, or in this Figure to our Saviour, where *Peter* lay —— This was not only the Custom of the *Jews*, but of the *Parthians*, *Persians*, *Greeks* and *Romans*. According to the Description of *Salustius*, *Sertorius* who lying in the place of *Peter* (as in the Figure) was slain at Dinner by *Perpenna*, the Master of the Feast, (*who lay where our Saviour did.*) For the above Triclineal Description read *Benmaimon*, that great *Rabbi*, as also *Sophocles*, *Euripides*, *Athenaeus Mercurialis*, *Lipsius*, &c. *Juvenal* and *Aristotle* say something of it. The Learned conclude the first Original of Leaning and Accubation at Meals, was taken from the *Gymnosticks*, who after their Bathing retired to Bed, where they took something to refresh them.

Q. *Where is the Original of the River* Nile, *and through what places does it pass to come into* Ægypt?

A. All our Maps with *Ptolomy*, place it a good way beyond the Æquinoctial, but Erroneously, if we may believe the Ingenious Monsieur *Tavernier*, who, as his Curiosity was great in this particular, so his Aids, and the Advantages he had of Satisfaction were extraordinary; his very Words (as translated) are these: ——— *I have already said in another place, that at the time when the two Embassadors of* Æthiopia *were at* Dehli, *my* Aga Danech-mend-hau, *who is extraordinarily Curious, sent often for them, to inform himself in my Presence, of the Condition and Government of their Country; and one day amongst other things, we occasion'd them to discourse of the Source of the* Nile, *which they call* Abbabile, *whereof they spake to us as a thing so known, that no Body doubted of it, and where one of these Embassadors, and a* Mogolian, *that was return'd with him out of* Æthiopia, *had been in Person; they told him, that it takes its Origin in the Country of the* Agans, *and issueth out of the Earth at big bubling springs near one another, which from*

form a ſmall Lake about Thirty or Forty Paces long; that at the coming out of this Lake, it is then already a pretty River, and from Place to Place receiveth other Rivers which enlarge it: They added, that it runs bending, and forming a great Peninſole, and that after ſeveral Coſſala's from ſteep Rocks, it falls into a great Lake, which is not above four or five Days Journey from its Source, in the Country of Dumbia *or* Denbia, *three little days Journey from* Gonder, *the Metropolis from* Æthiopia, *that having traverſed that Lake, it iſſueth thence, ſwell'd with all the Waters that fall there* ——— *paſſeth through* Sonnar, *the principal City of the King of* Funges *or* Barbaris, *Tributary to the King of* Æthiopia, *running on and making the* Cataracts, *and ſo entring into the Plains of* Meſſer, *which is* Ægypt.———

Q. *What is the beſt Method for a Perſon to uſe to approach worthily to the Participation of the Lord's Supper, who has not Communicated for a Year or two laſt paſt; partly by Relapſes into formerly committed Sins, partly through great Fears of Unworthy Receiving, and partly by violent Temptations of Satan, perſwading to the Omiſſion of that great Duty of being a Communicant, which our Saviour poſitively commanded, when he Inſtituted the Bleſſed Sacrament?*

A. We deſign'd this for the latter part of our *Second Volume*, as being proper to be treated upon amongſt other *Divinity Queſtions*, but being importun'd for an *Anſwer*, the *Queriſt* ſtill ſtrugling with his great Temptations and Doubts, *&c.* We have thought it our *Duty* to give him what *ſatisfaction* we are able in the *Three Particulars* of his Query, *viz.* Relapſes, Fears of Unworthy Receiving, Suggeſtions not to Communicate. 1. To *Relapſes* into a formerly *committed Sin*, they are indeed great *Aggravations* to it, but the greater they are, the ſooner they ought to be left, becauſe the danger is greater—— Yet *God Almighty* takes not ſuch meaſures with his *Creatures*, as we do with one another. *Repentance cancels the greateſt Debts.* The returning *Prodigal* was no leſs lov'd than the always dutiful Son. Not but that even our forgiven *Impieties* ought to impreſs a deep ſenſe of *Humility*, and fear of *Apoſtatizing*; for frequent *Relapſes* create an *Habit*, and an *Habit* of *Sin* generally ends in a ſtate of *Reprobation* and *Impenitency*; but we hope better things of our *Queriſt*, whoſe *Trouble* at his *Weakneſs*, and inconſtant *Reſolves*, ſhews ſome meaſure of *Penitence*, and that he has not yet grieved the Holy Spirit ſo, as utterly to depart from him. 2. 'Twas *Luther's* Paradox, *That none came Worthy, but thoſe that are unworthy*; that is, In their own ſenſe and feeling——— A true ſenſe of a *Perſon*'s Unworthineſs, which is attended with Repentance, Holy Reſolutions, and a ſtricter watch over himſelf, is never without *true Faith*; by conſequence ſuch a *Perſon* is not unqualified for a *Commemoration* and *Participation* of the Object of his Faith, *I mean our dying Saviour.* 3. We have little Reaſon to believe the *Father of Lies*, who is always moſt buſie with thoſe he is in danger of loſing—— Thoſe that came not to the *Wedding Supper*, were deſtroy'd, as well as thoſe that

that came without a Wedding Garment, *Matth.* 22. 5, 6, 7. compared with 11, 12, and 13 Verſes, —— *Chriſt taſted Death for all Men*; therefore thoſe fruſtrate his Love, who wilfully exclude themſelves from the *Benefits* thereof, in Excuſes and Delays, and neglect a Concern of ſo great Moment. *Numa Pompilius*, being upon a time told that his *Enemies* were in Arms, and coming againſt him, he made this Anſwer, *At Ego rem Divinam facio*: But I (ſaith he) am ſacrificing to the Gods. He would not omit what he thought his Duty, (although he was a Heathen) when the *Enemy* was at the very Gates. In ſhort, let the Queriſt repent of what he knows he is guilty of, and if he has wrong'd any Perſon in any Nature, let him make what ſatisfaction he can, God requires no more; let him reſolve to be more watchful for the future, and avoid the Occaſions of his Sin, and then let him Communicate, and doubt not; for an honeſt hearty endeavour to fear God, never wants the Divine Aſſiſtance.

Q. *Who is the greateſt Uſurper in the World?*

A. 'Tis a hard matter to reſolve: The *French King* bids fair for it, who as near as he can, Uſurps and Lords it over the Lives, Rights and Priviledges of as much of *Europe* as he can. But I believe the Pope *out-bids* him, in breaking in upon the *Rights* of *Heaven*, and exalting himſelf above all that is called God, by anſwering the Character of *Rev.* 17.

Q. *When I lived in* Bedford-*Town, there was a Man of a quick Wit, a bold Spirit, and a fluent Tongue, but of a looſe debauch'd Converſation; who in my hearing affirm'd, That he did believe that there was neither God nor Devil, Heaven nor Hell; and I told him, that he did very raſhly to utter thoſe words, being greatly deluded by the Devil; and that I was confident, if I lived to ſee him die, I ſhould hear him contradict ſuch unworthy, impious Aſſertions. He replyed, At the preſent he was aſſured of what he ſaid —— Not long after, this Perſon was apprehended, and for a Notorious Crime, Condemn'd by a Judge of Aſſize to be hanged, and about a Day before his Execution, I went to him, on purpoſe to ſee if the Thoughts of approaching Death had not made him change his former Atheiſtical Principles: And coming to him, he did with many Tears bewail his former Deluſions, and told me that a* Priſon, *and the* Serious Meditation of Death, *had opened his Eyes; and that when he had formerly ſaid to me, there was no God, yet he did not then heartily believe what he ſaid. —— —— What's your Thoughts upon all this? And whether or no you think there ever was a real Atheiſt?*

A. We are all naturally inclin'd to believe what we would have to be. *'Tis an ill Man's Intereſt there ſhould be no God*, becauſe no Puniſhment, and this Intereſt paſſes into Argument, but yet not ſo concluding as to paſs into a Satisfaction. I know not how far a deep *habitual Courſe* of Impiety may deprave the Judgment, and render the *Delinquent* uncapable to take a *due Eſtimate of Futurity*; but I cannot believe any Perſon, that will give himſelf the liberty of thinking, and yet deny

deny the Exiſtence of a Deity, both as to Creation and Providence —— I knew a Perſon that us'd to *damn that idle thought of thinking*, which to me appear'd a greater Argument of an Atheiſt, than the profeſſing of one's ſelf ſo. I believe there may be a drunken injudicious Atheiſt, but not a ſober thinking *Atheiſt*.

Q. *What is Love!*

A. 'Tis very much like Light, ——— a thing that every Body knows, and yet none can tell what to make of it: 'Tis not Money, Fortune, Jointure, Raving, Stabbing, Hanging, Romancing, Flowncing, Swearing, Ramping, Deſiring, Fighting, Dying, ——— though all thoſe have been, are, and ſtill will be miſtaken and miſcalled for it. What ſhall we ſay of it? *'Tis a pretty little ſoft thing that plays about the Heart*; ——— and thoſe who have it will know it well enough by this Deſcription. 'Tis extreamly like a *Sigh*, and could we find a Painter could draw one, you'd eaſily miſtake it for the other: 'Tis *all over Eyes*, ſo far is it from being blind, as ſome old *Dotards* have deſcrib'd it, who certainly were *blind* themſelves: It has a *Mouth* too, and a pair of pretty *Hands*, but yet the *Hands* ſpeak, and you may feel at a diſtance every Word that comes out of the Mouth, gently ſtealing through your very Soul ——— But we dare not make any further Enquiries, leſt we ſhould raiſe a Spirit too powerful for all our Art to lay again.

Q. *Why Love generally turns to Coldneſs and Neglect, after Marriage?*

A. Had the *Queſtion* been propoſed univerſally, as if it always had done ſo, we muſt have deny'd it, ſince we have in our *knowledge*, Inſtances of ſome Perſons who have their *Flames* and *Raptures*, and all that, as *Hudibras* calls it, as much after the Nooſing as before; and to ſay Truth, thoſe who have ſo, are in ſo fine a Dream, *that it were both a pity and a cruelty to wake 'em.* But the Queſtion is very cautiouſly and prudently put; ——— Why Love generally *turns to Coldneſs?* In which ſenſe 'tis undeniably true, and the Reaſons thereof we ſhall attempt to give: One great cauſe we believe to be the Cuſtom of the Age. We have ſeen ſome Kings Reigns, wherein it has been thought an abominable ſcandal for a Man to love his own Wife, whatever he might do by others. 'Twas eſteemed an Argument of a low *Spirit*; and if things had gone on, as they were fairly going, the *Croſs-bar* muſt have been changed from the *Baſtard*'s Scutcheon to the *Legitimate*'s, and nothing would have been thought a greater diſgrace, than to have been lawfully begotten, or born in Wedlock. Decency obliges us to forget whoſe Example it was, extreamly contributed to this bad Cuſtom; but we ought not eaſily to do ſo, as to thoſe who took ſo much pains to bring us to it. The *Invincible Monarch* himſelf, of *France*; nay, his Confeſſors and all, thought it not below them to be Pimps to *England*; their Nation ſupply'd the Court, City and Country, in the *Devil's name*, with *French* Miſſes, Stallions, falſe Counts and Footmen, they reſolving, *if poſſible*, to make us of the *Half-blood* with themſelves, that, as

as by the Transfuſion of that of a Sheep or Calf into a Man, they might render us by degrees more lame and eaſie, and fitter to make Slaves and Footballs. This *French* Poiſon working into a great part of the Body of the Nation, as their Diſeaſe into that of a Man, is not eaſie to be got rid of, but will at leaſt leave ſome ugly *Symptoms* a long time: And this we look upon to be one great Reaſon of this Coldneſs and Neglect, but too often obſerved after Marriage. But to be ingenuous, there ſeems yet ſomething deeper in the Caſe, and a larger Cauſe than this we have now aſſigned. *Variety has, to ſay Truth, a ſtrange Charm in it*, and muſt have, from a ſort of neceſſity of Nature; becauſe we find nothing which gives the Mind that Satisfaction which it is made for, and which it will ſtill vainly ſeek in ſenſible Objects, out of Fondneſs to the Body to which it is ſo nearly join'd. Satiety commonly breeds Loathing, and even Manna every day, would make one weary of it. But this Variety may be obtained, this Satiety may be cured, where there is at firſt a virtuous Love, grounded on Sympathy and Similitude, where there is beſides Wit and Diſcretion, all which have Charms that are almoſt infinite, and can never be exhauſted. Diſcretion hides thoſe Faults which are generally diſcovered after Marriages, or by degrees removes them; if not, virtuous Love excuſes, or at leaſt ballances them, and Wit has always ſomething entertaining and new, that's the Salt and Spirit which keeps the Sweets of Matrimony from growing vapid, dull, and diſagreeable. If 'tis very ſeldom all theſe Qualifications meet, 'tis no wonder that the firſt Odour as ſeldom continues; but where theſe are, it cannot fail. Thus we have not only ſhown the Reaſons of this Coldneſs and Neglect, ſo very common after Marriage, but we hope too the manner how to avoid it.

Q. *What are the beſt Remedies for Love, and what cure is there for a deſperate Lover?*

A. Theſe were propoſed ſingly, but being the ſame, or near akin, for we ſuppoſe none will deſire Remedies for Love, but ſuch as deſpair of attaining the beloved Object, we here intend to anſwer them together. *Ovid* has enough of them, but 'tis too tedious a work to tranſcribe him. He adviſes thoſe who would love no longer, amongſt other things, to endeavour to ſurprize ſuch as they have lov'd, in their Undreſs, which may be in ſome caſes a very *effectual*, in others as *dangerous* a Remedy. There's an unlucky Story in ſome of our old Writers, of a certain Monk, that was deſperately in Love with a Barber's Daughter, who lived near his Monaſtery, which proceeded even to Dotage; and though an ingenious Man, made him, as commonly happens, abſolutely unfit for any buſineſs. His Abbot had a great kindneſs for him, and finding no Arguments could work upon him, and that no other way would cure him, very carefully and fatherly ordered them both to be ſhut up together in a cloſe Room, and no Soul to come near them, only what Proviſions they wanted to be put in at a ſmall Wicket every day. The Monk for the firſt Week thought

thought himſelf in Paradiſe, the ſecond 'twas pretty well, but the third he was in *Purgatory*, and the fourth in Hell it ſelf; begging at the Wicket, of all Loves, that the Abbot would let him out again, though he were to live on nothing but *Bread* and *Water*. A *pleaſant Remedy* enough, but ſuch a one as our *deſperate Lover* will hardly find practicable; we therefore adviſe him to a long *Abſence*, hard *Labour*, work it out; for ſome ſay 'tis a lazy *Diſeaſe*. Or if this ſuit not with their Circumſtances, let 'em affront the *Perſon lov'd*, and thereby get themſelves more abſolutely *ſcorn'd* and *hated*, and if that don't do the work, they almoſt deſerve no other but a *Hempen Remedy*.

Q. *Where is the likelieſt place to get a Husband in?*

A. Poor *diſtreſſed Lady!* Had we but her Name, we ſhould go near to inſert an Advertiſement for her at the end of this Book. But ſince ſhe has left us in the dark, ſhe muſt e'en be contented with the beſt Directions we can give her in this *weighty Matter*. We anſwer then, That 'tis the likelieſt place to get a Lover where there are *feweſt Women*; and accordingly, if ſhe'll venture to ſhip her ſelf for ſome of the Plantations by the next *Fleet*, if ſhe's but any thing *marketable*, ten to one but one or other there will *ſave her longing*.

Q. *Whether is abſence or preſence beſt for Love?*

A. The latter in the beginning of an *Amour*, the former when 'tis *confirm'd*, and already ſettled. It is dangerous at firſt, becauſe it gives a Rival opportunity to make *Addreſſes*, and 'tis ſomewhat in *Loving*, as 'tis in Racing, where if once a Horſe gets the ſtart, 'tis not ſo eaſily recovered: But where the main diſpute is once over, and the *Heart* fairly won, the caſe is much alter'd, then perhaps being always preſent is one of the moſt *dangerous* though *deſired* things that can befal a *Lover*. As *Acquaintance* grows more intimate, our *Lovers* are ſtill leſs upon their *Guards*, they don't ſhew their beſt ſide to one another, as at firſt. Faults will daily be found, unlucky *Accidents* will fall out, ſuch things will be diſcover'd as wou'd never have been *ſuſpected* nor *believ'd*, a thouſand little Quarrels and Piques will ariſe, which at leaſt produce *Vexation*, oftentimes a final *parting*; But now in abſence the quite contrary happens; we willingly forget the *Faults* of thoſe we love, and magnifie their *Excellencies*: we embrace and cheriſh their dear *Ideas* and *Memories*; we are daily expecting and wiſhing to *ſee* and *hear* from them, and if we *hear*, eſpecially by *Letters*, our Love is extreamly encreaſed by thoſe little ſubtile Meſſengers: There's all the *Soul*, and more, to be ſeen in them. We ſay therein whatever we pleaſe, without being put to the trouble of a ſuitable *Repartee*, or pumping for a kind and yet diſcreet Anſwer: All our Thoughts are there dreſs'd at the beſt advantage, and we may give them juſt what turn we pleaſe. The Man may write with as much Paſſion as he will, he may ſet his *Adorable* before him, dreſs'd in as many *Beauties* as his *Fancy* can form, without having the *Original* by to confute him, and write according to the new form'd excellency of his *Ideal Miſtreſs*, and bring

bring in e'en all the fine things he thinks of. The Lady may with all the *Caution* ſhe pleaſes anſwer him again, and let as much Love as ſhe will look out through her *Prudence*; make what Promiſes ſhe pleaſes, yet with ſuch *Reſtrictions* and Modifications, as ſhall bind her no more than one of the King of *France*'s Treaties, or Edicts: —— And when they come once to meet again, there's ſuch ado with Tranſports, Raptures, and the reſt, that in a word, we dare *think no longer on't*.

Q. *By what way may thoſe who read much, beſt preſerve their Eye-ſight.*

A. There are a hundred Medicines to be uſed which every Old Woman will tell you. For preventive Remedies, Study not much by Candle light, nor drink often of ſtrong Liquors, unleſs you are of his mind, who ſaid, ——*Farewel dear Eyes!* when his Phyſicians told him, if he did not forbear Wine, he'd certainly loſe 'em. Waſhing 'em every Morning with good Spring-water, is a cheap and excellent Remedy for 'em when ill-affected. The Philoſophical Tranſactions, *Vol.* 4. *P.* 1157. tells us, that Verjuice is a Remedy for ſore Eyes: But the prettieſt way of cure is, what they give us, *Vol.* 3. *P.* 727. which take in their own Words: *A Gentleman of ſixty Years of Age, which by Reading had ſo extremely impair'd his Sight, that he cou'd now Read no longer, nor cou'd any ſort of Spectacles afford him any relief, till at length he recovered the Uſe of his Eyes by this Method: He took Spectacles with the largeſt Circles next Semicircles on the over-part, on both ſides he cut the Bone, then taking out the Glaſſes, he put black* Spaniſh *Leathers Taper-wiſe into the other Circles, which widened enough, together with the encreaſing wideneſs of the Leather, took in his whole Eye at the greater end, the leſs being only big enough to put in the top of his little Finger, and through the leſſer End he thus read the ſmalleſt Characters like large Print. This may alſo be with Paper, black'd in the inſide with ſomewhat that does not ſhine*—— Thus far they—— for the Succeſs of the Experiment, we have try'd it our ſelves, and find it anſwers Expectation, as we doubt not will any one elſe, who ſhall have occaſion to make uſe on't, we hope without any Offence to the Spectacle-makers.

Q. *Whether the Grand Devil be a Corporeal Subſtance; and if ſo, of what Colour?*

A. Angels, Souls and Spirits are Immaterial Beings, *not clogg'd with*, or confined to Matter and Form, therefore without Colour, for—— *Colour is an Accident, and can't be independant of Subſtance.* The Devil may appear by aſſuming Matter to act in, ſometimes in one Form, ſometimes in another; and at ſuch times *ſome Colour is to be ſeen*, but this aſſumed Matter and Colour, *however diverſified*, is not Devil, for the Devil can't be ſeen any more than a Thought, or ones Mind, which are Objects more inconſiſtent with Viſibility, than the Object of Smelling is with Audibility.

Q. *Whether were thoſe Devils drowned with the Swine, that ran violently down a ſteep place into the Sea?*

A. The Occaſion of this Query might poſſibly be from the Story of the Prieſt, who Preaching upon that Text, declar'd he knew no means how the *Poor Devils* could avoid the ſame Fate as the Swine underwent, being not only under Water, but alſo Impriſon'd in the Swine; but the real Solution is parallel to that of the preceding Queſtion. Drowning or Suffocation is an Act of Violence upon the reſpiring Organs, but the Devil has no Throat, Lungs, *&c.* becauſe immaterial, therefore not to be drown'd; 'tis all one to him, whether he is in the Bowels of the Earth, the Air, Fire or Water; he is equally proof againſt thoſe Effects that all of 'em have upon Material Beings.

Q. *Is the Story of the* Tarantula, *&c. real, or only a Fable?*

A. We having ſo many Inſtances both of that Creature, and the Effects its Biting produces, and ev'n a form'd Hiſtory of the Animal, and of the Diſeaſe, Printed at *Leyden* in *Twelves*, no longer ſince than 1688. We have all the reaſon in the World to believe it be true, and none that we can conceive, for which we ſhould queſtion it. The Account that Author gives of this ſtrange *merry Spider*, and its effects, take as follows: *The Diſeaſe occaſion'd by its biting*, he tells us, *lurks in the Blood generally two Years before it arrives to the height, only producing Fevers*, &c. *after this ſome Symptoms there are common to all who are bitten, as that they delight in Muſick, and are ſtrongly inclined to Geſticulation, or a kind of Dancing; others are proper and peculiar to ſome only, as weeping, laughing, fancying themſelves Kings*, &c. *which humour, whatever 'tis they firſt light upon, remains till their cure. Others of 'em are ſtrangely delighted and affected with different Colours, Red, Blew, Green, or as it happens. This for the Diſeaſe. As for the Cure, 'tis either common to all, as Muſick and Dancing; or elſe more peculiar and proper, namely different Tunes to different Perſons, according to the different Symptoms of the Diſeaſe, wherein it ſeems lies the great Art of curing 'em; ſince what eaſes one, torments another.* He proceeds to the *Cauſe* and *Manner* both of *Diſeaſe* and *Cure*. The firſt he thus attempts to explain. *The Salivous Poiſon of the Spider ſeizes principally on the Nerves and Muſcles, and in them the Spirits, and by its periodical Heat ſtirs up and Increaſes the Heat of the Heart, or corrupts the Bile in the Veſſels, and when the Poiſon once affects the Spirits, it thereby cauſes an unnatural Motion at the beginning of the Nerves, which by Vellication of the Muſcles, inclines the Perſon to Geſticulation, or a ſort of Dancing. As for the manner of the* Cure: —— *The* Air *moved by the Muſical* Motion *of the String or Inſtrument, moves the next, and ſo onwards (as we ſee the circular increaſing Motion of the Water, when a* Stone *is caſt into it) till the like be proauced in the* Spirits *of the* Body, *to which the*

the Air is impell'd. Now the Commotion of the Paſſions depends on the Spirits, and the viſcous Humour of the Tarantula, *is a very capable Subject of Sound. Hence the next Air being mov'd by a Muſical Air ſuitable to the Patient, the lurking Poiſon and Spirits of a Man are put into a Commotion, by which Agitation the Nerves being vellicated, the Spirits vehemently ſtirr'd, and Muſcles moved, the Dancing, or ſomething like it, muſt of neceſſity enſue, by which the Cure is perform'd; for by vehement Motion the Blood is heated, the Pores are opened, and the Poyſon rarifyed, which can't be done by common* Sudorificks, *becauſe the Medicines can't reach, or at leaſt can't ſtir thoſe little Particles where the Poyſon lyes, as dancing does.* ——— Thus much we have thought fit to tranſcribe from this judicious Author on ſo curious a Subject. Such as would be further ſatisfied concerning the ſtrange Efficacy of Muſick, let 'em conſult the Learned *Voſſius de Poemata Cantu.*

Q. *Whether it be lawful for a Young Lady to pray for a Husband; and if lawful, in what Form?*

A. He muſt renounce Humanity, and confeſs himſelf a ſort of an *Aggreſſor* upon the Priviledges of *Nature*, that would not make it as immortal as poſſible, which is only honourably effected by Marriage, whereby we ſurvive in our Children. *Miſery* without a Friend to bear a part, is very *Afflicting*, and *Happineſs* without *Communication* is *tedious, and* (as *Seneca* has obſerved) *ſometimes inclines us to make a voluntary Choice of Miſery for Novelty.* We ſhould be a vagrant ſort of Animals without *Marriage*, as if Nature were aſham'd of our Converſe; we ſhould contribute to the deſtruction of States, condemn the Wiſdom of the firſt Inſtitutor, and cenſure the Edicts of ſuch Commonwealths, who upon very good *grounds* have diſcountenanc'd and puniſh'd *Cælibacy.* Nay, ſuppoſing all the *Miſeries* that *Marriage-haters* ſuggeſt ſhould fall upon us, 'tis our own Fault, if with *Socrates* we don't *learn more by a Scolding Wife, than by all the Precepts of Philoſophers.* ——— Now if it be lawful to Marry, 'tis lawful for Ladies to *pray for good Husbands*, if they find their Inclination, Concerns in the World, or other Motive (which they are to be Judges of) conſiſtent with the ends of ſuch Society. As to the *Form of Prayer* required, they may, if they pleaſe, uſe the following, if they are not better furniſhed already.

From a profane Libertine, from one affectedly pious, from a profuſe Almoner, from an uncharitable Wretch, from a wavering Religioſo, and an injudicious Zealot: ——— Deliver me!

From one of a ſtarch'd Gravity, or of a ridiculous Levity; from an ambitious Stateſman, from a reſtleſs Projector, from one that loves any thing beſides me, but what is very juſt and honourable. ——— Deliver me!

From an extacy'd Poet, from a modern Wit, from a baſe Coward, and a raſh Fool, from a Pad and a Pauper. ——— Deliver me!

From a Venus *Darling, from a* Bacchus *Proſelyte, from a Travelling Half, from a Domeſtick Animal; from all Maſculine Plagues not yet recounted.* ——— Deliver me!—*But*—

Give me one whoſe Love has more of Judgment than Paſſion, who is Maſter of himſelf, or at leaſt an indefatigable Scholar in ſuch a Study; who has an equal Flame, *a parallel Inclination, a Temper and Soul ſo like mine,* that as two Tallies we may appear more perfect by Union.

Give me one of as genteel an Education as a little Expence of time will permit, *with an indifferent Fortune, rather independent of the ſervile Fate of Palaces, and yet one whoſe* Retirement is not ſo much from the Publick, as into himſelf: *One (if poſſible) above Flattery and Affronts, and yet as careful in preventing the Injury, as able to repair it: One,* the Beauty of whoſe Mind exceeds that of his Face, *yet not deformed ſo as to be diſtinguiſhable from others even unto a ridicule.*

Give me one that has learn'd to live much in a little time, *one that is no great familiar in Converſe with the World, nor no* little one with himſelf: *One (if two ſuch Happineſſes may be granted at one time to our Sex) who with theſe uncommon Endowments of Minds, may (naturally) have a* ſweet, mild eaſie Diſpoſition; *or at leaſt One who by his practice and frequent* Habit *has made himſelf ſo before he is made mine, but as the* Maſterperfection and chiefeſt Draught, let him be truly Vertuous and Pious; that is to ſay, Let me be truly Happy in my Choice.

Q. *A Lady deſires to know when ſhe ſhall have a Husband.*

A. We read of a Waggiſh *Boy,* that went to the *Delphick* Oracle, with a live Sparrow in his hand, and propoſed this Queſtion, *Whether the Sparrow was dead or alive?* Deſigning, that if the Oracle had anſwered *dead,* to have ſhewn it *alive,* or if the Oracle had anſwer'd *alive,* to have *cruſh'd* it in his *hand,* and produc'd it *dead,* but the Oracle anſwer'd, *In te ſitum, &c.* 'Tis in thy power to produce it either alive or dead. I am ſenſible the Lady needs not to be inſtructed in the Application, which if ſhe deſigns in the Affirmative, I would not have her to neglect her *Form of Prayer.*

Q. *Whether it is better to live ſingle, or to marry?*

A. This *Queſtion* is much the ſame with the former part of the Firſt Queſtion, however we ſhall add——— *Marriage is all in the Extreams, nothing moderate in't*; 'tis either accompanied with Hatred and Bitterneſs, or full of Sweetneſs and Affection; 'tis either a *Paradice,* or a *Hell*; but it is never the latter from its own *Nature,* but from the fault of the *Perſons,* who know not how to uſe it as they ought. Nay, we might add, That though generally People are by the Prejudices of Education or otherwiſe, unfit to make a proper Choice for ſuch an *Endearing Society,* yet they are generally ſo happy in t, that they would not leave it tho' they might be put to their choice; we ſhall give you a *pertinent Inſtance* of a whole City at once. *The Emperour* Conrade *the*

the Third beſieged Guedelphus *Duke of* Bavaria, *in the City of* Wensburg *in* Germany; *the Women perceiving that the Town could not poſſibly hold out long, petition'd the Emperour that they might depart only with ſo much as each of them could carry on their Backs; which the Emperour condeſcended to, expecting they would have loaden themſelves with Silver and Gold, &c. But they came all forth with every one her Husband upon her Back; whereat the Emperour was ſo moved, that he wept, received the Duke into his Favour, gave all the Men their Lives, and extoled the Women with deſerved Praiſes.* (*Camer Oper. Subciſio, 1 Cent. c. 51. p. 228.* I think there needs not a greater Inſtance of ſomething generally taking in Marriage, beyond any other Enjoyment in the World: But I leave the Ladies to judge, ſince their own Sex were Parties concern'd herein.

Q. *It ſo happened, That a Man having a Wife ſeveral Years, but, as I remember, no Children by her; at laſt he fell in Love with his Maid, being ſomewhat handſom, whom he importun'd and beſet very hard to fulfil his Deſires, which at laſt ſhe ſeemingly conſented to, by appointing both the Time and Place, which was a dark Cellar. In the mean time, the honeſt Maid acquaints her Miſtreſs with the whole deſign, who could not but commend her Honeſty, Wit, and Juſtice, and bid her about the prefix'd time to be out of the way, and ſhe would ſupply her room in the dark; and accordingly did, managing the Impoſture with that cunning, that her Husband perceiv'd not his Miſtake, but being more vigorous than ordinarily, by the ſtrength of Fancy, he got his Wife with Child of Two Boys at the ſame time: Pray reſolve me, Whether the Children were Baſtards or not?*

A. The Man certainly committed *Adultery with his own Wife*, all the *Circumſtances* and *Qualifications* that make up an *Adulterous Act*, being joined together on his part. But becauſe a Man cannot beget a Man without a Woman, it follows, that the *Children* were partly his, and partly his honeſt Wife's: And therefore, ſo far as the Man was ſo *concern'd* in their *Generation*, ſo far only they were Baſtards, *wholly as to his Intentionality*, and partly as to his Potentiality of an Act.

Q. *What is the reaſon that the* French-man *is ſo much incens'd with the Lie?*

A. They ſuppoſe themſelves to be the moſt *civiliz'd Nation* in the World, as may be ſeen by their Writings; but I wonder not that 'tis an *affront* to them, or any body elſe, that has the leaſt ſenſe of Honour and Reputation. This *Vice deſtroys the ends of Society and Converſe*, which are founded upon Speech, the Mind's Interpreter; but if there be no aſſurance of this, then Humane Society is deſtroy'd: Wherefore, to be thought or call'd a *Liar*, is the worſt Character and Term that can be fixed upon a Rational Being: Therefore no wonder at all, that any one bears the Affront ſo reſentingly.

Q. *Whether is there any ſuch thing as the* Salamander, *and will it, as vulgarly reported, live in the Fire?*

A. Obſerve moſt of theſe Vulgar Reports and Traditions, and you'll find ſome grounds or other,

which gave Occaſion for them, though they generally make *more* on't than there really is: So here ——— there is ſomething of Truth in the *Salamander*'s living in the Fire, though perhaps not by half ſo much as is generally *reported*. Take the moſt Authentick Account we can give you thereof from the *Tranſactions* of the *Royal Society*, Vol. 1. p. 377. Where they tell us, that one *Signior Corvino*, an *Italian*, brought one of thoſe Creatures from the *Indies*, and made an Experiment publickly upon it at *Rome*, caſting it upon the burning Coals, at which it immediately ſwell'd and vomited a black Subſtance on the neareſt Coals, which put them out; when new ones were put in their *rooms*, he repeated the ſame *Experiment*, and ſaved himſelf thereby from the Force of the *Fire* by the ſpace of two hours. But when *New Coals* were apply'd the third time, the *poor Creature's* ſtock was ſpent, his *Engine* would play no longer, and he even fairly gave up the Ghoſt, and was burnt to Death.

Q. *Is there any ſuch Creature as the Baſiliſk, and whether is it true that it kills with its Look where it ſees firſt, and dies if a Man firſt ſees it?*

A. There's no great heed to be given to what *Old Authors* tell us on this particular, tho here, as 'tis before ſaid, we verily believe that *Truth* and *Falſhood* are mingled together. There are *Serpents*, as Naturaliſts inform us, which generally go erect, and have ſomething like a Crown upon their Heads. There are alſo to this day ſome *Serpents* of ſo ſubtil a *Poiſon*, that they kill with their very *Breaths*, as we receive it from good Hands in the modern Deſcriptions of *Æthiopia*, and other parts of *Africk* ——Now ſuppoſing any ſuch Serpents, as we ſee no Reaſon to doubt the Authority of the *Relators*, it's certain that if they firſt diſcover a *Man* when near enough to *breathe* on him, he's dead; —— if the *Man* firſt ſees the *Serpent*, undoubtedly he'll do the beſt to kill him, if he can't eſcape him; —and this is the furtheſt Probability we can reach to in this matter.

Q. *Gentlemen, your* Form of Prayer *for the Ladies Choice of Husbands, is like to make but half of the Age happy, unleſs you continue your goodneſs by affording the like aſſiſtance to the other half, I mean your own Sex, in chooſing Wives; which we expect from your Hands with the firſt Opportunity, for fear the Ladies ſhould get the ſtart of us?*

A. When you find your *Devotion* warm with *thoughts* of this *Nature*, you may change the following Character into a *Prayer* for— "One whoſe Piety and Virtue "has meaſured the Chains of "Providence, and accordingly "makes a due Eſtimate of all "Occurrences——Whoſe Soul is "too great to be cruſht under the "weight of adverſe Storms, and "yet at the ſame time of a ſoft, "eaſie, affable Temper——Who "is a ſtranger to diſguiſe, yet not "ſo free and open as to give "grounds for Contempt. One to "whom Nature has been liberal "in good Features and Proportions of Body, *but yet with a* "*fairer Mind*: Witty without Abuſes, Modeſt without Weak-

"neſs,

" neſs, Jealous of nothing but " the decreaſe of her Kindneſs to " you : Generous, yet not pro- " fuſe. One whoſe Prudence can " ſecure you from an Inſpection " into her Family-Accounts, and " divert the Curſe *of trifling into* " *Poverty*. A good Houſewife, that " can appear as great in the World " with one hundred Pounds a " Year, as her Neighbours with " two. One who believes her " Perſon ſhould be a Figure, and " her Portion a Cypher, which " added to her advances the " Summ, but alone ſignifies no- " thing ; rather the Heir of her " own Deſerts, than barely the " Off-ſpring of Virtuous Pa- " rents.—One that without the " Tryal of her Virtue can out of " a Principle of Generoſity be " juſt to your Bed.—Whoſe Vir- " tue, Wit and Modeſty can ra- " ther be imitated than equal'd by " her Neighbours.—— In ſhort One whoſe Carriage exceeds this Character, and attains to that of the Apoſtle, 1 *Pet. chap.* 3. or that of the wiſeſt of Men, *Prov.* 31. from *Ver.* 10. to the End.

Q. *What are we to think of the little clinking Noiſe called a Death-watch ?* To which we add one from another's Hand. *I have been for ſome time ſince accompanied in my Chamber with the Noiſe of what the common People call a* Death-watch : *One Evening above the reſt I ſate down by a Table, from whence the Noiſe proceeded, and laid my Watch upon the ſame, I perceived to my Admiration that the ſound made by this* inviſible Automaton *(if ſuch it be) was louder than that of the* Artificial Machine : *It's Vibrations would fall as regular, but withal quicker ; I ſtruck a Box upon the Table,* whence I am confident the Noiſe came, *and hereupon it immediately ceaſed ſtriking. After ſome ſmall Intermiſſion it began again, I moved the Box a ſecond time, and it was preſently ſilent : Upon the third Repetition of its Motion, I opened the ſaid Box, and although I uſed the moſt diligent and ſcrutinous ſearch to ground a Conjecture of what it might be, yet it eſcaped my ſight. I have ſince heard two of them together in the ſame place——Now I deſire to be ſatisfied if this Noiſe might proceed from any Inſect ? If in the Affirmative, I would gladly know from what ; as likewiſe whether the* Preſage of Death *grounded thereon has any other Baſis than Superſtition. If in the Negative, I would gladly know from whence it is, and what is your Opinion thereon ?*

A. We our ſelves could give ſeveral *related Inſtances* of this Nature, but ſhall offer only one which we *Experimentally* know to be Matter of Fact ; 'tis this : There was ſuch a Noiſe as this heard in a plain Wall, where there was a little hole *eaten with a Worm* : we us'd what endeavours we could to get the *little Diſturber* out of its hole, and after ſome time, with a little Care, and a *Paper Trap*, we took it, and it was only a *ſmall ſort of a Spider.* We are informed that the ſame Noiſe is effected by a ſmall Grub or Worm, but whether true or not we can't affirm, becauſe we have no certain Inſtance. It's a common thing in ſome places to hear ſo many together, that by the confuſed mixture of their ſounds, they are not to be Num-

ber'd. I doubt not but the Queriſt look'd into the Box, when he ought to have look'd into the Wood of the Box. We cannot conceive (though we hear of many Inſtances) that they are any thing elſe but *Inſects*; for a Spirit needs not fear or deſiſt at our ſtriking upon the place; nor that they commonly are *Signs of Death*, for thoſe Perſons who die out of ſuch Families, would have died if theſe *ſuppoſed Monitors* had been abſent: Not but that upon ſome particular Caſes, God Almighty may make uſe of *Spiders*, *Crickets*, &c. to warn us of our approaching End; as I knew a Family never without one *Cricket* before ſome one died out of it; another, that an *unknown Voice always call'd the Perſon that was to die*; another, that had ſomething like a *Wand* ſtruck upon the Walls, and another, where ſome Bough always falls off a particular Tree a little before Death: But theſe are particular unaccountable Inſtances: *Ordinarily ſuch Talk is Nonſenſe*, and depends more upon Fancy than any thing elſe: *'Tis all one to a good Man whether he has a Summons or no, for he is always ready either with or without.*

Q. *What is the Cauſe of Baſhfulneſs?*

A. Some have prettily called *Bluſhing the Colour of Vertue*; but perhaps not with over-much reaſon; for why ſhould a Man be aſham'd of any thing but what is ill: *'Tis Weakneſs of Judgment, a Miſunderſtanding of Things, a confounding a falſe Notion of Good and Evil, want of Converſe, and the Prejudice of Education*, that are the Cauſes, and not Vertue; which by how much the greater it is, by ſo much 'tis the *more Bold, Brave and Daring*. 'Tis only excuſable in Children; as being a Sign of a *flexible* eaſie diſpoſition, which if well managed, is the moſt ſuſceptive of the deepeſt impreſſion of Vertue.

Q. *How is it naturally poſſible, that an Aged Man nigh an Hundred Years, both Blind and Lame, beſides many other Imperfections incident to Old Age, ſhould on a ſudden recover his former Vigour and Senſe, in as high a degree of Perfection, as when he was but Forty Years old?*

A. The uſual Reparations of Nature, might by ſome new *Courſe of Diet*, or other Accident, meet in ſuch a due and proper *Criſis*, as to effect a *Rejuveneſſency*, or a renewing of Age, or the God of Nature might immediately concern himſelf in a few ſuch Inſtances, for ſome ends beſt known to himſelf. We are ſatisfied by very good Authority of ſome ſuch Examples, we ſhall only mention the following —— *Fuller* in his *Worthies* has ſet down a Letter ſent him from Alderman *Atkins* his Son, thus, —— *There is an Acquaintance of mine, and Friend of yours, who certify'd me of your deſire of being ſatisfied of the Truth of that Relation I made, concerning the Old Miniſter in the* North. *It fortuned, that in my Journey to* Scotland, *I lay at* Alnwick *in* Northumberland, *and underſtanding from the Hoſt of the Houſe where I lodg'd, that this Miniſter lived within Three Miles of that Place, I took my Horſe after Dinner, and rode thither, to hear him Preach*, for my own ſatisfaction; *I found him in the Deſk, where he read unto us ſome part of the* Common Prayer,

ſome

ſome of the Pſalms, *and two* Chapters, without Spectacles. *The Bible out of which he read the Chapters, was a very ſmall Printed Bible; he went afterwards into the Pulpit, where he pray'd and preach'd unto us about an hour and half; his Text was,* Seek ye the Kingdom of God, and all other things ſhall be added to you. *In my poor Judgment he made an excellent Sermon, and went clearly through without the help of any Notes. After Sermon I went with him to his Houſe, where I propoſed theſe Queſtions to him.* Whether the Book Printed concerning the change of his Hair, was a Truth? Whether or no he had a new Set of Teeth come? Whether or no his Eye-ſight never fail'd him? And whether in any meaſure he found his Strength renewed to him? *He anſwered me diſtinctly to all this, and told me, he underſtood the News Book reported his Hair to become a dark brown again, but falſly, as he took off his Cap, and ſhewed me his Hair, like a Childs, but rather flaxen, than either brown or gray; for his Teeth, he had three come within theſe two Years, nor yet to their perfection; whilſt he bred them he was very ill; forty Years he could not read the biggeſt Print without Spectacles, and now, he bleſſeth God, there is no Print, nor Writing ſo ſmall, but he could read without them. For his Strength, he thinks it as great as twenty Years ſince. Not long ſince, he walked to* Alnwick *to Dinner, and back again, ſix North Countrey Miles. He is now one Hundred and Ten Years of Age, and ever ſince laſt* May *a hearty Body, very chearful, yet ſtoops much*——————He had five Children after he was Eighty Years Old, *four of them luſty Laſſes, now living with him, the other died lately; his Wife is ſcarce Fifty Years of Age; he writes himſelf* Michael Vivan: *He is a* Scotiſh *Man, born near* Aberdeen: *I forgot the Town's Name where he is now Paſtor; he hath been there Fifty Years.*

Windſor, *Sept.* 28, 1657.

Your aſſured, Loving Friend,

Thomas Atkins.

Q. *Sometime ſince, I intreated the Solution of the following Queries, I do ſtill earneſtly deſire your Thoughts of them,* viz. *Whether the Soul of Man be by Traduction, or immediate Infuſion? If the former, What tollerable Conceptions may we have of the way and manner of a Body's begetting a Spirit? If the latter, how comes it to be defiled with Original Sin?*

A. To this Queſtion we now anſwer, That the Intellective Soul of Man is not by Traduction, but the Senſitive only, which is common to other living Creatures, either by Seminal Traduction, or the Generative Power which lies hid in the Putrefaction of *Elementary Bodies*, as we find ſome Creatures produced of Mud, Filth, *&c.* or according to that in *Gen.* 1. *Producant Aquæ reptile Animæ viventis*; but the Intellective Soul is an Immaterial Subſtance, and 'tis impoſſible for an Active Power, which is in Matter to extend its Action to the Production of an *Immaterial Effect*, becauſe the Intellective Principle in Man

is

is a Principle *tranſcending Matter*, and therefore it muſt have its Exiſtence and Creation from ſome Immaterial Being, *viz. God.* —Nor can I ſee a neceſſity for the Souls being defil'd with Original Sin, (conſidered in the Abſtract) but all the Pollution it receives is by means of the Body, for it is not of the Nature of Angels, who act by the Power of their Will, for the Soul acts by the Senſes, by which it is defil'd; as a Man is ſaid to have contracted a Woman's Debts, when he makes her his Wife and Companion.

Q. *Why Men dream of things they never thought of?*

A. We deny they ever do; nay, 'tis impoſſible they ever ſhou'd, unleſs in a *Divine Dream*, and that of ſuch a Nature, that both the *Thing* and the *Notion* thereof ſhould be revealed together; the *Fancy*, we own, has power to join things together, when they are before in the *Mind*, or to *coin Monſters* and Impoſſibilities out of real things, *ſleeping* as well as *waking*: For Example, I have the *Notion* of my ſelf, a *Horſe*, a *Road*, *Thieves*, *Water*, *Fire*, a *Houſe*, *Night*, or what elſe you'll name, treaſured up in my *Memory*. Theſe my *Fancy* in a *Dream*, may chance to ſhuffle together, and make me think, I'm a *Horſeback*, and upon the *Road*, that I there meet with *Thieves*, that I take the *Water* to avoid them, and lodge in a *Houſe*, which in the *Night-time* happens to be a Fire. Theſe things we have all thought on *before*, taken *diſtinctly*, or *aſunder*, but never juſt in that very order. So in *Fictitious Beings*, *Beings* of Reaſon, as ſome Metaphyſicians, or more properly of *Fancy*, as others, when we make impoſſible *Conjunctions* of *Things*. I have ſeen a *Man*, I have ſeen a *Dog*; out of theſe two *real things*, *Fancy forms one Fictitious Being*, either ſleeping or waking, and makes a *monſtrous Creature*, partly *Canine*, and partly humane, which a Painter can deſcribe on Paper, a Wall, *&c.* though it firſt muſt have a being in his own Fancy. All this we own the Fancy has power to perform, but never to ſtart any Notion *abſolutely new*, and independent on the Frame of Things before treaſured in the Memory: And for this we appeal to any Man's Experience; and when the Queriſt (or any other) can inſtance in any thing he ever *dream'd* of, that he never thought of before, in that Senſe wherein we have here explained it, we'll then tell him *why he does ſo.*

Q. *Since bright* Althæa *did my Heart ſubduc*
By one kind look of her reſiſtleſs Eyes,
Why can't a thouſand Frowns the Charm undo,
Which from ſuch ſmall beginnings took its riſe?
A. Cupid is ſharper far than *Anger*'s Dart,
More deep 'twill pierce, yet with more *pleaſure wound.*
Perhaps the *Fair One* meant to try your *Heart*,
And ſmil'd in *earneſt*, when in *jeſt* ſhe frown'd.

Q. *What*

Q. *What becomes of Smoak?*

A. It aſcends into the Air, and if in great *Quantity*, forms a ſort of a *Cloud*, as we may ſee, if we'll but take the pains to go half a Mile out of *London*; if in ſmaller, is diſſipated by the Winds, or loſt in the vaſt Tracts of Air, as a little *Water*, when ſpilt on great heaps of *Duſt*: For that 'tis *annihilated*, none can be ſo fooliſh to conceive.

Q. *How to know when God reveals himſelf in a* Dream, *and when we only* dream, *he* reveals *himſelf?*

A. There may be more *Poiſon* in this *Queſtion* than at firſt ſight appears, and we are apt to believe 'tis grounded on a Notion of Mr *Hobb*'s, —— 'That when 'the Scripture relates the extra-'ordinary Dreams, Viſions and 'Revelations of Holy Men, the 'true meaning is, that they only 'dream'd they *ſaw* ſuch *Viſions*, 'or heard ſuch *Revelations*. But as 'tis plain enough, that this ſtrikes directly at the *Deſtruction* of all *Reveal'd Religion*, ſo no *Chriſtian Ear* can endure it. However, leaſt the *Objector* ſhould think it unanſwerable, we ſhall ſay ſomewhat concerning it—— If he means how we ſhall know at preſent when a Dream is from God? We anſwer, There is no ſuch thing now to be expected. The Canon of the Holy Scripture is compleated, and we have the Light of *Revelation*, and aſſiſted by *Reaſon* to direct us, nor ſeems there any need of more. We confeſs we dare not abſolutely pronounce, that there are never any ſuch things as *Divine Notices* and *Warnings* given to ſome good *Men*, even in this Age, by *Supernatural Intelligencers*; and ſhould be our ſelves a little concern'd, if in any thing of moment we ſhould have ſuch a Dream as would oblige us to deſiſt from any *Action* or otherwiſe, not only *firmly impreſs'd*, but *repeated ſeveral times* exactly in the ſame manner —— But this we are pretty ſure of, that no ſuch thing as this is either to be commonly *expected*, or much *depended* on, nor ever ought to hinder an honeſt Man from diſcharging what he knows to be his *indiſpenſable Duty*. As for Example—— Were I reſolv'd to aſſiſt or ſuccour a Friend who needed my *Aid*; or to ſerve my Prince or my Country in any difficult *Emergency*. ——Here we ſay, or on ſuch *Occaſions*, not a thouſand *Dreams* or *Deaths* either, ought now to hinder me from the Proſecution of what I deſigned. If by the Queſtion is intended, How we ſhall know thoſe *Dreams* related in the Scriptures were from God, and not meerly caſual *Dreams* ariſing from common *Natural Cauſes?* We anſwer, By the higheſt Authority that can be, that of God himſelf, who ſent them, and tells us, he has done ſo, in *Holy Scriptures*; thus in the Caſe of *Joſeph*, we are told in the Firſt Chapter of St. *Matthew*'s Goſpel, *Then the Angel of the Lord appeared to him in a Dream.* And who dares, but a *Blaſphemer*, change that Expreſſion into ——*He dream'd that the Angel of the Lord appeared to him.* If it be further ask'd, How the Perſons ſhould know *one* of theſe Dreams from the other; We anſwer, That does not at all concern us, who have ſuch of them as were really ſent from God when

when he himſelf thought fit, tranſmitted to us in his own *Oracles* —— But that thoſe concern'd did know the difference, we can't doubt, ſince otherwiſe any ſuch *Warnings* would have been *in vain*. Nor is it at all impoſſible for God to reveal his *Will* to his *Creature*, ſleeping as well as waking, nor that the *manner* of ſuch *Revelation* ſhould carry its own Evidence with it, that it comes from God. For as we eaſily diſcern a humane Voice from another, why may we not that of *God* from *Man*? Nor can any think that 'tis not poſſible for him to make ſuch Manifeſtations of himſelf, either by a more eminent and diſtinct *degree* of *Glory*, or otherwiſe, as may have incommunicable Characters of Divinity inſtamp'd upon them.

Q. *Whether Vertue does not conſiſt in Intention?*

A. We don't very well take the *Gentleman's Meaning*. If by *Intention* he would have us underſtand the *End* which a Man propoſes to himſelf in an *Action*, 'tis granted by all good *Caſuiſts*, that it can make an *Action bad*, but not *good*, ſince 'tis a *common Axiom*, *Bonum ex qualibet cauſa, malum ex defectu*: All Circumſtances muſt concur to make an Action properly vertuous or good, one only ſuffices to make it evil. However, an Action with a good Intention, and bad Means, or Circumſtances, has leſs of evil than when both are bad; and a leſs degree of Vice, is a comparative Vertue. If he means by Intention, Application, or a ſort of Attention of the Mind, fixing it ſelf upon Objects as propoſed to be refuſed or choſen, and comparing 'em with themſelves, and one another, wherein ſome ingenious Men have placed the Root of Liberty; we reply to this, as well as that, That if it be no Vertue, we at leaſt can't ſee how Vertue can any way conſiſt without it.

Q. *What Matter is the Sun made of, and whether or no is it a Flame?*

A. Take the neweſt and beſt Account thoſe Modern Aſtronomers give us, who have for many Years conſidered this glorious Star by the help of the Teleſcope: And they tells us, *That 'tis a Body of Fire, unequal in its Surface, and compoſed of ſeveral Parts of a different Nature, ſome fluid, others ſolid; that it appears, his* Diſque *is a Sea of Fire, wherein is perceiv'd a perpetual Agitation of Waves of Flame: That in ſome parts may be ſeen as it were Burnings, in others Spots like thick Smoak, neither without the Sun, but ſeeming to proceed from his* Diſque, *appearing and diſappearing, increaſing and decreaſing, the Fire ſhowing it ſelf caſually among thoſe black Smoaks, which are the Spots we perceive in this great Luminary. Father* Kircher *thinks they are the Foams, or Froth of the Fire which the Sun exhales and evaporates out of its Body; But Mr.* Azout, *and Mr.* Hugens, *rather think that they are only Appearances occaſioned by the Undulation, or waving of the Air. One of theſe Spots was, as Chronicles tell us, viſible to the naked Eye in the time of* Charlemain: *And this in all probability is the reaſon, why it has at other times appear'd not in its perfect brightneſs, as for a whole Year when Cæſar was murthered;*

thered, of which the Poet;

—Impiaque Æternum timuerunt Sæcula Noctem,
— And guilty Nations fear'd Eternal Night;

and thus it alſo appear'd for four Days together in the Month of Auguſt, *in the Year* 1547. *dusky and reddiſh, and not ſo bright as the Moon, in her total Eclipſe.*

Q. *Whether Riches, and Honours, are really of that Intrinſick Value, as the Eager and General Thirſt after them would argue?*

A. It has been affirm'd by *no little Pen*, (and now almoſt grown a Maxim) That *Opinion is the Rate of Things.* I can willingly yield that it goes far, and farther with Haters of thinking, than others —— A great Philoſopher puts his *Friend into his Inventory*, and perhaps it's a pardonable Breach of Priviledge (if any) to place Opinion amongſt the Goods of Fortune, and in the Claſſis of thoſe that are moſt variable: *Reaſon is the true Rate of Things; and Truth is always it ſelf without Change:* When if I take my Meaſures in any thing according to my Opinion, to day, I may change 'em again to Morrow; and both times miſs the Truth, and ſo make a third Choice; which, without the help of the Schools, fully ſhews the Etymology of an *Opinioniſt, viz.* One that looks only on the Face, or Appearance of things, which is a very mean Character to be own'd by a rational Being—— Riches or *Poverty*, are as they are us'd, and not as they are eſteem'd, unleſs by wiſe Men: *A Man cannot be unhappy under the moſt depreſſed Circumſtances, if he uſes his Reaſon* (not his Opinion) for thoſe ends it was ſent him; and the moſt exalted Fortunes are (if Reaſon be not conſulted) the Subject of a wiſe Man's pity. —— *Bajazet* the firſt, after he had loſt the City of *Sebaſtia*, and therein *Orthobulus* his eldeſt Son, as he march'd with his great Army againſt *Tamerlane*, he heard a Country Shepherd merrily diverting himſelf with his homely Pipe, as he ſat upon the ſide of a Mountain, feeding his poor Flock. The King ſtood ſtill a great while liſtning unto him, to the great Admiration of his Nobility about him; at laſt fetching a deep Sigh, he brake forth into theſe words; *O! Happy Shepherd, which hadſt neither* Orthobulus *nor* Sebaſtia *to loſe.* [Knowles's Turkiſh Hiſtory, *p.* 216.]

Q. *What is the Cauſe of the Rain-bow? — If it proceeds from a natural Ground, then it was before the Flood: And why cannot Aſtrologers as well aſſign the preciſe time of its appearing, as of Eclipſes?*

A. 'Tis only a *Reflection of the Sun from a watery Cloud, conveniently ſituated for our Horizon:* For we don't at all queſtion, but that there may be thouſands of Rain-bows undiſcernable to us, being only properly placed in ſuch or ſuch a Longitude, according to the Poſition of the Cloud. There is one thing perhaps newly remarkable, *That the Sun is always Diametrically oppoſite to the Rain-bow*; and the Center of the Sun, and of the Rain-bow, are in an equal heighth above the Horizon:

rizon: So that if the Sun be a great heighth, you ſee almoſt a whole Circular Rain-bow; if it be ſetting, you ſee but a little Segment of the Rain-bows Circumference.— Aſtrologers know the Eclipſes of the Sun and Moon, becauſe they have their Regular Motion; but there's no Regularity in Winds, nor (conſequently) in the Poſition of the Clouds, and therefore no certain Knowledge when they will happen. —Upon the Coaſts of *China*, near *Pipli*, *Debli*, &c. are ſeen Rain-bows from the Reflection of the Moon.— We believe with the *Queriſt*, *That they were before the Flood*, but were not made uſe of as a Token of the Covenant, that the World ſhould not again be deſtroyed with Water; as Baptiſm was made uſe of amongſt the *Jews*, in proſelyting the *Gentiles* to their Religion; though it was not made a *Badge of the Covenant of Grace*, until our Saviour's Time. Some have obſerved, that the two chief Colours in the Rain-bow, to wit, Blue and Red, fitly reſemble the double Deſtruction of the World; to wit, the firſt by Water, the laſt by Fire. As to that which ſome call the *Water-gall*, *or the Mock Rain-bow*, that is only the Reflection of the Rays of the firſt Bow upon a *neighbouring Cloud*; whence the Colours of ſuch ſecondary Bow are not ſo lively as thoſe of the firſt, but are revers'd, the Yellow being the loweſt, the Green always middlemoſt, and the Red uppermoſt; for ſo, by reaſon of *Catoptricks*, we ſee, that the Species reflected, have a different Situation from the Body which produces them, things on the Right Hand appearing on the Left, and contrarily;) and ſo *Images in the Concave of a bright Spoon*, or the Shadows of Bodies which paſs along the Streets, entring by a ſmall Hole, into a dark Chamber, are revers'd.

Q. *A Friend of mine came from* Horſey-down *in* Southwark, *to* Fenchurch-ſtreet, *in his Sleep, at Midnight: He ſwore to me, that he never awak'd till he came into* Fenchurch-Street, *where a Dray-Man run againſt him, and ſo awaked him. He had alſo put on his Cloaths himſelf, not knowing that alſo. Pray, can this be a Truth? And if ſo, the Reaſon of it.*

A. Some Perſons have been of Opinion, that this ſtrange ſort of *Sleeping walking* cannot be attributed to any thing but to *ſome Spirit, good or bad*; whether ſuch as they call Aerial Hobgoblins, or others, which inſinuating into the Body, as into a Ship whoſe Pilot is aſleep, govern and guide it at pleaſure; and, as a thing abandon'd to the firſt Occupant, carry it where they liſt, and then return it to its former place. To ſtrengthen which Opinion, they bring the Inſtance of the Man mentioned by *Levinus Lemnius*, who walked with his Feet againſt the Rafters, and his Head downward, in his Sleep; the Cauſe of which cannot with likelihood be attributed to our Spirits, how light and *Aerial* ſoever they be. But this Opinion is a little too ſtrained and foreign, ſince we may, without great ſearching, find a natural one nearer home, *viz.* The *Imagination* receives the Impreſſion of Objects in a very great degree; ſo that they are conſtrain'd to move, and go towards the

the things repreſented, and wake not altho they ſwim over Rivers, (of which I know one Inſtance) by reaſon of the great quantity of thick and glutinous Vapours that ſeize the Brain, obſtructing *its Out-lets*, as the Smoak of Tobacco is ſometimes kept in our Bodies for a Day or two: And this may be help'd on by a great quantity of *ſubtile Spirits*, *quickneſs of Wit*, *a Habit* and Cuſtom of doing ſome Action: As the *Poſtilion*, *who ſadled*, *bridled*, *and rid his Horſe aſleep*; *and after ſome Careers*, *brought him back again to his Stable*. Extraordinary Motions, may as well be referr'd to Dreams, as any other Motions which are made in Sleep, conſidering that they come from the ſame Cauſe, are made by the ſame Organs, and differ not but in degree, the one being made by a bare *Repreſentation of the Species*, and the other by a ſtrong Impreſſion——— So that to me it appears no more Wonder for a *Man to riſe out of his Bed*, *walk*, *get up the Ridge of a Houſe*, *climb a Tree*, and do other like things without Waking, than it is to ſee another Dreamer to ſpeak in his Sleep, *laugh*, *cry*, *ſtir his Arms and Legs*; both of them being led thereunto by the ſame Means.

Q. *Whether 'tis poſſible for any Perſons to die of Conceit?*

A. Fancy is very ſtrong in ſome Perſons, eſpecially, ſuch as are of a *Melancholy* Diſpoſition; the Relation of the Doctor in the *Reign of King* James *the Firſt*, who undertook either to Kill or Cure by Fancy, is no foreign Anſwer to the Queſtion: The Doctor begg'd ſome condemned Perſons to make the tryal, and choofing one amongſt the reſt, whoſe *Conſtitution* he thought might be moſt proper to work upon, he preſerv'd him till the laſt, ſetting the reſt, one after another, up to the Chin in warm Water, afterwards breath'd a Vein, and let them bleed to death, uſing to thoſe that ſtood by, ſuch Remarks as, *Now ſuch and ſuch Veins are exhauſted*, *Now ſo*, till they expir'd; and coming to the laſt Perſon, he was accordingly ſtript, and placed like the reſt, when the Doctor made a *falſe Orifice* that would not bleed, uſing the ſame Remarks of him, to the By-ſtanders, as he did of the reſt, and when he was going to make the *laſt Remark*, he made for the reſt, the Perſon ſwooned away, and died without loſs of Blood, purely by Fancy.

Q. *SAD ſtrains I ſing*, Melpomene *inſpire*,
And make my Muſick with my Soul keep time!
Sighs be the Points, *and equal Groans the* Rhime:
Of ſuch ſoft Languiſhments compoſe the fire
Which ſhapes each Verſe, and forms each Line
That it appear all Melancholly, all like mine.
Unbounded Verſe my Griefs muſt ſhow,
Since they alas no Limits know:
Sorrows my Soul, and as inſpir'd by Heavenly Art,
'Tis all in all, and all in every part.
Declining Fortunes with their weight oppreſs,
Baſe Defamations urge my Soul no leſs,

Betray'd

Betray'd by one who was my Boſom Friend,
Who had by me a growing Name and Fortune gain'd.
Suſpected by the neareſt of my Blood,
To whom I pay ſuch perfect Love
I'd die to ſerve them, or their Tears remove.
Oh that I could!

But 'tis in vain; I know not what: My Soul is in a Maze,
And I've no Clue the Labyrinth to trace.
I'd tell you more, and then I'd ask Advice,
For ſtill my Fears are greater than my Miſeries.
Through theſe I ſee ſome glimpſe of Happineſs,
But what's to come's without redreſs:
No Amulet ſecurity will prove,
No Charms, no Herbs that plague remove,
Alas! 'tis Love.
My Soul, that long his Power had brav'd,
Is now alas almoſt inſlav'd.
But let it be——— I'll deſp'rate throw up all,
For then I can no longer fall.
——— Yet ſtay, I that mean Thought recall;
Nor ſhall the Conqueſt *eaſie prove,*
As a brave Town beſieg'd, does Foot *by* Foot,
I'll point *by* point *my* Heart *diſpute,*
Since he deſerves to love, who willingly's in Love.
If e'er you felt what 'tis to rave like me,
Still ſtrugling in the depth of Miſery,
O Athens *help me to redreſs my* Woe,
Or with more Patience *teach my Fate to undergo!*
If my own, Yours, *L. S.*

1.

A. Weak Plaints afford but ſmall relief,
Tears ſeldom Cure the Fever, *Grief!*
By ſuffering *bravely*, let *Ill Fortune* ſee
How little thou *deſerv'ſt* thy *Miſery.*
Be thy *own Friend*, nor *murmur* nor *deſpair*;
If others injure or *diſtruſt*,
To thy own *ſelf* at leaſt be *juſt*:
'Tis leſs to *do*, than *bear.*

2.

If *juſt Eſteem* be with thy *Paſſion* join'd,
To *Vertues* and to *Reaſons* bounds confin'd,
'Twill *ſtrengthen* and *exalt* thy *Mind.*

But

But if ungovern'd Paſſion gets the reins
Like ſad *Hippolitus*, who piece-meal torn
Was by his Headſtrong Courſers born,
'Twill drag thee croſs the Plains.
Few love th' Unhappy; yet be wiſe and brave,
And Love (and Fortune too) ſhall by thy Slave.

Q. *Are uneaſie, painful, and unreaſonable thoughts, which inceſſantly ſtart up in the Mind, at Devotion, Buſineſs, or Divertiſement, the natural effects of a Melancholy Habit or Conſtitution, or the Suggeſtions of the Wicked Spirit, or what elſe?* ——— *And if ſo, how ſhall a Perſon that hath a long time lain under this ſad and heavy preſſure, be reſtored to a Sedateneſs and Vivacity of thoughts, to a clear Judgment, and an undiſturb'd Imagination?*

A. We are ſtrangers to the Queriſt's Life and Actions, and therefore cannot be poſitive in the Cauſe of ſuch an unhappineſs, but let the Cauſe be what it will, there's a certain Remedy, a particular Repentance of what he knows he is guilty of, and a general one for his forgot Impieties. No Counſel, Advice, Enjoyment, or Preferment whatever, in this World, are comparable to the Pleaſures reſulting from Penitence and a Holy Life; this calms and makes all eaſie; let the diſturbance proceed from what Cauſe ſoever; 'tis laſting and will not be pall'd, when the pleaſures of Senſe are quickly over, and leave a diſſatisfaction behind 'em.

Q. *Whether, in any Sciences, the Practick or Theory is moſt preferable?*

A. The Gentleman that ſent this Queſtion, pretends a Diſſatisfaction, from what Grounds I know not——The end of Thinking and Knowing, is Action; therefore theſe being ſubſervient to Action, muſt neceſſarily be leſs noble. If the Gentleman pleaſe to make his Objections, or give us the Occaſions and Grounds of his unquietneſs, we ſhall endeavour a particular Satisfaction to him.

Q. *There is a Wager laid, and it is referr'd to the Deciſion of the Athenian Oracle, which we deſire as ſoon as can be; 'tis this,* ——— *There is no Smoke, but there is ſome Fire: Whether truth or not?*

A. The Learned have Diſtinguiſh'd *Fire into three Species*, 1. *Light*, that is, Fire in its proper matter. 2. *Flame*, that is, Fire in moiſt Air. 3. *Cole*, that is, Fire in a burnt Stick, or other Deficated matter: The preſent Queſtion comes under the ſecond Head, which we may Reſolve in the *Affirmative*, fire and heat (although ſome wou'd puzzle themſelves and others with the Diſtinction of *res* and *ratio*) are but one, for if *heat be an accident of Fire*, it may be ſeparated from it, without the Deſtruction of the pretended Subſtance, *viz. fire*; but take away heat from fire, and you take away the very nature of it; for fire is properly diſcernable but by heat. Now this being prov'd, I wou'd ask the Aſſertor of the Negative, whether there can *be any Smoke, without Heat*; or warmth,

which is a Degree of Heat? He will anſwer, Yes, or *deny his Senſes*, and that proves what is before affirmed. Perhaps he may object, How can there be Fire in a *ſweating Horſe-Dunghil*, or in other Creatures when they Sweat, ſo that the *Smoak is very viſible?* The Anſwer is, We muſt know things by their Effects; but Smoak is the Effect of Heat, and Heat is Fire. We are not to think there can be no Fire that is inviſible, for Fire works according to the Nature of the Subject it meets with, and according to the Intenſeneſs of its own Nature, ſome things, as inflam'd Spirits, *&c.* are ſaid to be a hotter ſort of Fire than other Fire, when there is only a great deal of Fire in a little Room, which the matter by its own Aptitude is receptive of; the Heat of the Sun (or to ſpeak properly, the Fire it diffuſes to the diſtant Objects of the *World*, as to impregnate Trees, Herbs, *&c.* to heat Rocks, Stones, Buildings, *&c.* it plainly appears, that this Communication of Heat is Fire; becauſe it may grow hotter and hotter, till it *appears viſible*, as is ſeen by the Effects of a Burning-Glaſs, the place which the contracted Rays ſettle upon, is firſt warm, and heats by degrees (that is, grown to be a greater Fire) till it viſibly appears by its Effects; from which Arguments 'tis demonſtrative, that even *Warmth it ſelf is Fire*, Remiſs, or in a very little degree.

Q. Whether Vertue is an harder Task to an ill Man, or Vice to a good Man?

A. This is a Queſtion of a large extent; if Moral *Vertue* or Vice be underſtood by the Queſtion, we muſt return this Anſwer: That a Perſon that is not prepoſſeſt by *Prejudices* and ill Habits, can much eaſier comply with Vertue than Vice. Our Reaſon is, That there is no Evil in Humane Actions; becauſe to Appearance, they are all Good and pleaſing; otherwiſe the *Will, the Object whereof is that which is good and taking*, would not be inclin'd thereto, ſince Good is that which all deſire; and no Man can chooſe Evil as Evil, but as good, in reſpect of ſome Evil (either Real or Imaginary) which he laboured under: Thus *Francis Spira* in his Deſperate State, deſir'd Hell, not as Hell, but as a Retreat from a greater Evil which he thought he endured, to wit, his Conſcience: Now all Actions that are Evil, are ſo accidentally, by a Depravation of the Will and Underſtanding, which oftentimes chooſe at all adventure, without *a due Inquiſition into the Nature of their Choice.* Again, Beings and Subſtances are more amiable than Privations are odious; becauſe Love reſpects the things that are Admirable, when Averſion cannot poſſibly be extended to what is not. Whence it follows, that 'tis greater trouble to do Evil, in regard Ignorance of what is not, is not ſo charming as a Knowledge of Real Goodneſs, the deſire of which is naturally ſtamp'd upon our Wills and Affections: Thus much to Perſons that have contracted no Habits; but in reſpect to thoſe that have, (*and indeed, to ſuch the Queſtion more particularly belongs*) we anſwer, That a general Habit is made up of all the *Particulars* that conſtitute it, and if we deſcend to

to the first, we shall find a greater Freedom of Mind in chooſing or refuſing, than is commonly taught; ſo we ſhall ſee People naturally mov'd at a *Spectacle of Pity, generous to forgive an Injury upon Submiſſion, all Admiration and Reverence to Juſt and Good Men*, uſing the Names of Vertue to cover their Wickedneſs, which with many more ſuch Inſtances of pure Natural Inſtinct, ſhew that *Adam*'s fall has not utterly extinguiſh'd the *Power of Vertue* in our Souls: This is farther evinc'd by the great Morality of ſeveral Heathens: And we doubt not, but that if Religion was a Trade of preſent Intereſt, and the *Whole* for this World, we ſhould ſee a great number of Profeſſors and Zealots, who now have ſet up their end, their God, and Heaven here; the reaſon of ſo much *Atheiſm*, and *Diſſolution* of Manners amongſt us, is the little *Practice of Vertue and Piety*. But if we move a ſtep higher, and ſearch above the Power of *Moral Vertue*, and Natural Religion, we ſhall find the wiſeſt Men Fools, and ſhut out of Heaven, when the moſt illiterate poor Wretches are choſen; as if God took a Pleaſure in Confounding thoſe that are wiſe in their own Conceits, by Exalting others, which ſuch People think not worth their notice. Here indeed we are at a loſs, and as we admire the *Meaſures of the Almighty's Proceedings*, which is againſt our Reaſon, ſo by our Reaſon we dare not think fit to Judge or Determine any thing in't, further than what we have daily Inſtances in, *viz.* That many that have appear'd very good, have *Apoſtatiz'd*, and many that have been very ill Men, have been Reclaim'd, we hope more of the laſt; but then the Number that have always lived in one *unchangeable State of Impiety*, will over-ballance the Account, and we fear, give ſuch an Anſwer, as we had rather think of, than mention.

Q. *Suppoſe your* Society *were put to their Choice, Whether had they rather know all that is known; or be ignorant of that, and know all that is yet unknown?*

A. Indeed 'tis very Tempting to Recollect many *loſt Curioſities*, as the making of *Lamps* to burn 12 or 1500 Years, and not extinguiſh'd but by the letting in of Air, as particularly in the Tomb of *Tullia*, *Cicero*'s Daughter at *Padua*, the Invention of a perpetual Motion, which animated *Archimedes* Sphere, and died with him; that of *Malleable Glaſs*, with its Inventor, who was wretchedly ſlain by *Tiberius*; the melting or making Artificial Stone, ſuch as the Pillars now in *Weſtminſter-Abby*, and many more Curioſities, which by ſome ſtrange Indiligence, Death, or ſomething elſe, have eſcap'd our Knowledge; as likewiſe 'twould be no *unwelcome Leſſon* to learn the *Wiſdom of Demons*, who by Natural Cauſes, effect ſtrange things, only ſo to us, becauſe we are ignorant of 'em: But after all, when *Solomon* tells us, *All is Vanity*; Pythagoras, *That we know nothing*; Pyrrho, *That Men muſt not pretend to know themſelves ignorant; but that they muſt be contented to doubt of it; yea, and to doubt of their very Doubting*. When we conſider theſe things, we are at a loſs, and cannot *find our ſelves*, unleſs we look

into the Providences of Heaven, and there a little Learning will teach us to ſit down content with *his Diſpoſal* of things, and think our ſelves very happy in that we know enough to make us happy; and what abſolute need of more? So that we had much rather know what is known, than only know what is yet concealed; Beſides, there's ſtrange Alterations in Tongues, *Confuſion of Sciences*, and things appear in new *Dreſſes*, which have been formerly, that makes us think our Choice much the better, eſpecially when we conſider that the wiſeſt of Men has told us, that *there's nothing new under the Sun*, but a Repetition of things o'er and o'er again.

Q. *Whether Fruition diminiſhes Love?*

A. 'Tis according to the Nature on't, and the Reſolution is various according to the Qualifications, both of the Love, and the Subject Loved. If the Love terminates upon the Senſes, and fixes not upon the Soul, we muſt aver that *Humane weakneſs is ſoon weary, and naturally carry'd to a Change; the Familiarneſs of it breeds Contempt.* But ſuch a Love as centers upon Vertue, Modeſty, and the gifts of the Mind, can't be pall'd and cloy'd; becauſe 'tis always increaſing, and the Mind always as Active. To queſtion whether we love ſuch a Subject, when we poſſeſs it, is to ask whether Love be Love; what proportion there is betwixt a Picture, and the Miſtreſs, the ſame is found betwixt ſuch *Miſtreſs*, when ſhe permits her Servants no *Privacy*; and her ſelf, when ſhe is marry'd to him; the Actions of one being but the ſhadow of the other, which is diſcovered by Fruition: We may ſay therefore, that *Paſſion before Enjoyment, is Deſire; but Poſſeſſion alone is capable to produce true Love.* Now the Perfection of any thing muſt be its Completion, and not Deſtruction; Friendſhip (or to uſe anothers Expreſſion, *Grateful Friendſhip*) is by Act encreaſed, and we doubt not, but if there was occaſion, there might be found many marry'd Perſons that wou'd not ſtick to imitate the Noble Contention of *Gracchus* and *Cornelia*, by chooſing to die for one another.

Q. *Several Perſons who died, and were bury'd very quietly, have by Revolutions of State, and ſometimes by other Accidents, been taken out of their Graves, abuſed, and treated Ignominiouſly:* Query, *Whether the Soul hath any knowledge of the uſage the Body meets with upon ſuch occaſions?*

A. To Anſwer this Queſtion, we ought to premiſe, That Man conſiſts of two parts, a Soul and Body, and that the Powers of the Soul, as to underſtand, will, *&c.* Act by the Powers of the Body, which are the Senſes and Paſſions, and are common to Brutes, for as to all material Objects, the old Maxim holds true, That *there's nothing in the Intellect which is not firſt in the Senſe.* Now the Soul knowing and working by the Powers of the Body, as its proper Inſtrument, when theſe are taken away from it, it ceaſes ſuch its Operation, and its Knowledge is confus'd, being only Potential and Imaginary; as a good Muſician cou'd play, if he had an Inſtrument to play on; and if you bid him play without an Inſtrument as

as well as he can, *he can only tell you*, that he has the power of playing; but wants the means of putting it into Act; and all that he can do, is to Imagine, Suppose, or Reflect upon former Ideas; which is only a confused Notion of Musick in General: Thus much to every Bodies Apprehension; but if this falls into a Philosopher's Hands, I wou'd add, That *Generals are known by Reason, and Particulars by Sense*; to prove which, *the beginning of Particularity in Material things, is individual Matter*, hence the Sense Acts directly, *(for no more is required for seeing, but an immediate Union between the Visive Power, and the things seen)* but the Intellect directly by reflection, or by Abstracting the *intelligible Species, or Phantasm, from such Matter, as is Represented by the Sense*; but that which is Abstracted from *Individual Matter*, is Universal, as above: From whence we conclude, That the Soul separated from the Body, does know all things Potentially, as a Musician does Musick, though he plays not; but not particularly, and in Act; for then we shall bring it to *Individual Matters*, which is the Object of Sense, when the Soul only knows Abstractedly as before, for 'tis the greatest Nonsense imaginable, to suppose there must not be a Coherence and Proportion betwixt a Power and its Object. But the Intellect is immaterial, therefore the Object of its Knowledge must be immaterial, and such is the *Ratio*, Abstract, or Quiddity of Matter. Hence the Soul, unless inform'd by an Angel or Spirit, knows not what particular Treatment its Body meets with, when separated from it.

Q. *Does the World hang upon nothing? And how can you prove plainly that it does so?*

A. It does so, which will appear by proof, and that the surest, namely, our own Senses. All grant that there's no proper upper or lower side in the Earth, nay, no *Zenith* or *Nadir* in the Heavens, any more than right or left here. Hence it follows, that we are as much *Antipodes* to those below us, as they again are to us, and that the weight of the Earth leans or bears, as much one way as t'other. Now 'tis evident to any who will but put forth his Hands, or believe his Eyes, that there's nothing, or no solid Body above it, for the Earth to rest upon, nor is there any more below it; which two *Points* or *Positions*, for distinctions sake, we conceive: It moves round *upon its own Center*, as all the rest of the Planets upon theirs, according to that sure and regular Order, wherein they were first disposed by their All-wise Maker.

Q. *Whether or no is matter Divisible into infinite parts?*

A. Yes, it is Potentially, but not Actually; for there's nothing so little, but it might be made less, if the Eye was strong enough to discern it, and we had Instruments fine enough for such Subdivisions.

Q. *What are we to think of the Kings of* England, *who by their touch only cured the Evil?*

A. They themselves healed not, but God, —— according to the Words used by the Bishop, *viz.* the *King Touches, but God Heals*; so that we ought not to ascribe

ſuch Cures to any Natural Cauſes, though in Hiſtory, we meet not only with private Perſons, but whole Families that have a *particular Gift of Healing ſuch and ſuch Diſtempers*; and of others that could inflict ſuch and ſuch *Diſtempers*; of the laſt, it is related of the *Pſylli*, *Tribales*, and *Illyrians*, who bewitch'd whom they touch'd; and *Philoſtratus* makes mention of one in the Life of *Apollonius*, who killed with his very Aſpect, as the *Baſilisk* does; of the former, *Veſpaſian*, as *Tacitus* affirms in his Fourth Book of his Hiſtories, reſtor'd to a blind Man his Sight. *Adrian*, as *Ælius Spartianus* relates, healed a Man born blind, only by touching him; and *Plutarch* mentions, that *Pyrrhus*, *King of the Epirotæ*, healed all that were troubled with the *Spleen* in his time, by touching their Spleen with the great Toe of his Foot, of which Toe there was a far greater Opinion conceiv'd after his Death, in that it was found entire, and not conſum'd by the Fire, as all the reſt of his Body was; 'tis related, that the Family of St. *Hubert* in *France*, heal ſuch as are bitten by Mad Dogs: In *Italy*, the Families of St. *Paul* and St. *Catherine*, do as ſtrange things, the firſt curing the Stings of Serpents; and the laſt cure burning, and handle burning Coals themſelves, without any hurt at all. In *Spain*, the Families of the *Saludatars* and the *Enſalmadores* have the Gift of healing many (otherwiſe) incurable *Diſeaſes*, only by touch; ſome of which Inſtances being done by ill Perſons, 'tis ſuppos'd were aſſiſted by the Devil, God Almighty ſometimes permitting ſtrange things to be done, for ſecret Reaſons, beſt known to himſelf.

Q. *Whether the* Iriſh Maſſacre, *and the* Maſſacre *of* Paris, *together with the growth and progreſs of* Mahometaniſm, *be not greater Arguments, that the* Machine *of the* World *follows the* dead Chain of Cauſes, *than any can be produced, that can rationally convince us of* God's Providence, *or his Care of* Chriſtianity?

A. We muſt not, for every *little difficulty* in *Providence*, immediately *unhinge* the *Univerſe*, and deny any ſuch thing as a *Supream Being*, ordering humane *Affairs*; both becauſe we can, at leaſt, Morally demonſtrate that there is ſuch a Being, and that he made the World; and conſequently all Perfection being included in his *Eſſence*, muſt and does diſpoſe of, and govern it according to fixed and equitable Rules; any Objection againſt his Providence, being therefore only like a *Proteſtatio contra factum*, a *Proteſt* or pretended *Reaſon* againſt indubitable and neceſſary Matter of Fact: and alſo, becauſe we cannot only oftentimes account for theſe difficulties by the fixed Rules of Providence and Juſtice, but alſo uſe thoſe very things as Arguments for their Exiſtence; ſince many of 'em were ſo clearly foretold by the Spirit of God, ſo many Hundred Years before they happened. Beſides, they may be both natural Conſequents, and juſt Puniſhments of Sin: For example, The *Apoſtacy* of the *Eaſtern Churches* to *Mahometaniſm*, and *Weſtern* to *Popery*, were both the *Effects* of that Vice, Lazineſs, Debauchery, *Irreligion*, *Diſcord*, and Ignorance which had over-

run

run the World, and also just Punishments for 'em, and both clearly foretold before they came to pass; those Men being justly given over to strong Delusions, to believe a Lie, who first held the Truth in Unrighteousness: And one would think Rewards and Punishments were rather an Argument for Providence; than any Objection against it; the very want, or unequal Distribution whereof, is often urged against its Existence, though this too with the highest Absurdity, by those Men who deny any such thing as Vice or Vertue. What has been said on this Head, may be apply'd to the *Parisian* and *Irish Massacres*, since it reaches to much larger Instances; but besides, if we consider the horrid Ends which those Wretches had, who were principally engaged in those black Villanies, we shall find visible marks of Gods Providence and Justice, in punishing as well as permitting them. Add to this, one Consideration more, and a good Man may prove this against all Earth and Hell; and that is, A future World; without which, we are perswaded, in some Instances, it's next to impossible to defend a Providence, which we are sure is, and is both Wise and Just: 'Twould be in vain to own a God, which yet we are as certain of, as that we our selves exist; and 'tis true enough, that the Vertuous and Religious would often be, as the Apostle Expresses it, of all Men most miserable.

Q. *Whether the Notion of the Omniformity of the Divine Idea's, the Seeing all things in God, &c. be not* Enthusiasm?

A. Whether it be or no, the *School-men* had great *reason* both to *invent* and *defend* it, since 'tis the only *tolerable way* they have, to get off with their *Praying to Saints*, who, they say, *see all Things*; and, among the rest, *our Prayers* in the *Beatifick Vision*, or *Speculo Trinitatis*, as others call it. Which Notion of theirs, is both absurd and impossible. 'Tis absurd, to send the poor Petitioner so far about; nay, according to this Fancy, he ought to change the Form of his *Ora pro nobis*, and rather pray to God, that the Saint might pray for him, than to the Saint that he would pray to God. Next 'tis an impossible Supposition:——— God sees all things, say they, or rather, the Idea's or Images of all things are contained in him, as we see the Images of things are in a Glass, And here a great ado they make about the Ideal or Intellectual World.—— But first, That there be so much as any such Idea's, really distinct from the things they represent, will hardly be granted.—— Again, their Notion of them in God, is *incongruous and blasphemous*, or else meerly Metaphorical:——— If the Images of things are represented in him, as in our Fancies, they make him Matter, and Passive: If they intend a Metaphorical Representation, we'd fain learn what they mean thereby:——— Is it only that he knows all things, and reveals 'em to the Saints?—— But what's this to the *Speculum* they talk off? And this will unavoidably, as has been said, render their Prayers to Saints in vain:——— Again, They must either see all things, thus represented,

uno intuitu; or else *distinctly*, one after the other. ——— If the first, the Saints are made Gods, for they comprehend all things, and God does no more. ——— If the latter, they must be to Eternity looking over the Idea's there, till they happen to find those *Prayers* which were made to *'em* from all *parts of the World*. ——— Add to this the universal Opinion of the *Primitive Church*, which, at least, we esteem a *probable one*, that *Paradice* is a Place *distinct from Heaven*, and that *few* of the *Saints* enjoy the *Beatifick Vision* till the *End of the World*; and we need say no more to prove the *Uncertainty*, and *Folly* of this, at first sight, so *glittering a Notion*.

Q. *Whether 'tis* Prudence to *lodge in a Room* haunted by Spirits?

A. 'T had been more cautiously express'd, if't had been, —— In a *Room reported to be haunted*; for we'll grant all the *Witch Advocates*, that there may be *Ten*, nay, for ought we know, a *hundred* of those *Stories* false, to *one true*; ——— though if that *one be true*, 'tis in vain to cry out, *All the rest are false*. To the *Question*, we reply, *A good Man may lodge any where*, for he has his constant *Guards* both *without* and *within* him. ——— For an ill Man, he need not tempt the Devil, but wou'd do best to keep out of Harms way, ——— and learn *Wit* from the Story of the Lawyer, in the Account of the Devil of *Mascon*.

Q. *I ever did, and do fully believe, that there is a Deity, that made, and will one Day judge the World? yet notwithstanding my Faith is firm in this Point, I am sometimes (especially when by Reason I go about to comprehend that* great Mystery*) vexatiously troubled with wicked Thoughts concerning the Existence of God Millions of Worlds past, if we may conceive such a Time: ——— My Query is, ——Whether by Reason these Thoughts may be eas'd? Or what's the best way to dissipate and banish them?*

A. The Being of God is no Mystery, but a plain Truth, discoverable even by the Light of Nature; ——— but this God can never be comprehended, that is, fully known, by our *finite Capacities*, any more than a lesser Circle can contain a greater. 'Tis a great Stratagem of the Devil, when by Reason he cannot conquer us, to throw whole *Shoals* of ill Thoughts into the Mind; which being a *Spirit*, and so subtile an one, he may, if permitted, easily do. Among the rest, he may with most Facility impose upon us, where we are at the greatest Loss, and where he finds our Guard the weakest, and our Reason the shortest. Now, being our selves finite and temporary, we can have no proper Notion of what's eternal and infinite, but still are apt to roll back farther and farther, and suppose thousands of Ages in our Conceptions, to find what this *Eternal* is, whereas we having our selves once had a Beginning, can for that Reason never fully know it. ——— And this we say, 'tis no wonder the Devil makes use of, to *stumble* those who are *weak in the Faith*; nay, sometimes dares assault with the same, even the

the beſt of Men. Reaſon, 'tis true, may ſilence for the preſent any Objection which he, or our own Infidelity can make on this Subject, by reminding us of the *Notion of God*, who *could have no Beginning, no Point* aſſigned or conceived, wherein he was not God, —— ſince he muſt then have once received his Being; —— but this, 'tis abſurd and impoſſible that he ſhou'd do, either from himſelf, or another: —If from another, that other wou'd be God; if from himſelf, he muſt have been before he was. Thus much, as is ſaid, Reaſon may do, but it avails but little: —— The Enemy has a more compendious way, than pretending ſtill to Reaſon with us; —— he injects numerous ill Thoughts of the ſame Nature, ſo faſt, ſo frequently, and ſo violently, that 'tis impoſſible, without *Aſſiſtance*, we ſhould be able to ſtand againſt him ——" For we *wreſtle* " not againſt *Fleſh* and *Blood*, &c. And whence is this *Aſſiſtance* to be had, but from *Heaven*, —— by that Faith whereby alone we may be able to quench all the fiery Darts of the Devil? —— and that Faith is, —— a firm *Dependance* and humble *Hope* of Help from *Jeſus*, who has promiſed when he pleaſes, to *tread down Satan under our Feet.*

Q. *Whether the Devil knows inward Thoughts?* —— *And whether it be true that he cannot ſay* —— Verbum Caro factum?

A. To ſearch the Hearts, or, which is the ſame, *to know Thoughts*, is *God*'s ſole *Prerogative*: The *Devil* can but gueſs from outward Signs, which being equivocal, may perhaps ſometimes deceive even the great Deceiver, —— Whether he can pronounce the words, " *Verbum Caro factum*, —— *The word was made Fleſh*, —— we ingeniouſly confeſs, we have not ſufficient Acquaintance with him to know; but are apt to believe, 'tis only an *Old Wife*'s *Story*, or a ſort of a *Charm*; ſince we are thus far ſure, that ſome other Scriptures he could and did pronounce, in his Diſputation with our Saviour.

Q. *If* Adam *had vigorouſly reſiſted the Temptation of his Wife, when ſhe gave him to Eat of the Forbidden Fruit, would not his Sex have continued in their native and unſpotted Innocence, and the Race of Women only been the Apoſtate People of the Creation?*

A. This being only a Queſtion upon Suppoſition, can be of little *Concern*, that we can conceive, either to the *Queriſt*, or any other. —— However to ſatisfie his *Importunity*, we ſhall here give it a ſhort *Anſwer*. —— If *Adam* had not ſinned, undoubtedly he had not fallen, one being the natural and neceſſary Conſequence of the other, if not indeed the ſame thing: And if he had not fallen, neither had he been the unhappy Father of as miſerable a Poſterity, which as they are like him now in Sin, ſo muſt have been then in Purity and Innocence. But then, to talk of the Race of Women, as diſtinct from that of Man, nothing can be more abſurd or ridiculous. As for *Eve*, 'tis very certain, had ſhe only ſinn'd, ſhe only had dy'd, and that perhaps immediately, it being no more difficult for Infinite Power to make another Conſort for *Adam*,

dam, than it was to make the *first*.

Q. *Did not* Eve *lose great part of her* Beauty *with her* Innocence?

A. We think it more than probable she did, for these Reasons: ——By Sin she became obnoxious to all the Diseases which her Sex hardly know how either to bear or number, ——to all the Fatigues of Life, the Inclemencies of the Weather, ——her own Passions, and perhaps *Adam*'s too. She must needs be exquisitely tormented with the sense of what she had lost, and being besides, the fatal Cause of *Adam*'s losing it. In *Sorrow she was to conceive*, and *bring forth*, —— a greater Plague than all the rest. —— Now any of these Causes, especially all together, with the Change of her Air and Diet, after the Loss of Paradice, must needs make a great Alteration, not only in her Complexion and Air, but even in the whole Frame of her Body, and render her much more a Woman, and less an Angel, than at her first Creation.

Q. *How many Years before the Creation was* Lucifer *cast from Heaven?*

A. A *wise Question!* —— How *many Years?* when there was *no such thing as Days*, or *Months*, or *Years*, or even *Time* it self, which is only the *measure of the Heavenly Bodies*. For which reason we can have no clearer *Notion* of *Duration* before the World began, than we have of *Infinite* or *Eternal*. —— Nor is't so much as certain, the Angels were created before the World (tho' they might in the very beginning of it, the Heaven and all the Host of Heaven, as *Moses* tells us, being part of the six days Work, and consequently, we can have no certainty, that the Apostacy of the Angels was at all before the Creation.

Q. *On what grounds doth Mr.* Cowley *say that the Queen of* Sheba *had a Child by K.* Solomon, *when no Author besides mentions it?*

A. If Mr. *Cowley* says so, he has Authority enough for a Poet to ground a fancy on —— For besides old Tradition, all the *Ethiopian* or *Abyssinian* Histories positively *affirm* the same; nay, shew us a long Succession of Kings from this Son of hers; tho 'tis more than probable they were mistaken, both in the Queen and her Son.

Q. *We read in the History of* Cain —— *that he desired God should set a Mark upon him, lest any finding him, should slay him,* —— *How could any slay him, there being no People at that time in the World besides* Adam, Eve, *and himself?*

A. Supposing there had been *no others* in the World, yet Guilt causes Fear, and Fear, we know, is unreasonable —— But the Querist is very hasty in saying, there were then no other Persons in the World besides *Adam*, *Eve*, and *Cain*, which he can never prove, and the contrary thereof is almost demonstrable from the Sacred History; for immediately after his Murther of *Abel*, when *Cain* went out from the presence of the Lord, mention is made of his Wife, —— and in the same Verse, of a City which he built, probably within a Year after, which none can think he could

could do without the assistance of others. *Abel* might have Children, whom he would have reason to fear; —— *Adam* might have more Children than are named; nay, we are certain he had so, for *Gen.* 5. *v.* 4. we read, that besides *Cain*, *Abel* and *Seth*, he *begat Sons and Daughters.*

Q. *Our Saviour said to the good Thief on the Cross,* —— *This Day thou shalt be with me in* Paradise, —— *The Apostles Creed says* —— *Our Saviour,* —— *the third Day arose again from the Dead: Is't possible to reconcile those together?*

A. Very *easily.* None are so foolish to think our Saviour's *Body* and *Soul* died together. —— His *Body* we are sure descended into the Grave, or *Hell*, and rose not again till the third Day. His Person, all that was Man in him, was in the state of the Dead, or state of Separation, —— but his Soul was in *Paradise*, where he promised the good Thief, he should, that very day, be with him, and undoubtedly he was as good as his word.

Q. *Did our Saviour's Humane or Divine Nature most display it self while he was upon Earth;* —— *since, tho he was Sinless and wrought Miracles like a God, yet he was in all other things like a Man, both in his Life and Death?*

A. Undoubtedly there appeared much more of his Humanity than of his Divinity, while he was here; for his *Divinity* was indeed *shrouded* or *hid* in his *Humanity*, he being then in his state of *Exinanition* and *Humiliation.* And 'twas *necessary* that he should be so, otherwise he could not have died to have made us *happy.*

Q. *Why did not God create Man uncapable of sinning?*

A. The very Question is little less than Nonsense. —— If he had been created uncapable of sinning, he had not been Man; —— which he could not have been without a *Root of Liberty* and *Rational Powers*, *capable* of *chusing* and *refusing* Good and Evil: —— Now, *why God* did *create such a Creature as this*, what can be better reason than that thereby he might manifest himself, and both exercise and demonstrate his Wisdom, Goodness, Mercy, Justice, Power, and all other his Divine Attributes, which are the same with his Essence; for nothing but what's Rational, is a proper Subject for proper Punishments and Rewards.

Q. *Why did Christ take upon him the Nature of Man on purpose to suffer Death for our Redemption, and yet pray that* that Cup might pass from him?

A. he did not *absolutely pray* that it might *pass from him*, but only, *if it were possible*; —— and this to shew himself a real *Man*; and as such, *sensible* of *pain*, and desirous to avoid it; —— but this still with the most entire *Submission* and *Resignation* to God's *Will*, —— as appears from the following words, *Not my Will, but thine be done.*

Q. *What Notion can we have of the Nature of that Being which never had a beginning?*

A. An imperfect one, for could we comprehend him fully, we must be not only as great, but also greater than he. Imperfect

fect therefore in relation to us, as are even moſt or all our Notions even above Senſible Objections, ever preſent with us, whereof we know but very little as to their Properties or Natures, —— what ſtrange thing then is't, if we can't comprehend the Incomprehenſible, if we are loſt in what's Spiritual, Infinite, and Eternal? Our beſt notions of God are only negative, in reſpect of our ſelves and our own weakneſs, —— we remove all thoſe Imperfections which are in our ſelves, and attribute the contraries thereof to that moſt glorious Being in whoſe very Eſſence is included all poſſible perfection.

Q. *Who was moſt in the right*, Democritus *for laughing, or* Heraclitus *for weeping?*

A. Both equally in the wrong, one running as far in one extream, as the other in the contrary. The World is not ſo bad nor miſerable, but *Heraclitus* might have found ſomething in it to have made him ſmile with a little more reaſon than ſeeing an Aſs mumble Thiſtles; nor ſo happy, but *Democritus*, if he had had much good nature, might have found Objects an't, more than enough to have ſpoil'd his Laughter. In the mean time, as there are few Perſons will be laughed out of their faults, ſo a Man may cry his Heart out, before ever they'll amend 'em; and upon the whole, 'twas not at all likely either of theſe Extravagants ſhould produce any good effect by their behaviour, on the Minds of Men, only making themſelves equally *ridiculous*.

Q. *How Witches can contract their Bodies into ſo narrow a Compaſs, as to convey themſelves through a Key-hole?*

A. The Queriſt might as well have ask'd, —— how they can be in two Places together, —— ſince we have Authentick Evidence they have been really wounded at a diſtance, and given an exact Account of things which have happen'd many Miles from 'em, at the ſame Moment. Theſe things are performed by the *illuſive Arts* of a *præſtigious Dæmon:* —— Wounds may be inflicted by him, on the ſame part of the Witch or Wizard, wherein thoſe Airy Forms, which he has made up in their ſhapes, may have been ſtruck at, or ſeemingly wounded: And ſuch Shapes as thoſe, being nothing, but Air, may eaſily enough paſs any where, through Chimneys, Key-holes, or where-ever the Devil pleaſes.

Q. *Why the Sea, being in ſome places higher than the Earth, all Rivers naturally tend to the Sea?*

A. The Sea is no more higher than the Earth, than the Earth is higher than the Sea: They indeed both make one Terraqueous Globe, and none will be ſo fooliſh to ſay, one part of a Globe is lower or higher than another, —— that is, ſenſibly or conſiderably lower or higher, tho' Inequalities there may be, and are in the moſt exact and poliſh'd Globe that can be made by the Art of Man, as we plainly enough perceive by Microſcopes, and that ſuch unevenneſſes as are as conſiderable in ſuch a Globe, as any Cavity, or Mountain on the Surface of the Earth. Now ſuppoſing the Earth but even and equal, the Water of the Rivers, as all Water, being a Lubricous Slippery Body, muſt be ſtill protruded, or thruſt forward, by that which follows it, and run *infinitely*,

infinitely, were there not a *Receptacle* made to *retain it*,—— this the Sea it ſelf does as far as it can, being ſhut in by thoſe Gates and Bars, which it cannot paſs. But thoſe little inequalities, we have granted in the Earth, will abundantly ſatisfie this Scruple. Water generally riſes in Mountainous Places, and in its Current, has aſenſible Fall before it diſembogues it ſelf into the Ocean.

Q. *Seeing there is daily ſuch a prodigious Quantity of Water from all the Rivers running into the Sea, how comes it not to be filled, and ſo overflow the World!*

A. There is indeed an inconceivable quantity of Water, every hour diſcharged into the Sea, from thoſe vaſt Rivers which empty themſelves into it. As the *Nile*, the *Volga*, the *Danube*, the *Rhine*, the *Severn*; and others in our World, not to mention thoſe vaſtly larger in *America*; all which, if exactly computed, wou'd puzzle a good Naturaliſt to conceive, or give any tolerable Account how the whole Body of the Earth ſhou'd be ſufficient for it's perpetual Secretion, & draining it thro' its ſecret Ducts and Channels. Indeed were all thoſe Waters to run in, and have no Vent or Circulation, 'twere impoſſible, unleſs there were a proper Abyſs to contain it; but that it muſt almoſt immediately overflow the World: As were all the Blood which paſſes thro' the Veins, to ſtay in the Heart, a Man cou'd not live a Minute. But beſides the huge Cavities or Ciſterns that Nature has made to contain theſe Waters on the Surface of our Globe, the Sea being rather larger than the Land, and ſome Seas to us unfathomable; and thoſe yet much more vaſt Receptacles in the Bowels of this Globe, whoſe Diameter being near ſeven thouſand Miles, ſuppoſing we allow'd it 500 Miles thick, would have yet above 6000 Miles Capacity; I ſay, beſides all this, here is undoubtedly a Circulation of Water thro' the Globe, the Salt Water by ſecret Paſſages, being forc'd down through the Veins of the Earth, and by this Percolation, caſting off its Salt, and flowing freſh again in Springs and Rivers—— all which Reaſons are together, a Satisfactory Account, why the Sea does not overflow the Earth.

Q. *How a Silk-worm lives when it has left eating, and is encloſed in its Webb?*

A. It lives on that Stock which was before laid in, and which ſuffices it's little imperfect Life, much more eaſily by its being encloſed in the Webb, than if to live without eating, when expoſed naked to the Air. —— There are ſeveral things which make new Aliment continually neceſſary to living Creatures, when in their natural State, among which Tranſpiration by the Pores from within, and the preying of the Air on the Body from without: by the firſt of thoſe, as Philoſophers tell us, a vaſt quantity of matter is every day thrown off, which muſt be ſupplied; by the latter we ſee even Stones, Iron and other the moſt Solid Bodies are worn away —— neither of which accidents the *Silk Worm* ſeems obnoxious unto, or at leaſt is ſo in a much leſs degree, than ſuch Creatures as are openly expoſed to the Air and therefore can live longer and better without

Nouriſh-

Nouriſhment, than others can.

Q. *Whether a* Spiritual Subſtance *hath* diſtinct parts?

A. No diſtinct *Phyſical parts*, as a *Body* hath, for then 'twou'd be a *Body*; but *Metaphyſical*, of Eſſence and Exiſtence, *&c.* or ſuch like, may be granted; —— we mean in ſuch *Spiritual Subſtances* as admit of *Compoſition*, for there can be no *Compoſition* without *different parts* to be *compounded*. —— —— But in that moſt *ſimple Being*, the firſt *uncompounded Eſſence*, and *Father of Spirits*, thoſe who allow any *parts*, deſerve as heavy an *Anathema* from *Philoſophy*, as *Divinity* has already given 'em.

Q. *Whether the* Seat *of the* Soul *be in the* Glandula Pinealis?

A. That the *Soul* operates in the *Head* in *another manner*, than in any *other part* of the *Body*, and that the *Function* of *Thinking* or *Reaſoning*, is perform'd there, our very *Senſes* do almoſt *teach* us, by that *ſort* of *pain* which we feel there, after any intenſe Meditation; as we have formerly obſerv'd. There we ſay it muſt be, becauſe there it operates, one of which unanſwerably follows upon the other; but how it is, we are as much to ſeek, as how it operates, and where as how, if the preciſe point, or place be demanded. Monſieur *des Cartes* Opinion was generally embrac'd in the *laſt Age*, who finding that ſmall Gland in the Head, which had no uſe by *Anatomiſts* aſſign'd thereto, he concluded it the Principal and immediate Seat of the Soul; but later *Anatomiſts* have ſince found a much lower Office for it, and that Fancy of his is as much decry'd, as it was heretofore almoſt univerſally embrac'd.

Q. *Whether the Queen of* Sheba, *if now living, might not receive as ample Satisfaction from our Modern Vertuoſi in any of the Queſtions ſhe propoſed, as ſhe did from* Solomon? *And if ſo, whether he ſtill deſerves to be reported the wiſeſt of Men?*

A. To the firſt part, —— we anſwer, —— *No certainly*, —— for his Wiſdom was inſpir'd, as well as gotten by Obſervation; whereas our Philoſophers have only the latter way of attaining it. If the Queſtion had been, —— Whether *Solomon* might not be ignorant of many things which we now know, the caſe had been much alter'd; though this might even there be ſaid, —— that we know not of any ſuch Queſtions ſhe propoſed to him; and beſides that, many things we now know, and look upon as new Diſcoveries, *Solomon* might then be well acquainted with. There's ſcarce any new Invention in *Philoſophy* has made ſuch a noiſe as that of *Circulation*, which yet ſome Ingenious Men, not improbably aſſert to be known to *Solomon*, and that he *Ænigmatically* deſcribes it in the 12th of *Eccleſiaſtes*, —— by the Wheel broken at the *Ciſtern*, —— however we are ſure by his Works, he was excellently skill'd in Morality, and ſome part of Natural Philoſophy, which he had to that heighth, that he may ſtill enjoy the Title of the Wiſeſt Man.

Q. *Why ſhould the putting a Man's Hand in cold Water occaſion a ſudden emiſſion of Urine, notwithſtanding his being faſt aſleep?*

A. That

A. That [notwithſtanding] has loſt its way, for if at all, it muſt be when a Man's aſleep, otherwiſe he muſt have a care where he waſhes his Hands: Nor is there any difficulty in the Emiſſion when ſleeping, more than waking, as appears by *their Sheets* who have not the *Retentive Faculty then*, though at other times they are *ſtanch* enough. But we need not have waſted all theſe words about it, for we can aſſure the Reader, 'tis a perfect vulgar Error, as a thouſand other receiv'd Opinions are, and has nothing at all of Truth in it,—— at leaſt, in thoſe Experiments which we have made about it.

Q. *Whether Birds have any Government?*

A. The Bees, (and they are the Muſes Birds) certainly have, and that a very regular one. But leſt any ſhou'd be ſo unkind to degrade thoſe pretty Creatures into Flies or Inſects; we'll inſtance in ſome of a little larger Wing. All Birds, and Beaſts, and Fiſhes too, have thus much of Government, that the weaker obeys, and the ſtronger rules, ——————but ſtill whether there's any other ſetled Subordination of Power amongſt 'em, we ſuppoſe is the Queſtion. 'Tis obſerv'd in all your Seaſon Birds, or thoſe which go and come at ſtated times of the Year, that they fly in Troops, and uſe a conſtant order in their Marches, regarding the Wind, and throwing themſelves into ſuch a Body as is moſt convenient either to move againſt or with it, as their occaſions ſerve. They have, beſides, their Scouts and advanc'd Guards before to ſcour the Country, or diſcover an Enemy; ſee *Bochart de Ciconiâ—— in anim. Sacr.* And if that does not ſatisfie, read *Bergerack's Superceleſtial Navigations*, and you'll have the exacteſt account of their Order, Laws, Government, and manner of living, that you can any where meet with.

Q. *Do you believe the* Romans *in their greateſt Power had ſo many Soldiers as the preſent* French *King, ſuppoſe it be true what is ſaid,—— that he hath four hundred and fifty thouſand Men, beſides all that are obliged to wait upon him by Proclamation*, viz. *his Militia and Nobles?*

A. That Computation of four hundred and fifty thouſand Men, or as ſome have ſtretch'd it, five hundred thouſand, in the King of *France* his Gariſons and Armies, was made when he look'd ſo big, that the World was almoſt afraid to think he had leſs, or queſtion any thing that cou'd be ſaid of his Power; ————but now we are got a little nearer him, the Lion is not ſo dreadful, nor his Guard near ſo numerous as we then apprehended. Even at the Siege of *Mons*, when he drew together almoſt all his Forces, and left his Frontiers to the *Rhine* quite uncover'd, he amounted not on all that ſide of the Country, even in their own computation, to much above a hundred thouſand, which he was, immediately after the place was ſold and deliver'd, forc'd to haſten back by long Marches, and a great part of them, to the *Rhine*, *Savoy*, and other places—— ——If we conſider him at preſent, ————he was not, according to our *Gazetts*, above fifty Thouſand, but let's ſuppoſe it to be 60 now in

in his Army in *Flanders*, and yet *de Lorge* is ſcarce twenty thouſand on the *Rhine*, and finds his Heels his beſt defence againſt *Saxony*. *Catinat* at moſt, not thirty thouſand in *Savoy*, whence too he's retiring as faſt as he can.——— Now ſhou'd we be ſo liberal, as to reckon theſe three Armies together to amount to two hundred thouſand, which they do not, by not much above half the number, what ſhou'd we ſtill do for the other two hundred and fifty thouſand, or where ſhall we find 'em? Not in Gariſons, for at that rate he muſt have above ſixty Gariſons,——— each upward of four thouſand Men, whereas he has drain'd or quitted as many as poſſible,———not in the Field, where it now moſt ſtands him in ſtead to have 'em, the *Turks* being on the point of making Peace with the Emperor, if they have not already done it, for want of that Diverſion, which the Grand Signior's dear Brother and Allie promiſed to give the *Germans* on this ſide of *Europe*; and the King of *England* preſſing him every day with ſo Vigorous and Numerous an Army, and chafing his beſt General and all his Forces from one Wood to another, like a parcel of Robbers rather than Soldiers. Thus much of the King of *France*'s Force.——For that of the *Old Romans*, at ſuch a diſtance we are not like to get a very exact account of 'em.——— ———That which we produce ſhall be from good Authors, *Dio* and *Polybius*; the firſt gives us the number of their Legions, the other, of all their Forces, including their Auxiliaries and Allies. *Dio* tells us, *Auguſtus* reduced the Legions from twenty five to nineteen or twenty, to which were afterwards added thirteen more, as we find from the Inſcription of an old Column given us by *Dempſter*; and by other Princes ſix more were ſtill added, in all Thirty Eight. Now every Legion conſiſted in the heighth of the *Roman* Empire, of Six Thouſand Foot, and Seven hundred thirty two Horſe, ſometimes more, which multiply'd by Thirty eight amount to 255816. Add to this their Auxiliaries, which, though *Dempſter* tells us, were not ſo many as their Legions, yet did undoubtedly amount to a much greater number, which appears to any who conſult *Polybius* his account of their general Muſter, even before they had ſubdu'd the *Gauls*, *Britains*, or many other Nations———when invaded by the *Gauls* under their two Kings,——— *Concloitranus* and *Anerceſtus*, they and the Forces under their Command, and juſt within their call, ready to march on occaſion, were reckon'd at Seven hundred thouſand Foot, and Seven thouſand Horſe.

Q. *In the Hiſtory of St.* Paul's *Converſion, 'tis ſaid in the* Acts ——— *Thoſe that were with him heard the Voice, but ſaw no Man*, cap. 9. v. 7. *But*, cap. 22. *St.* Paul *ſays*,——— *They ſaw the Light, but heard no Voice.*——— *And in* ver. 26.——— *They fell down to the Earth*: ——— *But in* cap. 9. v. 7.——— *They ſtood ſpeechleſs.*——— *Are not all thoſe Contradictions to each other?*

A. By

A. by no means ——— For the First, ——— A Man may be said to *hear*, and *not to hear* the same *thing*, at the same *time*; ——— ——— to *hear a Sound*, but not distinctly *understand the Words*. ——— Thus, when we are at a *Sermon* at too great *distance* from the *Preacher*, we *hear the sound* of *every Word*, and yet truly say, we *can't hear one Word*; that is, *distinctly* and *intelligibly*. Thus exactly it was in the *present Case*. For the second Difficulty, ——— How they cou'd *see*, and not *see*: ——— That's yet more *easie*. ——— ——— They *saw no* Man, no Person, no Body, μη δένα ——— but they *saw a Light*; ——— ——— *one* of which is far enough from the *other*. For the Third, How they *fell down*, and yet *stood speechless*: ——— This too may rationally be accounted for, according to our common way of *Expression*. "Why *stand* ye here all the Day *Idle*? Is no more than, Why *are ye idle all the Day*: ——— And we commonly enough, say ——— *Do not stand fooling*? that is ——— Don't *fool*, ——— though the *Person* we *address* to, may be *sitting*, as well as *standing*.

Q. *How could a* Serpent speak *with the* Voice of a Man, *as in the History of* Eve, *when* Speech is the Property *of* Man only?

A. While *things* run on in the *ordinary course of Nature*, we acknowledge *Speech* is the *Incommunicable Propriety of a Man*, but where *that* holds no longer, neither does this. If the *Devil* made *use* of a *real Serpent* to *tempt* out first Parents, as most are *inclined* to *believe*, he might with as much *Ease* also make *use* of his *Organs*, or rather *form new ones*, or perhaps, make *Words* in the *Air* without any such *Organs*, to accomplish his *Ends*.

Q. *Did* Adam *lose the* Image *of* God, *after he had* sinned, *and what was that* Image *of his wherein he was made?*

A. These *Questions* are near a *kin*, and their *Resolution* depends on each other, ——— We'll begin with the *last*, ——— Wherein that *Image of God consisted*, in which *Adam* was *made*? We believe it consisted in *knowing*, *willing*, and *acting*, and that all according to the *highest Perfection* of *Humane Nature*. In *knowing*, and therein especially in *Reason*; ——— in *willing*, ——— or that *liberty* he was then entirely *Master* of, whereas now he has but a *maim'd Branch* of it left, little more than a *sad Liberty of Evil*; ——— and in *acting*, or exercising *vertuous Habits*; ——— all which being extreamly *weaken'd* or *defac'd* by the *fall*, those few *Notices* and *Ruines* of *Knowledge*, *Liberty*, and *Goodness* which yet remain, are rather now a *Weak* and *Wateriſh Reflection* of that *Image*, than the same with what was at first, so *gloriously enstampt* upon the *Nature of Man*.

Q. *Why was* Linsey Woolsey forbidden, *to be used under the* Law?

A. Though 'tis probable there might be some *farther End* in most of the *Injunctions* of the *Ceremonial Law*, than *trying* their *Obedience*, or *typifying* our *Saviour*, yet what those *Ends* might be, we can now only *guess*

at —— Many things might be *enjoyned*, as learned Men have thought, on purpoſe to *keep* the *Jews* from *ſymbolizing* with the *Heathen* round about 'em, whoſe *Idolatries* they were ſo much *inclin*'d to. —— This of *Linſey Woolſey*, 'tis the general Opinion, was to repreſent unto 'em that *Simplicity* and *Integrity* which they ought to ſhew forth in their *Converſations*: —— That their *Lives* ought to be of a *piece*, without any *Double-dealing*, *Hypocriſie*, or *Deceit*. —— But what if we ſhould add a *Gueſs* of our own on this *Subject*? Perhaps their being *forbidden* to wear a *Garment* made of *Linnen* and *Woollen*, was to *typifie* to 'em, or *put* 'em in mind of the *Care* they ought to take, not to *marry ſtrange Wives*, of the *Heathen* about them, thereby making a kind of *Party colour'd Family*, their *Children*, as thoſe of the *Captivity*, ſpeaking *half* the *Jewiſh*, and the other *half* ſome other *Language*.

I.

Q. SAY *if your Studies can deviſe,*
Or what new Methods can you find,
That Men made up of Oaths *and Lyes*
May yet be Charm'd *by* Woman *kind?*

2.

Or ſince the Task *ſo hard does prove,*
What is't that our poor Sex muſt do,
While though we would declare *our* Love,
'Tis yet too dangerous to Woe?

3.

If we Surrender ſoon our Hearts,
Thoſe eaſie Conqueſts *you* diſdain,
Yet rail at all our Female Arts,
And ſwear that Maids ſhould never feign.

4.

How wretched then is Virgin Youth,
Which neither Path *can ſafely try,*
Since Scorn *attends on ſpeaking* Truth,
And Virtue *yet forbids to* Lye?

I.

A. *A brave reſiſtance* gives renown,
Whilſt *eaſie Conqueſts* all diſdain;
The longer you *defend the Town,*
The greater *Honour* ſtill you gain.

2. Nor

2.

Nor ever was't esteem'd *disgrace*,
When there's no *Succours* in the *Field*,
Although you'll not *betray* the Place,
On *honourable Terms* to yield.

3.

That *weak within*, you need not own
To those who *eagerly* pursue;
Nor are *without* our *Forces* known,
But you *Cheat* us, and we *Cheat* you.

4.

From Questions by *ensnaring Youth*
Propos'd, your Wit must set you free;
You need not tell us *all the Truth*,
You're on your *Oaths* no more than we.

Q. *Whether our* Knowledge *in our* Future Estate *will* be *gradual?*

A. It will certainly be *so before* the *Day of Judgment*; for till then we can't so much as properly *know our selves*, nor what *Happiness* we shall have in the *Union* of *Soul* and *Body*. But *after* the general *Judgment*, *Consummation* of all things, and our last highest *Bliss* in *Heaven*, it will very well admit a *Question*, whether, though the *Essence* of that *Happiness* will be the same, the *Degrees* thereof may not be augmented, both *in Love*, *Joy*, *Satisfaction* and *Knowledge*; *one* of which must augment on the increase of the *other*: —— And we think it not at all *improbable*, that these shall really *augment*. —— —— *God* is an *infinite Object*, —— —— that which is *Finite*, though never so refin'd and advanc'd in its Nature, can't *know God altogether*, nay, can *never know him all*; we think it therefore fair arguing, that our *Knowledge of him* there must be *successive*, our *Capacity* still *argumenting* with our *Knowledge*, as our *Happiness* with *both* —— Take another not improbable *Argument* for the same *Head*: In *Heaven* we shall be ἰσάγγελοι —— *like the Angels*: —— Their *Knowledge* is *gradual*, for *they look into the Church, to learn the Mysteries thereof*, even though in *Heaven*: And why then may not *ours* be so too, if e'er we are so *happy*, by *God's Grace*, *to get thither?*

Q. *Whether* Adam *was a* Giant? *If not, from whence did that* Race *proceed, and where did it* terminate?

A. Had *Adam* been a *Giant*, it follows not, all his *Race* must have been so too, to all *Generations*; for then *all the World* had

been ſo: ——Nay, rather *none* had been ſo; for a *Giant* is a *Monſter* for *Greatneſs*, as a *Dwarf* for *Littleneſs*. ——But had there been any of ſuch a *ſize* as *Men* are now, they muſt have been *Dwarfs* only in reſpect of the *reſt*.—— But ſtill the *Doubt* remains,—— whence did the *Race* of *Giants proceed*, and where did it *terminate*? —— We anſwer, —— If the *Hebrew* word, we tranſlate *Giant*, be taken in that Senſe wherein we commonly uſe the *Engliſh* one, as we are inclin'd to believe, *their Race* might proceed from *Perſons* of ordinary *Bulk* and *Stature*, as we ſee in thoſe *Giants* we have now in the *World*: ——And if *one*, why not *many*? For the *Terminating* of this *Race*, it *ended* in the *Flood*, as to a *Conſtancy*, though *accidentally* we afterwards read of others who were like 'em, more frequently in the *Ages* immediately ſucceeding the *Flood*, &c. and ſometimes, as has been ſaid, even in our own.

Q. *Whether* Ahaſuerus *in* Sacred Writ, *was the ſame with* Xerxes *in* Profane Hiſtory?

A. We rather believe him the *ſame* with *Artaxerxes*, who ſucceeded *Xerxes*: Our Reaſons are, becauſe *Joſephus*, who ſhould beſt underſtand the Hiſtory of his own *Country men*, *affirms* it; or rather takes it for *granted*, as a thing wholly inconteſtable; becauſe the *Septuagint*, of great *Antiquity* and *Authority*, confirms the ſame, as well as the *Latin Verſion*; becauſe *Ahaſuerus* and *Artaxerxes* are of the *ſame*, or very *near ſignification*; *Ahas* being as much as *Great* —— *Roſh*, as *Head* or *Chief*. Thus *Art*, in the *Perſian Language*, alſo ſignifies *Great*, being a common *Prefix* amongſt 'em, as *Herodotus* tells us; and we find in thoſe words, ——*Artabanes*, *Artavaſdes*, &c. and *Xerxes* much the ſame with *Reſh*. This *Artaxerxes* rul'd from *Judea* to *Ethiopia*, or *Cuſh*; he liv'd at *Suſa*, or *Shulhan*, —— he reign'd in *Peace*: All which belong to *Ahaſuerus*, and hardly to *any other* of the *Kings* of *Perſia*, who are aſſign'd in his room. We find alſo, he made uſe of the *Council of ſeven Princes*; which *Eſtabliſhment* was not in that *Empire*, till the time of *Darius*: From whence 'tis plain, that neither *Cyrus* or *Cambyſes* cou'd be this *Ahaſuerus*: Nor cou'd it be *Darius*, who never was divorc'd, but left his *Wife Atoſſa* behind him in great *Honour*: ——Nor *Xerxes*, becauſe he was *engag'd in Wars*, and always *unhappy*. All the *difficulty* is, How could *Mordecai* live to the *Time* of this *Artaxerxes*: But if we ſuppoſe him to be carried into *Captivity* at Ten Years old, and to have been *very aged* when theſe things happen'd, that *Objection* will eaſily vaniſh.

Q. *How ſhall a Perſon of an* ordinary Capacity *be throughly* ſatisfy'd, *that the* Bible *that is now us'd in the* Kingdom, *is the* ſame *that was* written *by the* Apoſtles *and* Prophets, *as they were* inſpired *by the* Spirit of God; *that it now carries the* ſame Senſe *in the* Literal Underſtanding, *or that 'tis the very* Word of God?

A. No *rational Man* makes doubt of any *Matter of Fact*, which has all the *Evidences* for it that the *Nature* of the *thing* will *bear*: And this *Evidence* every *honeſt*

honeſt Men has, let him be never ſo *unlearned*, that thoſe *Writings* we *have*, *agree*, as to the *main*, with the *Originals*. He has the *uncontroll'd Atteſtation* of *all Ages* and *Places*, delivering the very *Originals* down to us, which *learned* and *honeſt Men* have *tranſlated* into our *own*, as well as *others* into almoſt all *other Languages*. He may *now* have alſo the *Teſtimony* of *Perſons* of the ſame *Character*, that our *Verſion* agrees with theſe *Originals*.——— This is as *good*, and much *better Evidence*, than a *Man* has for his *own Eſtate*; or than is admitted in *Courts of Judicature* to determine, either in *Matter* of *Right* and *Wrong*, or *Life* and *Death*. That the *Holy Scriptures* are the *Word of God*, and the *ſame* which were *written* by *inſpired Men*, and conſequently have the *ſame Senſe* for the *main*, that they had when firſt *committed* to *Writing*, and that *Senſe*, in what is *neceſſary for Salvation*, *plain*, and *eaſie* to be *underſtood*, any *Perſon* of an *ordinary Capacity* may fairly argue, ſince 'tis agreeable to the *Nature* of *God* to give his *Creatures* ſome Directions or other in the Way to *Heaven*. This, bare *Tradition*, or *Reaſon*, are too *weak* to perform. This, no *other Writings* can pretend to; and this, the ſame *Goodneſs* which *gave it*, is oblig'd to *preſerve* it from any *eſſential Alteration*.

Q. *What was the greateſt* Sin *in the World* before the Flood.

A. The *learned* and *judicious* Sir *Walter Rawleigh* thinks it was *Cruelty*: And indeed, that may ſeem to be more particularly *provided* againſt by *God*, at the *Repeopling of the Word* by the *Sons* of *Noah*, who for that *End* were forbidden to *eat Blood*. 'Tis true, that we read in ſeveral places, *before the Flood* came upon the *Earth*, that the *whole Earth* was fill'd with *Violence*; and for that Reaſon *God* ſays, he wou'd *deſtroy all Fleſh*. But this *Violence* is not determin'd to *Cruelty* and *Murders only*, ſince it may refer as much to *Rapes*, *Robberies*, and all *ſorts* of *Injuſtice*, committed with a *ſtrong Hand*, all the *World over*. If we may be permitted to add our *Judgment*, we are inclin'd to think it was not *one ſingle Sin*, ſo much as a *Complication* of *Sins*, and that univerſally practiſed, for which the World was *deſtroy'd*, (though, undoubtedly, thoſe mention'd might go a great way amongſt the reſt.) For thus ſays *God's Spirit*, ——— "Every "*Imagination* of *Man's Heart* "was *only Evil*: ——And again, ——— "The *Earth* was *corrupt*, and *all Fleſh* had *corrupted* his Way.

Q. *From whence came firſt the* Superſtition *of* Abſtaining *from* Fleſh? *Or where had it its* Original?

A. 'Tis a *Queſtion* not *eaſie*, perhaps *impoſſible*, to be decided, whether ever *Fleſh* was *Eaten before the Flood*; ——— though ſome think the *Negative* more *probable*, becauſe, as they obſerve, all the *Herbs of the Field*, and *Fruits of the Trees* were given to *Adam* to *eat*, but no mention at all made of any *Permiſſion* he had to *eat Fleſh*; whereas this *Permiſſion* is expreſly given to *Noah*, at his *Coming out of the Ark*; and to what *End*, one wou'd think, if he and all *Mankind* had it before; ——— nay, and that with a

ſeeming *reference* to the *firſt Food.* —— " Every moving thing that " liveth ſhall be *Meat* for you; " even *as the green Herb*, have " I given you *all things.* However, there have been, from thoſe firſt *Ages*, ſome *Perſons* who deſiring to be thought more *mortified* and *holy* than the *reſt of Mankind*, have either *altogether*, or at leaſt in *publick*, *abſtain'd* from *Fleſh.* 'Tis hard to *track* the very Beginning of this *Fancy*, but as high as *Pythagoras* we can go with it; and the *Reaſon* of his *Abſtinence* is known to be his Opinion concerning *Tranſmigration*, not daring to *eat Fleſh*, leſt he ſhou'd happen to *ſwallow* a *piece* of his *Great Grand-father.* 'Tis a Queſtion, whether the *Jewiſh Eſſenes* had the ſame *Opinion* from *him*, or *he* not rather from *them.* A famous *Sect* in the the *Indies* are at this Day of the ſame Mind; and ſome *Religious* amongſt the *Papiſts* (as well as the mad *Turkiſh Service*) nay, and the *Roman Catholicks*, as 'tis known, on certain *Times* and *Days*, —— as was long before *propheſied* of 'em, —— 1 *Tim.* 4. 3. " Forbidden to *Marry*, and com- " manding to *abſtain from Meat*; " which God had created to be " receiv'd with Thankſgiving.— Tho' they are not much hurt by't, conſidering how they make it up, in the richeſt *Fiſh*, and the nobleſt *Wines.*

Queſt. From *Dublin.*

Why does Great Britain's *Soyl ſo fertile prove*
In bearing that rank poiſonous Weed, *
Which does from place to place ſo ſwiftly move,
And ſpread on both the Banks of Tweed?
* I mean the *Jacobite.*

A. The *Gardiner*'s not at home? A fierce *wild Boar*,
He now is *Chaſing* croſs the *Plain*;
He'll cut it up, and let it ſpread no more,
When *Conquerour* he returns again.
There's but one *Cure* that can till then be found,
Let's Sow but *HEMP* enough, 'twill clear the Ground.

Q. *What Teſtimonies find ye in Hiſtory (the Sacred Writ excepted) that can give us Aſſurance of ſuch a Perſon as our Saviour, and his Miracles? It may be of great Uſe to the ſettling in ſome young* Hobbiſts, *a Perſwaſion of the reality of the Chriſtian Religion.*

A. The Death of *Pan* in *Plutarch*, at our Saviour's Nativity. *Origen*'s Seventh Book againſt that witty Heathen, *Celſus*, ſhows that *Celſus* own'd ſuch a Perſon as our *Saviour and his Miracles*, only affirm'd, they were done by the *Devil.* *Tacitus* in the Life of *Nero* witneſſes that Jeſus (our Saviour) ſuffered under *Tiberius.* If there had not been ſuch a Perſon as our Saviour; who had done ſuch ſtrange Miracles, *Appollonius Thyaneus* wou'd never have been ſet by the Heathens to have ap'd him in his Miracles. *Symon Magus* had his Statue ſet up in *Rome*,

Rome, with this Inſcription, *Dedicated to Symon the Holy Ghoſt*, he himſelf aſſuming that Title, and giving his Magick the Appellation of the Power of the Holy Ghoſt, which confirms ſuch a thing as an Holy Ghoſt, ſpoke of by our Saviour and his Apoſtles. *Ptolomy* had the *Moſaick Books* tranſlated, ſo that the Heathens had 'em before the Chriſtians; wherefore there cou'd be no perverting thoſe Texts which Propheſi'd of our Saviour, but the Cheat wou'd have been found out. *Ariſtobulus* the Peripatetick, in a Treatiſe dedicated to *Ptolomy*, mentions the Seventh-day as a *Reſt*. *Plato* had his *Trinity* from the *Rabbins*, as alſo *Ariſtotle* his *Ens Entium*: From the *Rabbins* alſo came the three Deſtinies, alluding to the Trinity; all which proves, that the Heathens had the Pentateuch, if no more, and if no other Authorities cou'd be given for it. *Joſephus* could be no Bigot, ſee *Chap.* 14. *lib.* 18. his Teſtimony is good, for the Emperors were Heathens —— *Tertullian*, *Apolog.* ch. 21. ſays thus, *Our Saviour's Miracles cannot be ſuſpected, for they are Regiſtred in the Calenders and publick Annals at Rome. Pilate*, who was ſtiled *Prætor of the Empire*, and who paſſed Sentence of Death upon our Saviour, ſent his Regiſter of our Saviour and his Miracles from *Paleſtine* to *Tiberius*. *Juſtin Martyr* in his Second Apology to *Antonius*, firſt ſhews, that the *Jewiſh Prophecies* were only fulfill'd by Chriſt, and refers to the Emperor to read *Pilate's Record that was in the Regiſtry* —— Conſult but the Apologies of the Fathers to the *Roman Emperors* and the Senate, and there's many more ſuch Paſſages. *Paul Horatious* and *Eutropleus*, Secretaries to *Octavian*, ſay, that at the time when Jeſus Chriſt was born, it happened in *Rome*, that in a Publick Inn was diſcovered and broke forth a *Fountain of pure Oyl*, which for the ſpace of a whole day inceſſantly iſſued out in great abundance. *Eutropius* adds, That at our Saviour's Birth, in *Rome*, and adjacent Places at Noon time, was ſeen a Circle about the Sun, as bright as the Sun it ſelf. *Comeſtor* in his Scholaſtick Hiſtory, affirms, that the ſame day, (*viz.* our *Savior's Birth-day*) the Temple in *Rome*, Dedicated by the *Romans*, to the Goddeſs *Paix*, fell to the Earth and was ruin'd; and he ſaith, that at the Time that it was built by the *Romans*, they addreſſed to the *Oracle of Apollo*, to know how long it ſhou'd endure; which made Anſwer, *Even till a Virgin ſhall bring forth a Child*. *Julian*, *Vincent*, *Celſus*, *African*, *Lucian*, *Prophyrie*, by their obſtructing Chriſt and his Miracles as much as they cou'd, and the Apologies Written to the Senate and Emperours for the Chriſtians, ſhow it cou'd not be a Dream. *Pilate*, whom we have mentioned, having ſent to *Tiberius* an Account of our Saviour and his Miracles, it was moved in the Senate, Whether they ſhou'd receive Jeſus Chriſt for a God? which though it paſs'd in the Negative, yet *Tiberius* forbad any further Perſecuting the *Chriſtians* —— *Flegon* the *Greek* Hiſtorian, born in *Aſia*, of whom *Suidas* makes ſpecial mention, ſays, that in the Fourth Year of

Antonius ~~Verus~~ Pius

the 12th *Olympiade* (which was the 18 h of *Tiberius*, when our Saviour ſuffer'd) there was the greateſt Eclipſe of the Sun that is to be met with in Hiſtory, which alſo caus'd another Eminent Heathen to cry out, *Aut Natura diſſolvitur, aut Deus Naturæ patitur. Macrobius* an *Ethnick Hiſtoriographer*, who recites ſome pleaſant and Witty Speeches of the Emperor *Octavian*, ſays, the Emperor having heard of the Cruelty of *Herod* towards his own Son, and the other Innocents which he Slew, reply'd, *'Twas better in* Herod's *Houſe to be his Hog than his Child*; which verifies the Hiſtory of the Wiſe-men, and the Cruelty againſt the Innocents. We might add a Cloud more of Witneſſes, *viz*, *Pliny*, *Suetonius*, *Dion*, *Tranquillus*, *Cornelius Tacitus*, *Ælius*, *Lanpidius*, *Saturnius*, &c. For Teſtimony of our Saviour's Birth, his Miracles, his Apoſtles, the Perſecution of the following Chriſtians, the Edicts of the Emperors againſt 'em; made and annull'd; but it is hoped here is already more than is required for the Credibility of an *Alexander*, *Julius Cæſar*, or any other Perſons of their Acts, which our Doubters of Chriſt's Truth and Miracles can readily aſſent to.

Q. *Whether there be a Species in Nature, of which one Creature does only exiſt?*

A. No, The Phœnix is a Fable, or any Creature elſe that pretends to a Privilege of Self-generation; read whether of all Living Creatures that went into *Noah*'s Ark, there were not Male and Female.

Q. *Whether the* Vaudois, *as is ſuggeſted, have maintained the Profeſſion of the Chriſtian Religion, uncorrupted with the Errors of Popery, from the Primitive Times? Or if not, when did they reform?*

A. That the *Vaudois* have remained a Church in an uninterrupted Succeſſion in their Valleys 1300 *Years*, the preſent *Obſervator*, *Vol.* 4. Numb. ——— gives an Account: But the Learned *Monſieur Allix*, in his Hiſtory of the Churches of *Piedmont*, (Printed by Mr. *Chiſwel*) in Anſwer to the Biſhop of *Meax*, gives this Account, that for 300 Years or more the Biſhop of *Rome* attempted by fraud and force to ſubjugate the Church of *Milain*, under her Juriſdiction, and at laſt, the Intereſt of *Rome* grew too Potent for the Church of *Milain*, planted by one of the Diſciples; inſomuch that the Biſhop and the People, rather than own this Uſurped Juriſdiction, retir'd into the Valleys, and from thence were called *Vallenſes*, *Wallenſes*, or *the People or Churches in the Valleys*: They took not their Name, as has been imagined by ſome, from *Peter Waldo* a Merchant, who long after joyned with them, and cauſed the Bible to be Tranſlated. Neither were they Lay-men only, or a diſcontented *Mobile*, that in a pet left *Milain*, becauſe they were Offended at the looſe Lives of the *Clergy*, as the *Papiſts* wou'd perſwade the World: But they went away from *Milain* an entire Church, with their *Paſtor*, and never reformed from the Errors of *Rome*, or were Schiſmaticks, or rent from her, for they never were of her Communion; but for Peace, and to enjoy the Primitive Truth in Simplicity, as received from the Apoſtles: They have been

been a ſuffering Church to this Day, millions of Witneſſes having atteſted it. As to their Original, Doctrines, Practices, Biſhops, and alſo the Attempts of *Rome* from time to time, to ſubjugate and ſuppreſs them from their firſt to their laſt Biſhops Narrative, and of their being expell'd by the preſent Duke of *Savoy*, is learnedly particulariz'd from Year to Year by the ſaid *Monſieur Alix*, with moſt curious Obſervations and Matters of Fact, which the Biſhops of *Rome* have been concerned in, about theſe *Waldeneſs* or *Vaudois*, and is worth the peruſal of all Perſons, that they may ſee the Contrivances of the Popiſh Clergy to make the World believe the *Vaudois* were no Church but Lay-men, and how they pretended the Church of *Milain*, when got into their hands, founded by a Saint of *Rome*, and how they ſuppreſs'd their Records, and ſupply'd the places with ſome of their own, ſtuff'd with fabulous Tales and Legends about the Saints of the Church of *Rome*. For a fuller Account we refer you to the Author.

Q. *Whether* Moſes *had a real or viſionary ſight of* Canaan *from* Mount Piſgah, *ſince the diſtance is accounted at leaſt One hundred Miles?*

A. We are ſatisfied that ordinarily in traveling 60 Miles the Pole Star, is Elevated a Degree, from which 'tis manifeſt that the Earth is round, & that the heighth of the roundneſs of the Earth, renders one place inviſible to another; ſo that there's two things, Diſtance and the Interpoſition of part of the Earth, that render a real ſight of *Moſes* ſeeing the Land of *Canaan* almoſt incredible; but the difficulties may be both Anſwer'd: *Firſt*, by the height of the Mountain whereon he ſtood. *Secondly*, By the goodneſs, of his Eye, *which* (the Scripture ſays) *waxed not dim to the day of his death, nor was his natural force abated.* If this is not ſufficient, ſince 'tis impoſſible for us to ſee above 30 Miles diſtinctly, as we may ſeveral places in *England*; yet God Almighty who was pleaſed to confer that Favour upon him, might at that time ſtrengthen his Eye, and render the Medium of Viſibility more adapt for ſuch a Proſpect: This we are apt to believe, rather than a Viſionary Proſpect; for if it had been in a Viſion, it might as well have been in a Valley, or in his own Tent, as on the Top of *Mount Piſgah*.

Q. *Why ſhould not a mutual Conſent diſſolve the Marriage Contract, ſince it is the Eſſence, or of the Eſſence of it, and that which makes has power to unmake in all other Contracts? And were it not better for publick Society if it were ſo?*

A. We are all God's Creatures, and own our dependance on him, and by his Power which he has over his Creatures, he may juſtly bind 'em by Obligations and Laws to do ſo and ſo. 'Twas no Man that made the Law of *Marriage* but God, who ſaid, *'Twas not good for a Man to be alone*, &c. and as he had Power to make ſuch a Law, he had Power to Repeal it, which he has done under ſuch Conditions as Adultery, &c. and as he has made us Agents in one, ſo he has in the other, but he no where warrants us to exceed what himſelf has laid down. Beſides, I know not why this ſhou'd be any more queſtion'd

queſtion'd than why a Man ſhould not murder, divide, or part from himſelf, ſince a Man's Wife is alſo made one Fleſh with him. This is not like other Contracts, as the Queriſt urges, ſince God no where has taken Cognizance of any particular Contracts among Perſons but in general Obliges 'em to be juſt; but he has taken this into his own particular Care, and has alſo given Orders to his Prophets, and Apoſtles about it, making it a repreſentation of the Union betwixt Chriſt and his Church, and we don't at all Queſtion but that the Queriſt wou'd be loth to be divided or found out of that Union; and if ſo, no reaſon, that he ſhou'd in its repreſentative.

Q. *How are theſe Words to be underſtood*, Heb. 6. 4, 5, 6. ——— *For* 'tis impoſſible *for thoſe who were once enlightned*, &c. *if they ſhall* fall away, *to* renew *them again*, &c.

A. Here are three principal Difficulties in the Words, *impoſſible*, *falling away*, and *renewing again*. The Fathers (I think generally) underſtood the *latter* of thoſe Expreſſions *renewing again*, by *Rebaptization*, which to thoſe who had *fallen away* from the *Faith*, or been guilty of any *Notorius Sin* ——— ——— Murder, Adultery, *&c.* was *impoſſible* ——— ——— *legally ſo*; *unlawful*, not *permitted* by the Chriſtian Law. But with all due Veneration to their Memories, this ſeems too *narrow a Senſe* of the Words, the main *Turn* whereof they make to depend on *Baptiſm*, becauſe that many other things is mention'd. Others think that by this *falling away*, is meant a *Defection* from the Chriſtian *Faith* in ſome great *Inſtances*, as thoſe before mentioned, or in time of *Perſecution*; after which 'tis *impoſſible*, very *difficult*, and next to impoſſible, tho' not *abſolutely* ſo (as in the Caſe of the wicked *Jews* reproved by *Jeremiah*) that they ſhould again be *renewed*, that is, *repent* and *recover*. As to this, tho' a *ſafe ſenſe*, it ſeems not here a *right* one, for the word here uſed *impoſſible*, ἀδύνατον, is never found in this Author, but in the higheſt *abſolute* ſenſe. The third and laſt Opinion therefore ſeems more probable, *viz.* That by *falling away*, is meant a *total* and *final* denying the Principles of the Chriſtian Faith, embracing *Gnoſticiſm*, or Apoſtatizing to *Judaiſm* or *Heatheniſm*; which thoſe that do, 'tis *impoſſible*, *abſolutely impoſſible* for them to *repent* or obtain Salvation.

Q. Part *of this* Letter *is thought fit to be inſerted in the following Words* ——— ——— I am within a ſhort time to wait on a young Lady, who is one of the Wonders of the Age for Piety, Wit, Beauty, Birth and Fortune, and therefore would deſire of your Society a FORM OF COURTSHIP in Anſwer to the following Querie: ——— ——— *After what Manner ſhou'd a Gentleman at the firſt viſit accoſt his Miſtreſs?*

A. 'Tis pity to rob the *Old Academy of Compliments*, and we won't pretend to ſet up a *New one* in its room. We ſuppoſe the Gentleman is not for having a *form of Words* for this Occaſion; ſince *Extempore Courtſhip* is certainly the beſt, whatſoever *Extempore Prayers* are. Beſides, the

the Lady might chance to *read* this *Oracle*, and then he is undone, as bad as the *poor Spark* who Complains he has loſt his *Miſtreſs* already by ſome ſuch thing, unleſs he can perſwade her that *good Wits jump*, and that both *He* and the *Athenians* deſerve that Name. We ſuppoſe therefore he rather deſires a *Direction* for his *Behaviour* than his *Words*, which yet is almoſt as difficult to preſcribe as the other, there being a thouſand little *Circumſtances* which will *extreamly* alter the *Nature of the thing*. *Miſtreſſes* are to be *attack'd* like *Towns*, according to their *Fortifications*, *Situations*, or *Garriſon*, no *general Rule* being to be given for 'em. Some are weak of one ſide, ſome of another; which a cunning Engineer will ſoon find out: Some are to be *Mined*, ſome to be *Bomb'd*, ſome won by *Storm*, others by *Compoſition*, others to be *Starved* into a *Surrender*. The pleaſanteſt way of *Courtſhip* we have ever heard of, was that of a *very old*, *very rich*, *very covetous*, *very fooliſh*, *very ugly Humble Servant*, to a fine young Lady ——— whom having taken abroad in his *Coach*, after ſome prefatory *Hums* and *Haws*, and gentle *Leers*, he pulls out from under his *Coat* ——— what——— but his *great Boſs'd Bible*, with *Silver Claps*, &c. and turning to the beginning of *Geneſis*, ſhows her ——— not that Text, *Encreaſe and multiply*, which 'tis very likely he held his *Thumb* upon, but another a little after it. *It is not good for Man to be alone*, and thereupon made her a very *ſeaſonable Holdingforth* on the Uſe and Excellencies of *Matrimony*. But this Method would go near to diſpleaſe the *Gallants* as well as the *Ladies*, and therefore we ſhan't much *recommend* it. For the Queſtion in *Hand*, and the Gentleman's *fine Miſtreſs*, if ſhe be verily and indeed ſuch a *Non-pareil*, as he repreſents her, in which Caſe we muſt tell him he ought to produce his *Vouchers*; for *Lovers* are for the moſt part *arrant Lyars*, as well *of* their *Miſtreſſes*, as *to* 'em; and beſides generally a little *Purblind* in the Matter: But if ſhe be ſuch a *Miracle* for Piety, Wit, Beauty, Birth and Fortune ——— and a *Miracle* ſhe is *indeed* if ſhe's but *half* of all this, we'll tell him what in our Judgment wou'd be his moſt proper Method at his firſt *accoſting* her. He ought to *expreſs* the higheſt *Reſpect* poſſible, but this more by his *Actions* than his *Words*; and rather to let her *know* that he *Loves*; which if ſhe has *Wit*, ſhe'll ſoon *diſcover*, (or at leaſt that he'd be thought to do ſo) than to put *himſelf* and the *Lady* to the *Trouble* and *Confuſion* of a *Formal Declaration*, ———which if at all neceſſary to be made, there's *Time* enough for doing it afterward on their *better Acquaintance*.

Q. *What Behaviour and Carriage, in the progreſs of an Amour, will be moſt Winning and Acceptable to a Lady of Ingenuity and Fortune?*

A. There are different ſorts of *Ingenuity* ——— You ſhall have ſome *Termagant Wits*, like *Sylvia* in *the Soldiers Fortune*, that are only to be won by *down right Cater-wauling*, that is, Rambling and Fighting, and Scratching, breaking Leggs, and Arms, and Necks, and then to *Parting* agen. But we'll ſuppoſe 'tis

tis a *Tame-wit*, whose power this Gentleman is fallen into, and therefore that she'll *pull* in her *Claws* when she *Plays* with his *Heart*, and be more merciful to him, than to make him *break his own*, before he *softens hers*. A Woman of *Sense*, as she hates on one side a *Freakish Lover*, or a *supple Fop*, that's eternally Kneeling, and Cringing, and Whineing, so she'll ne'er endure *Stiffness*, *Pride* and *Haughtiness*, which as ill becomes *Love* as it does *Devotion*: And the greater her *Birth* and *Fortune* are, something of a proportionable greater *Respect* ought to be paid her. In a word, a modest *Assurance*, a manly *Behaviour*, a *Tenderness* for all her *Inclinations*, a diligent Observation of her *Temper* and *Humour*, (much easier to be pleas'd than those of *less Wit*) Faithfulness, Assiduity, *Liberality*, and *good Sense*, will at last carry her, if she is not *pre engaged* or wholly *impregnable*.

Q. *What Expression's finest for a Lover to make use of to declare his Passion?*

A. That's impossible to prescribe, and as *needless* as *unreasonable* to desire. *Lovers Language* is quite contrary to the *Chinese*; of which 'tis reported, that there are many *Words* impossible to be understood by *speaking* 'em, unless they are also *written* or described on a Wall, or the Air, *&c.* whereas the *Language of a Lover* can hardly be *express'd* in *Writing*; at least it thereby loses a thousand little *Beauties* which it has when 'tis *spoken*: It has not that *Spirit* which makes it acceptable, it looks *stiff* and *dead*, and there are very few even of our Dramatique Writers whose *Love speeches read well*, or appear *free* or *natural*. Whereas if a Man *Loves in earnest*, if he ben't a *perfect Fool*, nay, almost tho' he is one, were it possible for such a one to be in *Love*, he speaks with *another sort of a Grace*, he is more in earnest, he has more *Spirit*, he seldom wants *Words* to express his *Conceptions*, unless he's a *Dastard* and *Coward*, and so unworthy a *Ladies Affections*, and he goes very often *beyond himself* at other times, and on other occasions. Besides, this *Love* has in particular beyond the other *Passions*, that it *softens* the *Stile* as well as the *Temper*, (whereas *Anger* renders it more *harsh* and *rough*) and makes even the *Voice* more *tunable* and *harmonious*. But shou'd a Man be Dumb, he cou'd not want ways to express his Passion; nay, sometimes a well-manag'd Silence is the best Eloquence. He has *Hands*, and can *write* ——— he has *Eyes*, and can say a *thousand Charming things* with 'em; nay, express all his *Passions*, especially Love, Desire, Fear, Despair, Hope, Pleasure, Submission, or almost what he pleases with 'em, and that infinitely more to the Life than by any other way. But since there is Occasion for some *louder Language*, and a *Dumb Mistress* of the two would be more acceptable than a *Lover* in the same Circumstances; if he must speak, his *Expressions* ought to be of a piece with his *Behaviour* before described: He ought to consider *Time* and *Place*, and as much to avoid being *always discoursing his Love*, *as never doing it*: His *Expressions* should be quick, respectful, tender and lively, more under

derſtood than ſpoken, yet eaſily intelligible. In a word, there ſhould be in them that ——— *Je ne ſça quoy* ——— which none but a Lover knows what to make of.

Q. *This Pindarick Fragment includes a Queſtion which you are deſired to Anſwer:*

ONCE, with as little *Wit* as *Grace*, I ſaid
That every *Muſe*
Did but her *Language*, *Senſe*, and *Subject* too, abuſe;
Her *Flights* of *Fancy*, all her *humour*, and her ſmoothneſs laſt,
When ſhe her *Tribute* to *Religion* paid;
Such *Arguments* as theſe
Fed up the early *Error* into a Diſeaſe:
That Sacred things by ſtrange *Poetic rapture* toſs'd,
Much of their awful *Grandeur* loſt;
That the becoming *Gravity* of *Matters* all-divine,
In *Poetry* are hid, and cannot with their native *Luſtre* ſhine.
At leaſt the ſacred *Style* became
A *Prey* to *Vanity* and *Fame*,
That *Numbers* did *confine*
To ſhallow jingling *meaſures*, things that are *Divine*;
Impos'd upon the *Senſe*
And narrow'd all the *Sacred Eloquence*;
Fetters the vigorous *Style* with dull *Eſſays* of *Wit*,
Still *Paraphraſing* what was neither *meant* nor *writ*,
'Till the *emphatic Strains* and lofty *Phraſe* that every where
In *Sacred Writ* with *Majeſty* appear,
Are by the beſt of *Pens* miſ-us'd,
By moſt *abus'd*;
Better'd by none, but *hackney'd* up and down,
'Till that ſmall *Reverence* once we paid, *dwindles* away to none.

I.

A. Pardon me, all you great *inſpired Train*,
If I your ſacred *Names* aſſume in *vain*,
And like *Æneas*, by the Goddeſs led,
Diſturb the quiet Manſions of the dead,
Where *mighty Cowley*, where ſweet *Waller* lyes,
And their own *deathleſs Numbers* ſing,
Whilſt gentle Spirits *Divine Nepenthe* bring,
And drown the Senſe of *mortal Miſeries*.
Ariſe bleſs'd *Shades*! ariſe,
If ought you yet are *mov'd* with Senſe of *Fame*,
If ought with *undeſerved blame*,
Ariſe and aid ——— in your own *Cauſe* engage
With an *ill-natur'd* and an *impious Age*,
Who *Wit* wou'd fain confine to th' *Stage* or *Stews*.

Debauch

Debauch each *Grace*, and raviſh every *Muſe*;
And where their Curſed *Arts* cannot prevail,
Their odious *Love* ſoon *ſours* to *ſpite*;
Where they before ador'd, *blaſpheme* and *rail*,
And ſwear fair *Virtue*'s ſelf's a *Hypocrite*:
Sneaking and dull, and fit to make a *Slave*,
And Vice alone is *witty*, *wiſe* and *brave*.
Not all the *Colour* Verſe can give,
Can make it *fair*, or make it *live*.

2.

We need no more than your *fair Works* oppoſe
To theſe unhandſome *Foes*;
How have you made bright *Virtue* brighter ſhine!
And while your *Noble* Art erects its *Shrine*,
Divinity it ſelf almoſt ſeems more Divine:
If Charms ſo numerous and reſtleſs prove,
We know not which we ſhould firſt love,
Whether immortal *Cowley* does rehearſe
His *Hero* in immortal Verſe;
Or bolder in great *Pindar*'s footſteps move,
From Cloud to Cloud ſtill fearleſs Rove,
Nor ſtops 'till at the glittering Walls of *Jove*;
To light it ſelf new Light he brings,
Like the *great Spirit*, o'er Chaos ſpreads his Wings,
Loud, as the *Cherubs Trump*, the *Reſurrection* ſings.
Or mighty *Milton* walks thro' Paths untrod,
And ſings the ancient *Wars* of *God*,
As on the Stage we ſee it acted o'er,
Almoſt as *lively* as before,
Here *Turns* meet *Turns*, and *grappling* fall
Abrupt o'er *Heaven*'s *high Wall*:
Thro' frighted Chaos there,
Like ſcatter'd drops of dying Light they *glare*,
And here the brazen *Pandæmonium* rear.

3.

Sweet *Herbert*! who can ever *weary* be,
That *writes*, or *reads*, or *thinks* of thee?
Thee, or great *Sandys*, whoſe illuſtrious Name
Is ev'n to diſtant *Aſia* known,
Who ſtript of his *diſguiſe*, has *David* ſhown:
Smooth *Patrick*, ſince a *Partner* in thy *Fame*,
Craſhaw, for whom our *Love* and *Grief* are paid,
Whom *Cowley* ſung, as he the *Sacred Maid*:
With *Norris* who from *divine Plato* brings,

Truth

Truths which he more *divinely* ſings,
Theſe, and a thouſand more in Ages paſt,
Whoſe Works ſhall long as this *great Poem* laſt:
Nor here let *Envy* change its *ſide* and *cry*,
Why all this *waſte*? Truth needs no Poetry.
True, yet it more perſwades, if neatly told,
Nor is a *Jewel* worſe for being ſet in *Gold*.
Wit's only *Nature* to the Life expreſs'd,
In her own *unaffected Beauties* dreſs'd,
Tho' laſting, firm, and *noble* all,
The *Copy* can't exceed the *Original*:
'Tis a *juſt ſtroke*, a *lucky hit*,
And *Poetry's* the *Flower of Wit*.
If for the *Altar* we the *beſt* prepare,
How can we fail to find *acceptance* there?

Q. *Whether Tears, Sighs, and earneſt Entreaties be of greater force to obtain a Ladies Favour than a moderate Degree of Zeal, with a wiſe and manly Carriage?*

A. Still *as ſhe is* ——— and tho' ſuch a one as is deſcribed; yet there are few Ladies but love to have an *Abſolute Power* over their Lovers, and to be at leaſt able to bring 'em to what they pleaſe; accordingly for Tears and all that, tho' a *Lover* ought not to be too *free* of uſing 'em, yet he ought perhaps to have a *ſecret Reſerve* of them, to be at the *Lady's Service*, if ſhe deſires it: Tho' we think on her ſide too 'twould be better not to put him to't, and ſuffer her Heart to be wrought upon by ſome leſs tedious Method than ſuch frequent *Drops* as even wear into Marble ——— leaſt the Scene ſhould change in a few Months, and it ſhould be *her Turn* then, as 'twas formerly her *Lovers*.

Q. *Whether Interrupting Diſcourſe by repeated Kiſſes ben't rude and unmannerly, and more apt to create Averſion than Love?*

A. Not ſo haſty *Good Sir!* you have made great Progreſs indeed in your Amour, if like the *Tatrars* in their March, you are got to Plundering already, before there was any News of your being ſo much as *arrived* in the *Country*. If you get within *one Step* of the *laſt*, before you have got well over the *firſt*, ten to one but you'll make *more haſte than good ſpeed*. ——— To thoſe ——— *Oſcula quæ Venus* ——— *Quintâ parte ſui Nectaris imbuit* ——— as Friend *Horace* has it, before you have ſo much as made your firſt *Addreſſes*. But we'll be ſo kind to ſuppoſe this is only a *Prudential Care* you take, that you may know how to behave your ſelf *hereafter*, when the buſineſs is thus far advanc'd. Taking it then at that Point, the truth is, *Kiſſing* is a *luſhious Dyet*; 'tis too high Feeding for a *Militant Lover*, and beſides extreamly apt to *ſurfeit*. He muſt therefore remember to feed cautiouſly, as if he were eating Mellons. *Moderation verily is an excellent Thing*, which he muſt Obſerve *from the Teeth outward* as well as *inward*,

inward, and *Kiſs* as well as *Talk* with *Diſcretion*. It may do like a *high Cordial*, or a Taſter of *Cold Tea*, a little *now and then* —— but he muſt have a Care how he makes it his *Conſtant Drink*, unleſs he has a mind to *burn his Heart out*. Then there are certain Times and Seaſons to be Obſerv'd: For Example, if a *pair of ſoft Lips* are about to pronounce ſome *hard thing* or other —— ſome terrible *repulſe* or *denyal* —— if they *pout*, and look *forbidding* and *angry* —— then *Noli Proſequi* may lawfully be *iſſued out*, and one that underſtands the *Methods* of that *Court*, will be for *ſtopping* the *Proceedings* as faſt as he's able.

Q. *How far may Singing and Muſick be proper in making Love?*

A. There's nothing which *Charms the Soul* more than *fine Muſick*. *Osburn* ſays unluckily, after this manner, of a *fine Woman* who *Sings well*, that ſhe's a *Trap doubly baited*; and why is not the ſame true of a *Man*: there being indeed ſomething ſo *raviſhing* in *Muſick*, whether in *Man* or *Woman*, that 'tis almoſt impoſſible for any thing that's *humane* to reſiſt it; tho' in *Vocal* ſtill more than *Inſtrumental*: It *ſmooths* all the *rugged Paſſions of the Soul*, and like *Beauty bewitches* into *Love*, almoſt before Perſons know where they are. But even here, as well as in all other Caſes, *Extreams* are to be avoided, nothing being more *ridiculous* than an *eternal Farewell to Love*; and a *Lady of Senſe* and *Worth* would as ſoon make choice of a *Singing Maſter*, as one who is always *tiring* her with *hard Names* and *doleful Ditties*. He muſt then Sing very *rarely* or *never*, unleſs the *Lady deſires him*; he muſt be neither too *forward*, nor *averſe*; and muſt not be of the Humour of moſt *Songſters*, who neither know when to *begin*, nor make an *end*. His *Performances* muſt be *natural* and *eaſie*, and carry ſomething of a *free* and *genteel Air*; and he muſt never himſelf appear *too well pleas'd* with them, but Order it ſo, that he may ſeem to Oblige the Lady, not himſelf, by his Melody. At leaſt let it appear to be *accidental* only, as if by *chance*, not knowing any *hears* him, and for his *own private Diverſion*.

Q. *Whether would it be greater Prudence and Honeſty for a Perſon of a narrow Fortune to conceal his Unhappy Circumſtances till after Marriage, or to make his Miſtreſs acquainted with the ſame as ſoon as he has gained her Affections?*

A. This Queſtion has been partly Anſwer'd already. We have this to add here, that ſuppoſing the Lady ſuch as ſhe is deſcribed, and not only Religious and Witty, and Well-born, but *generous* too, which laſt he may know by narrowly obſerving her *Sentiments* in other *Caſes* of this *Nature*, we ſhould think it the moſt *prudent* and moſt *handſome* way to *reveal* it to her before *Marriage*; for a *Woman of Senſe* will rather be pleas'd than otherways, that ſhe can make the *Fortunes* of a *Gentleman* who wants *nothing elſe*; but may *reſent* it very ill, if a *Cheat* ſhould be put upon her, when ſhe once comes to know it; whereas it muſt needs encreaſe her *Eſteem* of the *Gentleman*, eſpecially

ly if ſhe really loves him, for him to deal ſo *ingeniouſly* with her. ——And thus much for a *Form of Courtſhip*, and in Anſwer to the ſeven Queſtions ſent us on that Subject.

Q. *You tell us in your Definition of Love, that 'tis a* little pretty ſoft thing that plays about the Heart. ——————*I deſire you to explain this Definition, and what you mean by the word* Thing? *And how we may know this Thing from any other Playing thereabouts?*

A, And here, thinks the *Subtle Queriſt*, have I *blown upon the Athenian Oracle* for ever; for this certainly they can no more Anſwer, than I *find out the Philoſophers Stone*. However let's try, and ſee who *gets firſt to the Goal*. And firſt, *Love* is *little* becauſe 'tis a Boy, and pretty becauſe 'tis little, and ſoft, becauſe 'tis *young*, or if you pleaſe, becauſe 't has *Wings*, and conſequently the *Body* on't muſt be *downy*. But the ſage Queriſts ask further——————What do you mean by a *Thing*? ——————O the *Philoſopher!* Why by a *Thing*, we mean a *Thing*, and believe that's all the reſt of the World means by't. But if we muſt be more *explicit*, have at Metaphyſicks——————— and accordingly we tell him for once that *Res* and *Ens* are *ſynonimous* Words, and that *Ens* is——————*Quod habet Eſſentiam*,——————— and now we have wonderfully Edify'd the Ladies who may be apt to think there's ſome *harm* in this *Latin*, tho' there's indeed no more than there is *Nonſenſe* in the *Engliſh*. ——————But we had like to have forgotten one main part of the *Doubt* —— *Why does this little pretty ſoft thing play about the Heart?* O Sir! becauſe this cunning *young Rogue* of a *God*, Loves, like *Lesbia's Sparrow*, to lye in *Ladies Boſoms*; and beſides, whenever he *ſhoots* at them, he as certainly *ſplits* their *Hearts* in two, as ever *Adam Bell* did the *Apple* upon his *Childs Head*; for, *little Urchin* as he is, he's ſuch a *Dab* at his *Bow and Arrows*, that ne'r a *Finsbery Archer* of them all can pretend to come near him. But ſtill *how ſhall we know this Thing from another Thing that plays about the Heart?* What *other Thing* is't that this Queriſt finds ſo *troubleſome in his Doublet?* If it be a *Louſe*, the reſt of the *Deſcription* ſhows the *difference*, for that's not *ſoft*, nor *pretty*, nor perhaps *little* neither: If it be a *Flea*, he has had the *Vera Effigies* of it formerly, drawn to the Life, and can ne'er ſure miſtake that for *Love*. We cou'd make a ſhift yet to find out another Explanation ——————We call *Love little*, by a familiar and more endearing way of ſpeaking, uſual in all Languages in things of that Nature. Thus the *Latins* uſe *Corculum*——————— which may be Tranſlated *little Heart*, *little Rogue*, or what the Reader pleaſes. We call it *pretty*, becauſe 'tis ſo pleaſant and agreeable a *Paſſion*; *ſoft*, becauſe its *Effects* are ſo——————— and deſcribe it *playing* about the *Heart*, becauſe that's the *Seat* of the *Paſſions*. After all, we pretended not to give an Exact ſtrict *Definition* of it, but a looſer deſcription only; and we are ſure a *little*, *pretty*, *ſoft* Thing, comes nearer *Love*, than a *great*, *ugly*, *rough* Thing, which neither is *Love*, nor ſo much as like it, any more than a Lover; nor are the

Ladies ever likely to entertain it for ſuch, though it ſhou'd talk of *Love* this hundred Years.

Q. *Whether the Anſwers of the Oracles of old, were given to their Supplicants by God, or by ſome Evil Demon? And whether in thoſe days of Ignorance God might not be pleas'd to reveal himſelf according to their Simplicity, becauſe to the beſt of their Underſtanding and Education they Worſhipped with as much (if not more) Devotion as many of our Modern Chriſtians?*

A. 'Twas certainly the information of the Devils, as Sacred Writ aſſures us: The manner of delivering their Anſwers was, ſometimes by *Night Viſions*, and ſometimes by an *Expreſs Voice*. Of the firſt ſort, that of *Amphiaraus* is remarkable; after the accuſtomed Expiations, thoſe who came to Conſult with him laid themſelves down upon the ground, upon the Skins of ſuch *Rams* as had been Sacrificed; the ſame Ceremonies were uſed by the *Ægyptians* and *Greeks* in the Temples of *Serapis* and *Eſculapius* —— of the latter ſort, *viz.* an Expreſs Voice was perform'd either by *Whiſpering out of certain Grots*, or by the *Mouths of the Statues*, or by the *Prieſts* and *Sybils*, who being ſeiz'd by an Enthuſiaſtick Fury, pronounc'd the Oracles with an impetuous Voice, and wreſted Countenances. Or Laſtly, by the Mouths of brute *Beaſts*; thus the *Ægyptians*; if their Ox *Apis* receiv'd his Fodder chearfully, 'twas a good Omen; if not, the contrary. The *Tenadians* obſerve the ſame Ceremony towards a *Cow*; the *Imbians* (a People *Æthiopia*) to a *Dog*; the *Perſians* to a *Cock*. But amongſt all Oracles, that of *Jupiter Ammon* in the Country of *Garamantes*, was the moſt fam'd, yet no leſs ridiculous than others, being grounded on a ſimple Motion of the Body, as a bow of the Head, a Wink of the Eye, *&c.* *Jupiter Ammon* had another famous Temple in the City of *Dodona* in *Epirus*, where he took Pains to pronounce his Oracles ſometimes with his own Mouth, ſometimes by uſing two *Virgins*, whereof one was called *Periſtera*; which by the way ſignifying a *Dove*, might give Occaſion to that Fable, which reports that in the Temple of *Jupiter* at *Dodona* there were *Doves* that ſpoke, as well as *Oaks*, which had a great Number of Braſs Kettles faſtened to their Branches, and when the Winds blew hard, they made a great Noiſe, in the Sound whereof Oracles were deliver'd. *Jupiter* had another Temple at *Delos*, where the Altar was built of *Horns*, taken from the *right ſide of Sacrific'd Animals*, neatly laid upon one another; here he gave his Anſwers in *humane Shape*, as he did in *Licia* under the *Shape of a Wolf*: But his Temple at *Delph* was the moſt fam'd place in all the World for Oracles; ſometimes he ſpoke here through the Throat of a *Dragon*, in which Form he was Worſhipped; ſometimes by his *Prieſteſſe's* upon certain days, who deliver'd their Anſwers ſometimes in Proſe, and ſometimes in Verſe. At *Argos* the Blood of a *Lamb* was to be drunk, and at *Ægira* the Blood of a *Bull*, ere the Oracles wou'd Anſwer: Amongſt the *Thebanes* the Prieſts were clad in White, and

and descended through the hole of a Cave, where they offer'd Cakes to *Spirits* which inhabited it. There were many ridiculous Absurdities, and what was given forth was so dubious, that it might usually bear two several Senses; such as these,

Aio te Æacidem, Romanos vincero posse.
Ibis redibis nunquam per Bella peribis.

Where a changing of the Point alters the Sense, and makes it either backward or forward. Just as we have some in our Age, who because they can't see how our Saviour cou'd be in Hell and in Paradice at the same time, alter the Point in these Words—— *Verily I say unto you this Day, Thou shalt be with me in Paradise*, instead of, *Verily I say unto thee, This Day thou shalt be with me in Paradise*. In short, we have all the reason in the World to conclude, that this Management by Oracles, was purely by the assistance of the Devil, who was altogether silenc'd at our Saviour's coming, who cou'd not always tell Truth, but gues's'd at what was most probable; who commonly equivocated; who sometimes, required humane Sacrifices, sometimes a common Prostitution of Maids and Matrons, who (in short) acted so as is inconsistent with the Injunctions of a Divine Being; for God himself requires nothing from his Creatures as their Duty, but what is infinitely best for 'em, and most agreeing to their Interest and Happiness.

Q. *Whether the word* ברא, *which we Translate* Created, *in the first of* Genesis, *signifies to* give Essence *to the* Subject, *e. g.* Matter, *or only* Existence *to such and such* Modifications *of it as in all particular* material Beings? *If it signifie* Both, when *and* how? *The Author of the Query is very much Concerned to know, because perhaps his Religion depends upon't.*

A. We shall endeavour to prove that by that Word ברא here used, it signify'd *principally* and *originally*——to *give Essence* to the *Subject*, or the *Creation* of *first Matter* out of *pure nothing*: And that this is the Sense thereof in this place, —— *First*, By the *Testimonies* of those who are most Learned in the *Hebrew Language*. *Secondly*, By comparing several *following Words* with it, that signifie the *same thing*, and some Translations with the Original. *Thirdly*, We shall prove, that were there no such *Revelation*, *Reason* might teach us the same Truth; at least that supposing the *Creation* of *Matter* out of *nothing* shou'd seem an *Absurdity*, yet what must be admitted if we don't grant it, is a *much greater*; nay, That there is no manner of *impossibility* in such a *Creation*. Which if we perform, we hope the Gentleman will still *keep his Religion*.

First, Then to prove, that ברא signifies *primarily* and *originally* to give *Essence* to the *Subject*, or the Creation of the *first Matter* out of *pure nothing*, and that this is here the *genuine Sense* of the *Word*. We say, this is its *primary* and *original Signification*, thereby granting that it has *sometimes another*, but

then this other 'tis only *borrowed* and *Analogous*. Thus ברא is ſometimes taken for the *forming* of any thing *extraordinary*, *great*, or *excellent*, made by God's own Hand, though out of *Pra exiſtent Matter*; though this by *Analogy* to the *other Senſe* of the Word. Thus it is ſaid, God *Created Great Whales*, and God *Created Man*, but that this is only in an *Analogical Senſe*, we prove from the Text: The Whales *God Created out of the Waters.* ——— *Let the Waters bring forth abundantly* every *moving Creature* that hath Life,——and God *Created Man* out of the *Duſt of the Ground*,——but for *Heaven* and *Earth*, or the *firſt Matter*, we find *nothing* out of which it was *made*, though *made* it *was* by *God's Word*——who in the *beginning Created it*, *before* any thing elſe was *made*, to *make it out of*. That it ſignifies Primarily and Originally to *give Eſſence to the Subject*, and that 'tis ſo to be taken in this place, we prove. 1. From the *Teſtimony* of thoſe who have been moſt *Learned in the Hebrew Language*, and that not Strangers, but Native *Jews*——and who but ſuch are proper Judges of the Senſe of the Word? For Example in a parallel Caſe——none ever Diſputes the Senſe and Derivation of the Word *Religio*, the Etymology of which *Tully* gives us, he being a judge in that Language: Nor ought we any more of the Word ברא, which the *Rabbies* aſſure us, Anſwers the Notion we have fix'd thereon. Thus Rabbi *Nachmin* in his *Commentary on* Genesis, *Non exſtat nobis in Linguâ Sanctâ Vocabulum quo productionem alicujus ex nihilo ſignificamus niſi* ברא but Rab. *David Kimchi* yet more fully and unexceptionably, *Omnis Interpretatio* בריאה, [*Creationis*] *eſt ex Invocatio rei & egreſſio ejus â non eſſe ad eſſe*——— that is ——All the Interpretation of the Word בריאה, which ſignifies *Creation* [all the true and proper *Interpretation* both of *Noun* and *Adverb*, or perhaps the *Noun* is never uſed in any other Senſe, not ſo much as *Analogical*, tho' the *Verb* may] is the *Beginning of any thing*, or its *Egreſs* out of *Not being* into *Being*. Hence the *Hebrews* diſtinguiſh between theſe three Words, עשה and צר ברא *creavit*, *formavit*, *fecit*: The firſt they ſay, ſignifies to *make ſomething out of nothing*; the ſecond to give the *Form* to a *Created Being*; the third to make, mould, or *faſhion* the ſeveral Parts or Members, as in a Man, *&c.* Thus they inſtance *Iſaiah*—I have *Created* him, *Form*'d him, *Made* him: The firſt of which R. *Kimchi* expounds, I have *produc'd* from *Non eſſe* to *Eſſe*, from *Not-being* to *Being*: The ſecond made to *Exiſt* by the addition of his *Form*: The third *Diſpoſed*, Faſhion'd or *Order'd* him.

Secondly, We prove that ברא ſignifies the Creation of the *firſt Matter*, from the Context or following *Words*, as well as ſeveral *Tranſlations*. By the *Context*——not to inſiſt much on the Word *Elohim*, a *Name of God*, which ſignifies his *Strength* and *Power*, and an *Infinite Power* it muſt needs be which *made the World*——We ſay, not much to inſiſt herein, we ſhall produce ſuch *Teſtimonies* as are more evident

——and

——and the first shall be from those Expressions —— *Heaven and Earth*——And this made out of *Nothing*, because *in the Beginning*, because *before any thing* else was made, and because *out of this all things were made*, as is afterwards described; and that out of which *all things were made* is undoubtedly the *first Matter*—— which is also plain by the Word את here added, which is not only a note of the Case, but signifies the *substance* of a thing produced. Thus *Aben Ezra* "The *Sense* of that "little World את says he, is both "to signifie the very *substance* "of a thing, and to demonstrate "the *Opus Operatum*. R. *Kimchi* has the same, so R. *Nachman*, deducing the word את from a Root that signifies *coming* or *proceeding*, very appositely to the signification they all put upon it—— as if he shou'd say, says he, "In "the beginning God Created the "*Cœlestial* and *Terestrial Sub*"*stance*.—— Nor indeed cou'd that Sense be more plainly expres's'd than *Moses* has done it. We prove it further from the Expressions of the *second Verse*. The תהובהו —— which we render *without Form* and *void*. Now what is the *first Matter*, if not that which is *without Form*? And how cou'd Men have *clearer Words* to describe it? But perhaps they'll say our Translation has not done the Original *Justice*; ——perhaps so too; but then 'tis because it *does not*, or *cannot come up to the import of the Words*. *Tohu* indeed answers exactly to the ὕλη of the *Greeks*, and *Chaos* of the *Latins*, which signifies *first Matter*, if any thing does: See *Kimchi* else, who says upon the Word תהו that it signifies a Thing which has no *Form* or *Figure*, but so *disposed*, that it may receive *any Figure* or *Form*. The Seventy have it—— ἀόρατος καὶ ἀκατασκεύαστος —— *Terra erat invisibilis & incomposita*—— nor much unlike *Ovid's*——*rudis indigestaque moles*. *Aquila's* Version has it κένωσις καὶ οὐδέν, *Emptiness* and *Nothing form'd*, only the *vast Wilderness* of the *first Matter*; and *Th.* κένον καὶ οὐδέν, not much unlike him. We have still a further Description of the *first Matter* in the next Expression —— *Darkness* was upon the Face of the *Deep*; which *Nachman* explains by——*Aquis pulverulentas sive pulvere mixtas. erat enim confusio Elementorum*; Dusty Waters, or Waters mix'd with Dust or Dirt (which is *Mud*) for, says he, there was a *Confusion* of the *Elements*——, and where ever was that to be found, we mean before any *Composition* made, unless the *first Matter*?

Thirdly, This Truth may be also fairly inferred from *Natural Reason*, at least, which is *antamount*, the absurdity of the contrary *Opinion* demonstrated. For thus we argue —— Either God Created *first Matter out of Nothing*, or 'twas from *Eternity*; if *from Eternity*, there must be *two Eternals*, and so *two Gods*: Besides, Eternity being an infinite Perfection, we can't see, if we grant *Matter that*, how we can deny it *all others*, all the Attributes of what's actually *Infinite*, being *reciprocated* with each other, and distinguishable from their Essence. At which rate we must in the very first place make

Matter active, whereas 'tis of it ſelf a perfect Lump; and infinitely active too, ſince activity is a Perfection, and what's infinite muſt act accordingly: But all theſe are intollerable Abſurdities, and yet as it appears to us, unavoidable Conſequences of this *ridiculous Suppoſition*. Suppoſing then, as was above hinted, that it ſhou'd appear unaccountable to reaſon how ſomething ſhou'd be made out of nothing, 'tis yet as much, nay, far more ſo, how there ſhou'd be two Eternals, nay, two Infinites, and yet one Diviſible, and therefore Finite. Two *immutables*, and yet *one* in *perpetual Flux* and *Changes* —— ſo that at beſt ſhou'd we believe *Matter not Created*, 'tis but by avoiding one *Abſurdity* to plunge into another vaſtly more deep than the former. But we believe we can prove there is no Abſurdity at all in our Notion of the *Creation of Subſtance*. Infinite Power we own is requir'd to perform it, which can do whatever involves no Contradiction, and here is none. It's true, the common Maxim. —— *Ex nihilo nihil fit* —— of Nothing, nothing comes; holds in *Philoſophy*, but not in *Divinity*; or rather, not to ſet thoſe two good Friends at odds, it holds in the preſent Courſe of things, or Syſtem of Nature, and Order of the Univerſe, —— but this it might not do before, all our Notions being fitted to preſent finite and temporal things, and thoſe which we borrow or fetch before or beyond the World, as *eternal*, *infinite*, &c. muſt needs be as our Knowledge is, very confuſed and imperfect. They urge here in vain a Contradiction upon us. —— All *Acts*, ſay they, muſt *terminate* upon *ſomething*, —— *Creation* is an *Act*, therefore it can't terminate upon nothing, therefore it can't be the *making of a Thing out of Nothing*. To this we might Anſwer, according to what was laſt advanc'd, that the *Rules* of our *Logick* are too ſhort to reach *Eternals* and *Infinites*, —— that this Limitation may be true of all lower Action, but not of this infinite Act of *Creation*.

But we need not run to this ſhelter.—We may allow their Maxim, *All Acts have ſomething to determinate on*, —— ſo has this of *Creation*, it has the *Thing it ſelf Created*, it has this *firſt Matter*; Creation is undoubtedly an inſtantaneous *Act* (if all others ben't ſo alſo) now the *Act* here makes the *Object*, nor is one a moment before the other: —— No *Creation*, no *Act*; as ſoon as there is an Act, there is a thing Created to terminate it, even in the very Inſtant of the Act, and no Act certainly needs any thing to terminate on before it is. And let theſe things ſerve, wherein we have been more large than ordinary upon this noble Queſtion.

Q. *I have oftentimes heard, and read of the Life of Man being divided into ſeveral parts, as Infancy, Childhood, &c. I deſire to know at what Age Infancy doth end, at what Age Childhood doth end, &c. I deſire alſo to know your Opinion, when, or at what Age, we begin to Commit actual ſin?*

A. The Ancients divided Man's Age into ſeven Parts; the Firſt continuing *four Years*, which they call *Infancy*; the Second continuing

ing from thence till *fourteen*, which they call *pueritia*, Childhood; the third continuing from thence to *twenty two*, and that they call *adoleſcentia*, or youthful Age; the fourth continuing from thence to *forty two*, and that they call *Juvenus*, or Youth, from *juvare* to help, becauſe during this time the Powers of the Body and Spirits are perfect, and keep their full force; the fifth continuing to *fifty ſix*, and that is called the *Viril* or manly Age, becauſe Men are then ſetled, and conſtant in their Actions; the ſixth continuing to *ſixty eight*, that they call *Seneƈtus*, or Old Age; the ſeventh and laſt Age continuing to fourſcore, and that is called feeble and decrepit Age, or *his puer*, twice a Child. Of this Opinion in dividing the Age of Man were the *Arabians*, *Chaldeans*, *Greeks*, *Latins*, but more particularly treated of by *Procleus*, a *Greek* Author, *Ptolomeus* and *Aliben Raſellus*, but theſe were Aſtrologers, and referr'd every Age to the Government of a particular Planet. *Philoſophers Phyſicians* and *Poets* are of diverſe Opinions. *Pythagoras* made four Diviſions of a Man's Life, comparing it to the four Quarters of the Year; *Infancy* to the Spring, in which all things are in their flower, grow and encreaſe; *Youth* to Summer, for the heat and force which Men have in that Age; the *Viril or Manly Age* to Autumn, becauſe in this time Men are experienc'd and fit for Counſel; *Old Age* to Winter, a time without Fruit, troubleſome and diſpleaſing. The Learned *Roman*, *Varro*, divided Man's Age into five parts, attributing to every one the ſpace of fifteen Years; the firſt he calls *Puerility*, or Childiſhneſs, the ſecond *adoleſcentia*, that is to ſay, growing, becauſe in that time Men grow; the other fifteen reaches to forty five Years, and is called *juventus*, or Youth, from the Reaſon above; the next Age reaching from forty five to ſixty, he calls ſuch Perſons *Seniores*, in reſpect of others behind 'em; the next make up ſeventy five, or *Old Age*, *Hypocras* divides it into ſeven Ages, the *firſt* and *ſecond* each of ſeven Years, which makes *fourteen*; the *third*, *fourteen Years*, which makes *twenty eight*; the *fourth*, and *fifth*, *ſeven Years* apiece more, which makes *forty two*; the *ſixth*, *fourteen Years* more, which makes *fifty ſix*, and the reſt of the Life he attributes to the *ſeventh Age*. *Iſidore* makes *ſix Ages*, the two firſt agreeing with *Hypocras*; from fourteen to twenty is the third; from twenty eight to forty is the fourth, to ſixty the fifth, and the reſt of Life he calls the ſixth Age. *Horace* agrees with *Pythagoras*, making the diviſion of Man's Life into four parts; 'tis elegantly deſcrib'd at large in his *Poetick Art*. But our latter Phyſicians unanimouſly agree the Life of Man is moſt properly divided into three parts, to wit, the *growing Age*, the *Age that continues all in one ſtation*, and the *declining Age*. ——— Thus much for Diviſions of Life, in Anſwer to the firſt part of the Queſtion. And as to the ſecond, *viz.* At what time we begin to Commit actual Sin? We Anſwer, There can be no limited time for all, ſince ſome are ſooner capable of ſinning than others; but our Opi-

nion is, That the first time that we do ill, and know that we do ill, is actual Transgression, and not before,——— and this agrees with the Apostle, *Where there is no Law, there is no Transgression.* Now Laws only oblige a proper Subject, but a proper Subject cannot be without some knowledge of the Law, Knowledge being indispensibly pre requisite to Obedience; for I can't Obey, I don't know what. I know it may be urg'd, that a Stranger coming into a Kingdom, shall be subject to the Penalties of such Laws as he knows not of, if he accidentally break 'em. But this is a very different Case, for the Law always presupposes such a one as capable of knowing, because he had Opportunities of knowing before-hand, by Tradition, History, or some other way; but there's no way for Children to know any thing, till the Law of Nature, or the Instinct of Good and Evil writ in their Hearts, declares it to 'em; for we don't at all question, but the just Eternal Laws of Nature check 'em before their Parents can instil any Principles of Religion or Virtue into 'em.

Q. *A Maid at* Windsor *Dream'd, that her Father was killing her Mother, upon which she starts out of her Bed fast asleep, wakes her Sister with great Noises,* That her Father was butchering her Mother; *she follows her close (being strangely amaz'd) down stairs; the first (though still fast asleep) opens two or three Doors, runs through the Rain as far as* Windsor-bridge *(which was about a Stones cast) knocks at an Aunts Door, and crys out,* That she must haste to her Fathers, who was Cutting her Mother's Throat. *Her Aunt at last wakes her, yet the Fright which the Dream had upon her Spirits, cow'd not perswade her but it was true, till they all return'd and found the contrary.* ———Query, ——— *Seeing that she was in a profound sleep, and that sleep is a resting of those Spirits, which could cause so violent a Motion, by what was she acted? And how happened, that neither the Stones under her naked Feet, her own repeated Cries, and her knocking at the Door, never wak'd her?*

A. Sleep-walkers are by the *Greeks* called *Hypnoboatæ*, this Affection is rank'd under the Symptoms of the Animal Faculty. 'Twas never deny'd but the *Imagination Acts sleeping as well as waking*, and Motion is not unnatural in sleeping, as appears by *Respiration*, and the Infants stirring in the *Mothers Belly*, though continually asleep. All Dream, more or less, and 'tis no Wonder at all, why some are *more active in their sleep than others*, it being only an Effect of a strong Imagination, and greater Degree of Constitution, as *very Phlegmatick*, *very Melancholly*, &c. though Melancholly has the greatest share in *Sleep-walking*, and 'tis from this Reason that Persons when they are asleep can *Hear*, *Smell*, *Taste*, &c. but can't see, although their Eyes be broad open; for the hinder part of the Head being *full of Spirits*, (especially at the beginning of the *Spinal Marrow*) are stop'd up by the bilous thick Vapours which ascend thither in Sleeping, and hinder all *Perception by the Eye*. *Galen* himself records, *That he went*

went almoſt a League in his ſleep, and waked not till he ſtumbled at the Foot of a Tree. Some Perſons do believe, that *Sleep-walkers* are actuated by ſome *good or bad Spirit*, which gets into the Body as into a Ship whoſe Pilot is aſleep, and guides it at pleaſure, carrying it any where, and returning it to the ſame place again: And to ſtrengthen this Opinion, they tell us of one *Levinus Lemnius*, who walked with his Feet againſt the Ratters, with his Head downward, and yet *faſt aſleep*; if any ſuch Action ever was (which we Queſtion) we believe it not an Effect of this Diſtemper, but *Poſſeſſion*, and we are very well ſatisfy'd, that the Inſtance in the Queſtion, and *thouſands more* like it, proceed from the above-mentioned Natural Cauſes, to wit, *Strength* of *Imagination*, and *irregular Conſtitution*; and ſomething may be in the Temper of the Air; it being very remarkable that the *Atlantick People never Dream* the Air being ſo fine and thin, that it helps it to digeſt all Crudities and Vapours which wou'd aſcend into the Brain.

Q. *Was* Adam *a perfect Man*, Integraliter, *after* Eve *was Created out of his own Ribs?*

A. Eve was not *Created*, but *Made* out of one of his Ribs. *Creation* ſuppoſes a making of ſomething, out of no Pre-exiſtent Matter, but *Making* always ſuppoſes Matter to work upon; as for Inſtance, the World was Created, becauſe there was no Matter before the World was; but Man was not Created, but *Made* out of Matter, or the Clay of the Earth. But to the Queſtion; Man was not a Perfect Man *quoad eſſentiam*, after the loſs of his Rib, but *quoad generationem*. He wanted a part as to his *Eſſence*, but not as to *Generation*; he was perfect, becauſe the principal Parts of Nature were perfect, as the Brains, Heart, *&c.* A Man that loſes a Finger, a Leg, an Arm, *&c.* begets Children perfect, and not without Finger, Leg, Arm, *&c.*

Q. *Whether there be ſuch a Serpent as an* Amphisbœna, *or double-headed?*

A. All Naturaliſts deny a *Gemination*, or doubling of *Principal Parts*; thus doth *Ariſtotle* define, when he affirmeth a Monſter is to be eſteemed one or many, according to its *Principle*, which he conceived the *Heart*, whence he derived the Original of *Nerves*, and thereto aſcribed many Acts, which the Phyſician aſſigned unto the *Brain*; and therefore it cannot be called one, which hath two *Heads*: And this hath the Practice of Chriſtians obſerved, in baptizing their *double Births* with two Names, conceiving in 'em a diſtinction of Souls, upon their different Function, as whilſt one wept, another laugh'd; while one was ſilent, the other ſpoke; while one waked, another ſlept; therefore when we hear of ſuch a Creature as an *Amphisbæna*, we conceive that 'twas a Monſtrous Product, and not Natural; for the Eggs of Serpents being many, they may by chance conjoyn and *inoculate one into another:* This is our Judgment, and we muſt continue it till we have ocular Demonſtrations to the contrary; and we ſuppoſe thoſe Inſtances to be ſuch as we meet with in *Aldrovandus Nicander*, and that which

Caſſianus

Cassinus Putæus, showed in a Picture to *Johannes Faber*, and that which is set down under the Name of *Amphisbæna Europæa* in his Learned Discourse upon *Hernandez* his History of *America*.

Q. *What think you of the* Millennium? *And whether do you believe 'tis yet to come, or already past?*

A. We believe, as all the Christians of the purest Ages did, that the Saints shall reign with Christ on Earth a thousand Years: That this Reign shall be immediately before the general Resurrection, and after the Calling of th *Jews*, the Fullness of the *Gentiles*, and the Destruction of Antichrist, whom our Saviour shall destroy by the *Brightness of his Coming* and *Appearance* in *Heaven*. That at the beginning of this Thousand Years shall be the first Resurrection, wherein Martyrs and Holy Men shall rise and reign here in Spiritual Delights in the *New Jerusalem* ——— ——— Nay, in a New Heaven and New Earth, foretold by all the Holy Prophets. For which Opinion of ours we hope to shew no inconsiderable Arguments: which if they can be Answered, we'll willingly forsake it. And we think we have no less for it than the Universal Tradition of the *Jews*, the Ancient Church of God, the unanswerable Authority of almost all the Books in the Holy Bible, and the constant Faith and Doctrine of the first and purest Ages of Christianity. For the *Jews*, the Antichiliasts are so far from denying them us on the Point, that one of their great Arguments against the Opinion, and indeed the only one that makes any sound, is, That 'tis *Judaism*: But because the *Jews* held it, must it therefore be necessarily false? They also held the Creation of the World, and the Resurrection from the Dead. However, that part of it, and those Jewish Errors annex'd to it by Hereticks or weak Men, of Carnal Delights, &c. may be rejected, and yet the Foundation still be firm: For that the first Christians held it in a more sober sense we shall anon prove. But we have the Authority of such *Jews* for this Truth as were before our Saviour's time, and that Nations refusing the Christian Religion, nay, that which makes against 'em, for it affirms their *Law should cease*. To instance in the famous Tradition which they term ——— *Domûs Eliæ*, which *Elias* liv'd under the second Temple, before our Saviours Birth ——— ——— "*Duo* "*millia Inane*, *Duo millia* "*Lex*, *Duo millia*, *Dies Mes-* "*siæ* ——— Agen ——— *Justi quos recusitabit Deus*, "The Righteous whom God "shall raise to Life agen (that "is at the first Resurrection) shall "not any more be turn'd to Dust ——— He goes on discoursing the manner of their escape in the Thousand Years, when God shall renew the World. But should this Authority be question'd, we are yet more certain this was the Opinion of the Ancient *Jews*, by several Passages in the *Apocrypha*, particularly that in the 3d of *Wisdom*, from the 1*st* to the 8*th*. *The Souls of the Righteous which are departed, shall shine in the time of their Visitation* ——— ——— *They shall judge the Nations, and have Dominion over the People*: So 2 *Mac.* 7. 15. One of the seven Brethren ——— ——— *When*

he

he was ready to die, said, [*to* Antiochus] *It is good being* put to Death *by Men, to look for hope from God to be* rais'd up agen by him; (*viz.* in the First Resurrection) *But as for thee, thou shalt have no* Resurrection to Life. Accordingly Rabby *Solomon* interprets *Isa.* 26. 19. *Thy dead Men shall live, together with my dead Body shall they arise* —— of Martyrs. (*Isaiah* was one of that Number) and takes it as an Antithesis of what went before. *V.* 14. *They are dead, they shall not live* —— *they are deceased, they shall not arise* —— *Rephaim non resurgent* —— which *Rephaim* he understands to be the *Wicked*, for the Wicked, he says, shall not *arise* in *sæculo futuro* —— that is, shall not live agen, till the thousand Years are over, as the very Scriptures express it, and the 21*st* of *Prov.* and *v.* 16. seems plainly to intimate as much, *The Man that wandereth out of the way of Understanding, shall* remain *in the* Congregation of the Dead. This for the Opinion of the Ancient *Jews* —— which that 'twas none of their *vain Traditions*, but exactly agreeing with God's Word; seems so plain to us, that we believe 'tis impossible for the Antichiliasts to overthrow our Opinion, unless they'll deny *all the Scriptures*, as they already have a good part of 'em, because so directly against them —— (of which more anon). And here we might begin with the Promises to *Abraham* and the Patriarchs. but because we shall meet with them agen, urg'd by a better Hand, in the Epistle to the *Hebrews*, we'll till then dismiss them, tho' we can bring other Proofs almost as high, namely, from the Book of *Job*, Cap. 19. *v.* 25, 26. *For I know that my Redeemer liveth, and that he shall stand at the* Latter Day *upon the* Earth —— *In my Flesh shall I* see God —— That this *Latter Day*, or *last day* ἐσχάτη ἡμέρα is used in the Holy Scriptures for the time of the Resurrection, every one knows; at which time *Job* says he shall see his Redeemer *upon Earth*, and *in his Flesh* or Body; *renew'd* agen, after the Worms had destroy'd it. But if this ben't granted to reach any further than the General Resurrection, let us go on to the *Psalms*, where we shall find much clearer Authorities. Not then to insist on that in the 90th *Psalm*, *Thou turnest Man to* Destruction, *agen thou sayest*, Return *ye Children of Men: For a* thousand Years, in thy sight, are but as Yesterday —— Not to insist on this, tho' from this place *Irenæus*, *Justin Martyr* nay, perhaps the Apostle himself, in 2 *Pet.* infers the *Millennium*. There is a Text in the 104th *Psalm*, which appears very fair for this *Renovation*, the 29th Verse and onward: He has been speaking before of *Man*, and the rest of God's Creation, he goes on —— *Thou hidest thy Face, they are troubled; thou takest away their Breath, they die, and return to their Dust* —— Yet *after this*, see the next Verse —— *Thou sendest forth thy Spirit, they are* Created, *and thou* renewest *the Face of the* Earth —— And *Ver.* 32. *He looketh on the Earth, and it trembleth, He toucheth the Hills, and they smoak* —— And *Ver.* 35. *Let the Sinners* (or, they shall) *be consumed out of the Earth*;

and let the Wicked be no more! What can be a plainer description of the ἀποκατάστασις, the Renovation and Restitution of the Creature, of the New Heaven and New Earth, the Day of Judgment, and Perdition of Ungodly Men? And in this very Sense we find it interpreted by *Methodius*, Bishop of *Tyre*, in a Fragment of his preserv'd by *Epiphanius*, "*Et vero conturbatam iri Creaturam*, "&c. But *We* are to expect that "the Creature shall be troubled, "and that it shall die in the great "Conflagration, that it may be "restored agen, but not that it "shall be totally extinct, that we "our selves also being renew'd, "may dwell in this new World, "free from Grief or Sorrow, ac-"cording to that Text. *Thou "sendest forth thy Spirit, they "are* Created, *thou* reneweſt *the "Face of the Earth.* The Book of *Isaias*, besides what has already been urg'd, is full of plain Prophecies to this purpose; nor can we ever make the *Jews*, or hardly our selves believe, that all those august Promises of this Peace, Tranquility and Glory of the Church; nay, in many places of the *Jews*, distinguish'd from the *Gentiles*, are already fulfill'd: If any affirm the contrary, we desire no more to convince them but *Isa.* 65. 17. and 66. 22. *Behold I Create New Heavens and a New Earth; I Create Jerusalem a rejoycing, and her People a Joy* ——*the Voice of weeping shall be no more heard in her*—— *For behold the Lord will come with Fire, and with his Chariots like a Whirlwind* —— *The New Heavens and the New Earth which I will make*, &c. It hence appears that New Heavens, a New Earth, and a New *Jerusalem* shall be Created; it appears this is not yet past, because that not yet accomplished——*The Voice of weeping shall no more be heard in her.* Besides the Glorious Appearance of the Lord in a flaming Fire to judge the World, and render Vengeance on his Enemies, is here described. But 'tis yet plainer, that all this is to be taken, not of the State of Christ's Kingdom, as 'tis now under the Gospel, but as 'twill be at the Restauration of all things: For thus St. *Peter* himself interprets it, 2 *Pet.* 3. 13. *Nevertheless we, according to his Promise, look for* New Heavens *and a* New Earth —— And where was this Promise, but in the very words before quoted? When was it to be made good? After *the Heavens being on Fire shall be dissolved, the Elements* [the στοιχεῖα or heavenly Bodies] *shall melt with fervent Heat, the Earth and the Works that are therein shalt be burnt up.* This for *Isaiah.* But we have the infallible Authority of the same St. *Peter*, that this Restitution of all things was Prophecy'd, not only by him, but by all the *Holy Prophets since the World begun*, in his Sermon to the *Jews*, in *Acts* 3. To omit therefore other Testimonies in the Old Testament, some of which in *Daniel*, are in as express Terms as possible: Let us now proceed to the New, where we shall find it much clearer, and where we have our *Saviours own Words* for it; nay, Directions to all his Servants to *Pray* for it as constantly as for their *daily Bread*, in that Petition of the *Lord's Prayer*——*Thy Kingdom come*——That this is God's Kingdom upon *Earth*, may

perhaps

perhaps be not obſcurely intimated, even in the *Prayer* it ſelf, it being not improbable that thoſe Words, *In Earth as it is in* Heaven, may refer to all the three foregoing Petitions as well as the laſt only ——— That God's Name may be ſanctified, and that his Kingdom may come, and he Reign on Earth as now in Heaven, as well as that his Will may be done in the ſame manner. But we further prove ——— That 'twas taken in this Senſe by our Saviour's Diſciples, for a Temporal Kingdom: *Lord*, ſay they in one place, *wilt thou* at this time *reſtore again the Kingdom to* Iſrael? ——— not doubting but he would do it one time or other, tho' not certain whether at *that* very time: Nor does he reprehend them for it as *a groſs Conceit*, but only as an unſeaſonable Curioſity; nay, his Anſwer unto them not only grants, but confirms their ſuppoſition ——— It is not for you to know the *Times*, whether *this time* or *another*, which he adds, the *Father hath put in his own power* ——— agreeable to that in another place of the Day of Judgment, when the *Jews* ſhall be reſtored ——— no Man knoweth it, but the *Father only*. And much the ſame Anſwer our Saviour gives the Mother of *Zebedee*'s Children, when ſhe Petition'd that one of her Sons might ſit on his *Right Hand*, and the other on his *Left*, in his *Kingdom*: Which none denies they meant of an Earthly Kingdom ——— To which he firſt replies ——— *Can you drink of the Cup that I drink of?* Can you ſuffer Martyrdom for my ſake, ſince for ſuch in an eſpecial manner, this Kingdom was provided? They Anſwer, they cou'd ——— Our Saviour rejoyn'd, they ſhould, but yet to ſit at his Right and Left Hand, was not his to give, but was theirs for whom 'twas *prepar'd by his Father* ——— Wherein he owns ſuch a Kingdom, and ſuch Rewards as they deſire were really *prepared* by the Providence of God. Further ——— this Kingdom neither was the Chriſtian Religion, nor Deſtruction of *Jeruſalem*, becauſe it was not to come *till the time of the Gentiles were fulfilled*, and becauſe we ſtill pray for it: ——— Nor is it his Eternal Kingdom in Heaven, becauſe that Generation was not to paſs away till *All thoſe things were ſatisfied*: ——— That is, ——— that *Nation* of the *Jews*, who are call'd *an evil and adulterous Generation*, ——— they were not to periſh before the *Kingdom ſhall come* which is there propheſied of ——— they were to continue a Nation to the end of the World: Therefore it muſt be an Earthly Kingdom. 'Twould be too long for this Paper to take notice of many other Texts in the Evangeliſts, or to add any more to what has bin ſaid on that in the 3d of the *Acts*, concerning the *Time of Refreſhing*, and *Reſtitution of all things*, ——— Let's therefore go on to the 8th of *Rom.* from *v.* 17. to 22. where are mention'd ——— Our being *glorify'd* with *Chriſt*, and that for *ſuffering with him* ——— of that *Glory to be reveal'd* ——— of the *Creatures earneſt Expectation* and Hope, of the *whole Creation's groaning and travelling*, and it's being at length *deliver'd from the Bondage of Corruption*: ——— Of all which, if any Man can make Senſe if they take another way, we are extreamly miſtaken

ſtaken——————And to what but this *Millennium*, and *Great Day*, according to our Hypotheſis, can thoſe Paſſages, *Rom.* 11. 13. 14. 15. refer to? *If the diminiſhing them* (the Jews) *be the Riches of the World, how much more their fulneſs?* ——————*If the caſting away of them, be the reconciling of the World, what ſhall the receiving* (the προσλεψις) *of them be, but* Life from the *Dead?* What can be plainer for the Reign of Chriſt, after his coming to Judgment, before the End of the World, than that 1 *Cor.* 15. 22, 23. *They that are Chriſt's* (ſhall riſe) *at his coming*——————Then *cometh the* End, when he ſhall have deliver'd up the Kingdom to God, even the Father——— for he muſt reign (ſtill *after* the beginning of the *Reſurrection*, which is to laſt this thouſand Years) *till he hath put all his Enemies under his Feet*——————*and the laſt Enemy is Death*——— and this too after the Reſurrection; for then, as we read in the *Revelations*, *Death* and *Hell* are to be caſt into the *Lake*. The next we'll produce, ſhall be from the Epiſtle to the *Hebrews*, Chap. 1. *Again, when he bringeth in the firſt begotten into the World, he ſaith, Let all the Angels of God worſhip him*——— and here the Learned Mr. *Jo. Mede* ſeems to have juſt Cauſe to find fault with our Tranſlators (for they were not infallible) for rendring it *Again, when he bringeth in*——— inſtead of, *When he bringeth in again his Firſt begotten into the World*, or, *When he ſhall bring in again*, the Original being ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην——————the Word οἰκουμένην ſignifying, as all know, the Terreſtial habitable World——————and that 'tis of our Saviours future Reign and coming into the World, appears from *Chap.* 2. *V.* 5. where the Apoſtle calls it οἰκουμένην τὴν μέλλουσαν——————*The World to come, whereof we ſpeak*, or concerning which he had been diſcourſing in the former Chapter; which World to come is not yet put under our Saviour——— *v.* 8. for now we ſee not *yet* all *things put under him*——————tho' we ſee him ſo high advanc'd, as for the Suffering of Death to be Crown'd with Glory and Honour. Beſides, as the Apoſtle argues, *Now*, that is, at his Incarnation, or his coming into the World, we ſee Jeſus made a *little lower than the Angels*, but when God bringeth him *again* into the World, this *World to come* which he has not put in ſubjection to the *Angels*; he then ſaith, *Let all the Angels of God Worſhip him*; that is, *Worſhip him, all ye God's*, as we Tranſlate it——————ye *Elohim*, which contains a glorious Deſcription of the Coming of Chriſt to Reign here, and Judge the World. Let's go on to the 11th of the *Heb.* *V.* 8. *Abraham* was call'd to go out into a Place which he ſhould after receive for an Inheritance, namely, the Land of *Canaan*; this he did not receive while he liv'd, ſee *Acts* 5. 7. *He gave him no Inheritance in it, no, not ſo much as to ſet his Foot on*——————This was intended to him in Perſon——— God promis'd that he would give it to *Him* for a Poſſeſſion, and that as diſtinct from his *Seed*, for ſo they are nam'd——————He, and *Iſaac* and

and *Jacob* dy'd in *Faith*, as 'tis added, *not having received the Promiſes* ——— What Promiſe but that of *Canaan* before mentioned? ——— *but having ſeen them afar off*; namely, at the End of the World; they as well as *Abraham* looking for a *City* with *Foundations*, whoſe Builder God is; *viz.* the New *Jeruſalem* to deſcend out of Heaven, which therefore can't be Heaven it ſelf; beſides, 'tis ſuch a City as they *now deſire*, v. 16. and as God has now *prepared* (ibid.) and *provided*, v. 40. both for *them* and *us* together, therefore not *actually given* them; and what that *better thing is*, (better than *Canaan* then was) which God has *provided*, ſee *Cap.* 12. the *City of the Living God*, *the Heavenly Jeruſalem*, the *General Aſſembly of the firſt Born* (which plainly intimates the Reſurrection) and to *that Kingdom which cannot be moved.* Thus ſays *Iræneus*, when deſcribing the Reign of Chriſt, and Chriſt himſelf reſtoring to *Abraham* the Promiſed Inheritance. St. *Peter* we have already diſcours'd of; St. *Jude* is almoſt a Tranſcript of him; but the twentieth *Ch.* of the *Revelations* is ſo expreſs and plain, that we think it can never be avoided ——— wherein 'tis evident, that after the Fall of *Babylon*, the Appearance of our Saviour in the Cloud, and Deſtruction of Antichriſt in the foregoing Chapter, after all theſe Satan is bound, v. 2. for a thouſand Years; (is he ſo now? Or has he been e'er ſince *Conſtantine*?) After this *the Souls of them that were Beheaded*, or Murdered, *for the Witneſs of Jeſus*, &c. *lived and reigned with Chriſt a thouſand Years*, ——— — *But* the reſt *of the* Dead liv'd *not* again *'till they were finiſh'd* ——— the *Dead* muſt be taken *literally* of *one* as well as the other. It's added, *This is the firſt Reſurrection*, and the 2*d* is deſcrib'd in the tenth *Verſe*, ——— *I ſaw the Dead, ſmall and great, ſtand before God* ——— ——— *the Sea gave up its* Dead, &c. If we make the firſt Allegorical, how ſhall we ſecure the ſecond? Thus for Scripture ——— To come to Fathers: Our Enemies as good as give us all the *firſt*, and moſt of the *ſecond* Century; or if they won't, we can prove them ours, *Papias*, *Juſtin Martyr*, *Polycarp*, *Clemens*, and afterwards *Irenæus*, *Lactantius*, *Tertullian*, *Methodius*, (already quoted) and ſtill lower, St. *Cyprian*, *Nepos*, *Apollinarius*, and many others too long to Name. Nor need we wonder that poor *Papias* is repreſented as the Founder of this Opinion, and a weak Man, by *Euſebius*, tho' he owns him *diligent*, and *expert* in the Holy Scriptures, ſince he and his Friends *Dyoniſius*, *Gaius*, and other Antichiliaſts, have dared, ſome of them *poſitively*, others by *Conſequence*, to ſtrike out almoſt an eighth part of the NeW Teſtament, no leſs than four entire Books from the Canon of the Holy Scripture, becauſe they ſaw it impoſſible to overthrow the Teſtimonies therein for this great Truth, namely, the Epiſtle to the *Hebrews*, the ſecond of St. *Peter*, the Epiſtle of St. *Jude*, and the *Revelations* ——— againſt the laſt of which they bore the greateſt ſpite, as being the cleareſt againſt them; ſome attributing it to the Heretick *Cerinthus*,

rinthus, but all denying it to be St. *John*'s, particularly *Euſebius*, tho' herein he notoriouſly contradicts himſelf; and tho' there are ſuch ſevere Sanctions at the end thereof, againſt whoever ſhall take away *any thing* from it (the Holy Spirit, that indited it, no doubt foreſeeing what would happen) how much more againſt thoſe who took it away altogether? 'Tis too long to inſert the Words of all the Fathers confirming this Doctrine, which indeed wou'd require a Volume; take but two: *Juſtin Martyr*, who in his Dialogue with *Tryphon*, tells us —— *That he himſelf, and all other Orthodox Chriſtians believ'd it, and thoſe who did not, ought not to be eſteemed Chriſtians* —— But adds expreſly, that there ſhould then be no Jewiſh Obſervances or bloody Sacrifices, but true and Spiritual Praiſes and Thankſgivings offered to God: And *Methodius* before mentioned, Of thoſe who ſhall riſe —— "They ſhall neither *Dye* nor "*Marry*, but live the *Life of* "*Angels*, being employ'd in "*Good Works* —— Accordingly *Lactantius* "They ſhall "live a Heavenly and Angelical Life, We'll conclude this Noble Queſtion with a Paſſage of *Tertullian*, which fully includes all the Doctrine of the *Millennium*, and firſt Reſurrection: 'tis *lib.* 3. cont. *Marcion*, cap. 24. "For we acknowledge ſays he, "a Kingdom promiſed us upon "Earth, but before Heaven, and "in another State, to wit, after "the Reſurrection (the firſt) "in the 1000 Years, in the City "of God, the Heavenly *Jeruſalem*, which the Apoſtle calls "*Jeruſalem which is above, and* "*the Mother of us all?* This *Ezekiel* knew, this St. *John* foreſaw; there we ſay, the Saints "ſhall be received at the Reſurrection, and refreſh'd with all "*ſpiritual* good things, in compenſation of whatever they "have either deſpiſed or loſt in "this World —— for 'tis "both juſt and worthy of God, "that his Servants ſhould Triumph there, where they have "formerly ſuffer'd for his Names "ſake. —— And this is the "manner of the Heavenly Kingdom —— —— After which "1000 Years, wherein will be "finiſhed the Reſurrection of the "Saints, to be rais'd ſooner or "later, according to their deſerts, then the Deſtruction of the "World, and laſt Conflagration "being accompliſhed, being "chang'd in a moment into an "Angelical Subſtance, when this "corruptible ſhall have put on "incorruption, we ſhall be tranſlated into the Kingdom of "Heaven.

Q. Gentlemen, *For the ſake of a diſconſolate Gentleman, I preſume to deſire you to Anſwer the few following Particulars, who walking about Seven or Eight of the Clock at Night, ſaw, or thought he ſaw an Apparition in the likeneſs of a Man walking near him, which purſuing him three times about a Cloſe, at the fourth time ſpake to him many weighty words; among which he warned him to* Repent of a Crime *which he had Committed, mentioning the Time and Place, and the Perſon who only was privy to it, who is gone a Year ſince to* Ireland *as an Officer: The young Gentleman being* very much Troubled *about it, deſires to know*

know whether this be a good or bad Spirit? Or, what it may be? And whether it is neceſſary for him to mind his ſayings? And whether it is better for him to diſcover the Crime or no, which to conceal he bound himſelf with an Oath? *And whether this might be the Spirit of that Perſon which was privity to it, (which the young Gentleman is perſwaded that it is) if by Chance dead in War? Pray be as particular as you can, for the ſatisfaction of the Perſon.*

A. That Spirits have ſometimes really appear'd to Mortals in the World, is amongſt all ſober Men beyond Controverſie, and were of old taken Notice of; as may be rationally concluded from that Scripture, *Luke* 24. 37. where 'tis ſaid, the Diſciples *were afraid, and ſuppoſed they had ſeen a Spirit.* If our Queriſt wou'd have been ſatisfy'd, he ſhou'd have felt whether it had been a Subſtance, or only a Body of Air, as was adviſ'd Mr. *Earl* of *Colcheſter* about 57 Years ſince, who once try'd, but his Arms met as if he had graſped at Air. We know not what our *Queriſt*'s *Crime may be*, but we think he ought to make what *Reſtitution he is able in Caſe of Injury:* If he is deprived of that Opportunity, let him make his Confeſſions to God; if it be a *Caſe of Murder*, we do not find that he is Obliged to deliver up himſelf to the Law, but to ſpend his Life in a *continued Act of Repentance.* If we knew the particular Sin, we could be fuller in our Advice: but ſure we are, his *binding himſelf by Oath* is not Obligatory, if the Miſchief of Concealing be greater than that of Confeſſing; and 'tis almoſt impoſſible, let the Sin be what it will, but it muſt be ſo. 'Tis very probable, if the Perſon be not *Melancholy*, but it was the Spirit of his Friend: For we read of ſome that have been *ſo deſperate* as to make *Solemn Covenantss with their living Friends*, to appear unto them after their Death, of which we have an inſtance in one Mr. *Watkinſon*, who formerly lived in *Smithfield*, who told his Daughter, (taking her leave of him, and expreſſing her Fears that ſhe ſhould never ſee him more) that ſhould he die, if ever God did permit *the Dead to ſee the Living*, he would ſee her again. Now after he had been dead about half a Year, on a Night when ſhe was in Bed, but could not ſleep, ſhe heard Muſick, and the Chamber grew lighter and lighter, ſhe then ſaw her *Father* by the Bed-ſide, who ſaid, *MAL, Did not I tell thee I would ſee thee again?* And ſo diſcours'd with her upon ſeveral weighty Matters, and vaniſh'd. But we ſhall not enlarge here, *A Member of our Society having almoſt finiſh'd a Treatiſe of Unbodied Spirits, which will be publiſh'd in three Weeks at the fartheſt.* But as to this preſent Relation, it looks ſo dark, that our whole Society has thought fit to Advertize the Party concern'd, that if he pleaſes to ſend two or three Lines by the Penny Poſt, directed to Mr. *Dunton* at the *Raven* in the *Poultry*, and therein to ſignifie the Time and Place where he will be, the Society will appoint ſome one of their Members to meet him with further Inſtructions what to do——————and one who will alſo go with him, if poſ-

ſible to ſee and ſpeak with this Spirit. And they do hereby promiſe him all the *Friendſhip* and *Secrecy* he can expect at their hands: But the Letter ſo directed, muſt be Writ in the ſame Hand as this that gives the Account, thereby to prevent Miſtake or Abuſes, which may otherwiſe be put upon either Party by any other Perſon. Let the Queriſt ſend as ſoon as he pleaſes, and mention the *Time* and *Place* a day beforehand, that he mayn't be diſappointed of his Expectations.

Q. *I want to be reſolved what kind of Creature that is which the Scripture calls a Dragon, for I cou'd never yet be ſatisfy'd about it?*

A. Dragons are of divers ſorts, *ſcal'd* and *unſcal'd*, of divers Colours, grey, reddiſh, and variegated, and of Natures Poyſonous and not Poyſonous, Terrene and Marine. *Lucan* in his *Pharſalia* has a curious Enumeration of them; where he gives Account of the great Annoyance they gave the *Roman* Army, as they paſs'd through the Deſarts: Some are of *prodigious magnitude* and *length*, witneſs *the Skin of one now in the* Tower *of* London. I my ſelf ſaw the Skin of one, call'd an *Amphiſbæna*, about Five Foot long, with ſhort Leggs, and the Skin about three Foot over; it was ſhap'd almoſt like an *Oval Table*, with a Head at either end, pretty large, and ſhap'd like the Head of ordinary Snakes or Adders. Some *Heathen Authors* mention very ſtrange Accounts of ſuch as have been kill'd, and hang'd up in publick Places. Hiſtory ſpeaks of one that had devour'd a whole Stag, Horns and all. —— In the Life of *Artillus*, the *Roman* General, is deſcrib'd a prodigious *Dragon* or *Serpent*, which by its very *Breath infected the Air*, and deſtroyed the Circumjacent Inhabitants; ſeveral Devices were uſed to deſtroy it, but in vain, till they had invented *Engines* to caſt great Stones at it, by which it was deſtroy'd; and ſo great was the Deliverance, that an *Ovation* or ſmall Triumph was made for it. In *Baker's* Chronicle, in the Reign of Queen *Elizabeth*, there's mention made of a ſmall Wing'd Dragon. *The Dragon in the Waters*, mention'd in Sacred Writ, is believ'd to be *Crocodiles*, and *Aligators*. As for the *Land Dragons* mention'd there, we refer our Queriſt to the Deſcription and manner of Annoyance of thoſe Dragons mentioned in *Lucan's Pharſalia*, which compar'd with the Terrible Effects of the other, will give the beſt light into the *Queſtions* we can meet with. The *Devil* is call'd a *Serpent* and a *Dragon*, in Scripture; perhaps not ſo much becauſe he ruin'd Mankind in the ſhape of a Serpent, as for the pernicious Qualifications of ſuch Creatures, which are now deſtroy'd every where, but in the *vaſt Deſarts of* Arabia, and a few more Places; and perhaps it may be queſtion'd within theſe two or three hundred Years, whether there ever was ſuch a Creature as a *Wolf*, becauſe they are alſo moſtly deſtroy'd by reaſon of their Miſchiefs in all Countries.

Q. *Upon my Wife's Conception, I am immediately ſick, and ſo continue every Morning till ſhe is quick, and bear equal Pains with her whilſt in Labour: This is Matter of Fact; pray your Opinion of the Reaſon thereof?*

A. Agues

A. Agues and ſeveral Diſeaſes the *Learned* ſay, are cured by *Tranſplantation*, of which divers Authors have writ; and ſome wou'd from hence infer a Reaſon for ſuch Inſtances as this in the Queſtion, but we think it foreign to the Matter. Sir *Kenelm Digby* has very learnedly treated on the Nature of *Sympathy* betwixt the particulars of one and the ſame Principle, which comes very near the Queſtion, and to which we refer our Queriſt. Our Thoughts upon it are theſe, That the *Semen* has potentially an Idea of every particular part of Humanity, and the *Imagination* in the Generative Criſis may be ſo great, as to fix the Idea a great deal ſtronger than Naturally it is, even ſo far as to retain a ſenſible Communication to or from the *whole Maſs* from whence it is ſeparated; ſo that whether the whole or the part ſuffers, the ſame is Communicated to the other by the aforeſaid Senſe of the *Imaginary Impreſſion.*

Q. *It hath been my misfortune to be ſeduced into a very great ſin, and not only ſo, but to make the moſt ſolemn Oaths and Promiſes to continue in it; if I break 'em, I am Perjur'd; if I continue in't, I'm in as ill a Condition: Pray your Advice what way to take in it?*

A. A Promiſe, Oath or Obligation, to do an ill thing, binds not at all; for 'tis not only *falſe Words*, but *ill Actions* that are *Lyes, being Deviations from Truth or Equity:* To Vow to do an ill thing, and perform it, is a greater Complication of Guilt, becauſe by ſo doing you *Patronize a Vow of Injuſtice*, and at the ſame time break ſome other Command to keep your Promiſe, which was Null as ſoon as made; but by breaking ſuch a wicked Oath, *you honour the Truth*, and ſhow not only your abhorrence of proſecuting a wicked Vow, but do in ſome meaſure manifeſt a Repentance for a Breach of the Third Command, when you took the *Name of God in Vain.* By breaking your Oath you Commit no Sin, becauſe your Oath binds you not; but by keeping it you Commit *many ſins at once*, and do as much as in you lies to habituate it.

Q. *I Vowed, without any other Witneſs than God and my own Conſcience, in a ſolemn manner, and without Paſſion or Prophaneneſs, that I would relinquiſh ſuddenly an Office which I am poſſeſs'd of, binding my ſelf to the ſtrict performance by the ſevereſt of Imprecations;* (not by a prophane Oath, &c.) *but Time, that will make all things apparent, has ſhown me that this Vow extreamly thwarts my Worldly Intereſt, and in humane probability will ruin it* ——— *without I break it or tempt God by committing my Affairs to an Extraordinary Providence? I entreat you not to ſlight this Query, but reſolve it.*

A. The Queſtion is *very Curious*, and too Nice to lay down our poſitive Determinations upon't: However we ſhall give you our Opinion, and the Reaſons of it, but deſire they may not be ſo deciſive (becauſe they Favour your Intereſt) as to hinder you from adviſing with other *Caſuiſts* upon it. According to the State of the Caſe, if you break your *Vow*, you are guilty of one *certain Sin*; if you keep it, you

hazard the Commiſſion of *many uncertain Sins*; but if any one may miſs, two may; and if two, all may, by ſome intervening Providences; therefore one Certain Evil is to be avoided, before many Uncertain Ones. Beſides, *We ought not to do Evil, that Good may come of it*; and 'tis a bold Adventure, for a little Temporal Enjoyment to hazard an Eternal one. Thus far the Caſe wou'd bear, if it can be prov'd that the *Vow* is Obligatory; but we don't believe it to be ſo, becauſe 'tis a *Raſh Vow*, as may be gathered from two Paſſages in the *Query*, viz. *Relinquiſh ſuddenly*, and, *But Time, which maketh all things apparent*, &c. We'll put an Inſtance, Suppoſe I Vow to Kill, Cheat, or but to Turn ſuch a Perſon out of ſome Imployment, who is at my diſpoſal, when he is thereby expos'd to ſuch Temptations and Misfortunes that he is like to be ruin'd without ſome Extraordinary Providence to prevent it, which I yet can't foreſee; in ſuch a Caſe my Vow is *Void* as ſoon as *made*, becauſe 'tis a Vow againſt the Prerogative of the Eternal Laws of Nature, which indiſpenſibly obliges me to be Juſt and Merciful; and as I am a Chriſtian, 'tis a Violation of *Charity*. So that to perform this Vow is a Wickedneſs, as well as to make it: Now if I can't in Juſtice treat another ſo, I ought not to treat my ſelf ſo: For in the *Eternal Law of Nature* there is a particular Right and Privilege ſtampt upon *SELF*; and hence it is that *Self-Murder* is a greater Sin than Murdering another; the firſt is a Breach of one Obligation, the laſt of both, *viz. The Law of Nature, and the Rights of it*——— But the Caſe yet admits of another alteration: If this Office was got, or is kept by *unjuſt Means*, if it neceſſarily expoſes you to Sin by the Practice of it, or tyes you to ill Company, then you ought to forſake it, whether you Vow or No. 'Tis a *ſtrange ſort of Curioſity* to diveſt our ſelves of our Native Freedom, and impoſe greater Burdens upon our ſelves than God and Nature have deſign'd: We think no one ought to do it, till they find the Task already ſet them, ſo eaſie, as not to exerciſe all their Care; but ſuch Perſons perhaps are not to be found. ——— It wou'd be a Determination of no little moment, if all our *Caſuiſtical Divines* wou'd fix the *Criſis*, viz. *How far a Man (under all the Circumſtances of Life) has Power to bind or diſpoſe of himſelf, and how far not.*

Q. *Whether there's any ſuch thing as a Hag, which the common People fancy to be Witch-riding, when they are in their Bed in the Night time, and as ſome ſay, when they are perfectly awake, and with ſuch a Vehemency, that they are not able to ſtir either Hand or Foot, or move the leaſt Member of their Bodies, nor can utter one word diſtinctly, but make a kind of a grumbling Noiſe?* ——— *If in the Affirmative, what Inſtances meet you with in Hiſtory? If in the Negative, what is it that is the Cauſe of it?*

A. 'Tis effected both ways, by *Vapours* from crude and undigeſted Concoctions, heat of Blood, as after hard Drinking, and ſeveral other Natural ways; but ſometimes 'tis really effected by *Witch-*

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es, which first gave the Name to the common Oppression in Sleep called the *Night-Mare*: History is full of such Instances, I shall only mention one, which I had from a Person that was an Eye and Ear witness to all the Matter of Fact——— A Boy that was worn out even to a Consumption, by the common Load and Oppression of a *Witch* in the Night-time, sometimes he shifted Beds, and was quiet for a Night or two, but then was afflicted again; he was always well in the Day-time, and eat his Meat well; an Elder Brother of his that came from the *University*, hearing the Relation of the Boy's Distemper, suppos'd the Reason of it, and ordered the Boy to lie with his Father, he himself designing to sleep in that Bed, and when Night came (*according to my Friends words*) he *Charm'd* the Room, as is usual, to retain a Thief, (*for such things have been done, though we believe by no good means*) and in the Night time he heard the Lid of the Chest under the Window make a little Noise, as if a Cat or something else had leap'd out of the Window upon it, whereupon he rose and struck a Light, and there stood an *Old Woman*, a Neighbour which he knew very well, in the midst of the Room; he bid her go, she answered, *She could not 'till he dismiss'd her*; whereupon he took her by the Hand and led her down the Stairs, and sent her home, and bid her come in the Morning: Next Morning, as he was Discoursing his Father, she came, and confessed she used to lie upon the Child, because he was a peevish Boy, and hindred her of the Relief the Family used to give her, but was not minded to kill the Boy for his Parents sake; and being question'd by the Scholar how she came to use such Tricks,—— She answered, *That a Man came to her House, who relieved her, afterwards fetch'd Blood of her*, which she shew'd, and there was a kind of Impression of Letters, which the Scholar prick'd again, and sent her home; upon which she was mightily terrify'd with the Apparition of the Man threatning her, which she told the Scholar; upon this, the Parents of the Boy caus'd her to go to the Church continually, and afforded her a Relief during her Life, but were a long time before they cou'd teach her the *Lord's Prayer*, and hinder her from stopping her Ears; but at length she overcame all her wicked Suggestions.

Q. *What pretence has the Pope to a Triple Crown?*

A. Some say to act the Offices of the whole *Trinity*, and 'tis as reasonable as to make Effigies of 'em; but since there's no good Reason to be given, we may Answer it by asking other Questions. Why does he use fraud and force to obtain the Name of *Universal Bishop*, ——— when *Rome* was once a private Bishoprick? Why does that Church pretend that we owe our Conversion to 'em, when *Lucius* was hundreds of Years before, a Christian King here? And why a thousand more Impostures?

Q. *Whether 'tis lawful to Swear?*

A. Our Querist seems mightily dissatisfy'd in our affirmative Answer, and Musters some of the Fathers to prove nothing. To what we have said before, we add, ———That if it had been an

ill thing, God wou'd never have ſworn by himſelf,——— That our Saviour by ſaying, *Swear not at all*, only meant in common Diſcourſe, becauſe a frequent Uſe wou'd grow into a Cuſtom of taking God's Name in vain, that is, (moſtly) by ſpeaking of it without Reverence, or thinking of what we ſay.——— And to put all out of doubt, 'tis ſaid in the Epiſtle to the *Hebrews*, *Men verily Swear* (or do Swear) *by the Greater; and an Oath for Confirmation is unto them an end of all ſtrife*: 'Tis ſpoken in the Preſent Tenſe, *do Swear*, not *have ſworn*, as an old Obſolete or Antiquated Cuſtom; and this was the Cuſtom after our Saviour's Command of *Swear not*.

Q. *What Reaſon can be given, why the Name of* GOD *is not once mentioned throughout all the Book of* Eſther?

A. This Queſtion was ſometime ſince Propoſed, but we muſt ingenuouſly acknowledge we were not, 'till very lately, provided of any ſatisfactory Anſwer: But now we think we have found one, where we little expected it, namely, in Conſulting Authors on the *late Difficulty* concerning the *Creation of the World*, where we accidentally lit upon this Paſſage out of *A Ben Ezra's Commentaries thereon*, ——— "The old "*Samaritan* Pentateuch, ſays he, "here reads, ——— *In principio* "*creavit Aſima*, &c. In the be"ginning *Aſima* Created the Hea"vens and the Earth. Now this *Aſima*, or as we read it, *Aſhima*, was the *God* or *Idol* of the *Hamathites*, ſome of thoſe People who were brought up by the King of *Aſſyria*, and planted in the Region of *Samaria*, when *Iſrael* was carried away Captive, ——— as we read 2 *Kings* 17. 30. *And the Men of Hamath made Aſhima*; who having been deſtroyed by Lyons for not worſhiping the true God, an old Prieſt was ſent back from *Babylon* to *Samaria* to teach 'em how to do it, who 'tis probable brought a Copy of the *Pentateuch* with him,——— But they *fearing the Lord*, and *ſerving their Idols*, as 'tis there expreſs'd, mixt their *Worſhips* together, and made a Mungril ſort of Religion, its probable *corrupting* the *Holy Books* as has been uſual for *Hereticks* and Misbelievers, and inſerting the Names of their Idols inſtead of the true God.——— "*Nomen Ido-*"*li pro Eloin*, as *A. E.* goes on, "which leſt the *Perſians* ſhou'd alſo do in *Magella*, (ſo they call the Book of *Heſter*) *Mordecai*, whom he ſuppoſes to be the Author of it (and indeed 'tis ſaid in the Hiſtory, that theſe Matters were *written in a Book*, and that *Eſther* and *Mordecai* wrote with all Authority) *that he did ſtudiouſly and induſtriouſly abſtain from the Name of God throughout all this Book, which was to go abroad among the Heathens, Subjects of* Ahaſhuerus, *leſt they ſhou'd ſerve it as their Countrymen the* Hamathites *had before done, and foiſt in ſome of their own Idols in the room on't.* And indeed to obſerve the whole Hiſtory, we ſhall find in ſome places ſo fair Occaſion for mentioning the Name of God, that unleſs it had been *deſignedly avoided*; one can hardly tell how it ſhou'd be there omitted.——For in the Account of the *Jews* Behaviour under

under their Apprehenſions of a ſpeedy and general *Maſſacre*, we find deſcribed their *Faſting*, and *lying in Sackcloth and Aſhes*: We find *Mordecai*'s Diſcourſe, and Dependance upon Providence for the Deliverance of his Countrymen the *Jews*, and we find that Queen *Eſther* order'd all the *Jews* of *Shuſhan* to Faſt, and promis'd ſhe and her Court wou'd do the ſame; and yet in all this, though here's ſo fair an Occaſion, as well as afterwards in the Account of their *Deliverance* and *Thankſgiving*, though theſe are all religious Concerns, and though 'twas difficult to deſcribe a *Faſt*, a *Thankſgiving*, and a *Providence*, without mentioning a *God*, yet we find the word not ſo much as *once* here uſed. —— For which, if any can aſſign a more *probable Reaſon* than what we have here produced, we will own our ſelves extreamly obliged to 'em for their Information. —— But here we are aware of one *grand Objection*, which will go near to ſhake the *ſtrength* of all this *Hypotheſis*, if it be not foreſeen and avoided. That *Great Man* who had the Care of *Compiling* and *Adorning* our *Engliſh* Edition of the *Polyglot*, when he comes to treat of the *Samaritan Pentateuch*, ſeems very zealous for it, and Diſcourſes in particular of this Paſſage of *A Ben Ezra*: He ſays truly, that there is no ſuch Word as this *Aſima* to be found in the *Samaritan Bible*, where the *Jew* pretends it is: That the *latter Samaritans*, after they had a Temple built for 'em on Mount *Gerizim*, were no longer *Idolaters*, but *Schiſmaticks* only; and that the *Jews*, by reaſon of their inveterate Hatred againſt 'em, uſe to load 'em with all the Calumnies imaginable, of which ſort he takes this to be one. In Anſwer whereunto, with all the *Deference* poſſible to the *Memory* of ſo *good* and *great a Man*, we ſay in the firſt place, to his Objection, That there is *Now no ſuch word* to be found in the *Samaritan*, we readily grant it, nor did *A. E.* ever affirm there *was*, ——We alſo as freely grant that the *Second Caſt* of thoſe *Samaritans* might not be *Idolaters*, (though our Saviour himſelf tells 'em, *they know not what they Worſhipp'd*) and yet ſtill *A Ben Ezra*'s Account may hold firm and good: For he ſays——the word *Aſima* was found in the *Old Samaritan Bible*, though none doubts, but when they afterwards came to *Worſhip* the *True God*, they wou'd aboliſh their Old Idols, and turn 'em out of their *Bibles*, as well as their *Temples*; accordingly it might very eaſily be in the *Old Copies*; and yet not to be found in the *New*. For the *Jews* ſlandering the *Samaritans*, we find by both Sacred and Profane Hiſtory, that there was but *little Love loſt between 'em*, ——however, moſt of what *A. E.* accuſes 'em of, is *certainly true*: 'Tis certain they *were Idolaters*, 'tis certain they *Worſhipp'd this Aſima*, and 'tis certain they *placed* it in the *Temple of God*, and as well they *might* in his *Word*,—— and that they actually *did* ſo, carries with it a great Face of probability, and that *Mordecai* might know this, is very poſſible, he being about the Court, and no doubt conſtant Correſpondence kept betwixt that and ſuch *famous Colo-*

nies, who as it appears, ſtill *paid Tribute* to the Kings of *Perſia*, and receiv'd their *Governours* from them ——— and if he did *know* it, might very *wiſely* and *religiouſly* endeavour to avoid giving Occaſion for any ſuch *future Inconveniencies*; and a better Account than this, we doubt can hardly be found of this Matter. Let us add one Conjecture more concerning this *Aſima*, which we know not whether any other has before fallen upon: 'Tis a known Objection againſt the *Jews*, by the ſilly Heathens, That they *Worſhip'd an Aſs*, or *Aſſes Head* ——— *Aſini*, or *Aſinæ Caput*. Now this miſtake might have ſome ground in this *Idolatry* of the *Old Samaritans*, who Worſhip'd this *Aſima*, which by a very ſmall Change might be taken by one ignorant of the Language for the ſame with *Aſina* an *Aſs*, and one miſtake often producing another, the ſame imputation be thrown on all the *Jews*, the *Samaritans* near Neighbours. Nor are ſuch miſtakes as theſe without a Preſident among the *Heathen* Writers, when they ſpeak of the *Jews*, who we know made *bad Greek* of the *Hebrew word Jeruſalem*, and then underſtood it in as *bad a Senſe*, for a *Name* denoting *Sacrilege*; which tho' ſome *Chriſtians* won't own to be a Sin, yet we may believe even a *Jew* wou'd never ſo far glory in it.

We have received ſeveral Letters of Inſtances about Apparitions, &c. which we have promis'd all together, knowing that not only the Credibility of em may conduce to the reducing the many Proſelytes of Saduciſm *and* Hobbiſm *amongſt us, but alſo of great ſatisfaction to all our Queriſts in general. But firſt we ſhall give you perhaps the moſt diverting Relation of a Night-walker that ever was heard of,* ———

Take it in the Relators own words.

Gentlemen,

1 *Relation.* READING in one of your *Mercuries* a Queſtion, *Whether it can be a Truth that one walked in his ſleep?* Puts me in mind of one *Jenny Sedgwick*, a Maid-Servant to one *John Wetherilt* of a Town called *Swillington* in *Yorkſhire*, who talked in her Sleep all the Night long every Night, and ſometimes would riſe out of her Bed and walk about the Houſe: One time ſhe aroſe and came through the Room where I lay, and by the light of the Fire I did ſee and obſerve her to take a Pot or Mugg off a Shelf, and holding it to her Mouth, ſaid, *Mr.* Backhouſe, *You are Welcome from* York, *here's to you*: And ſet down the Mugg, and returned to her Bed; but running againſt the Door cheek awaked, and fell a crying and ſcolding at her Maſter, who lay in the ſame Room, for pulling her out of Bed, *&c.* I do aſſure you, that none of us could ſleep a whole Night for a Month or ſix Weeks together, till ſhe aroſe, for laughing at her Talk. If I ſhould write all I heard and remember, it would fill a Quire of Paper. I'll give you a few Inſtances, (But firſt Note, that ſhe never uttered any thing that was ſaid to her, but whatever ſhe ſaid her

her ſelf, were it good or bad, ſhe would repeat in her Sleep:) She had a Sweet-heart, a Tranſlator by Trade, who lived at a Town called *Knowſtrop*, about two Miles from *Leeds*, and as many from *Swillington*; he uſed to take her behind him on his Horſe, and bring her almoſt Home, to eaſe her, which we knew not, till ſhe told us in her Sleep; which was thus: Says ſhe (ſeeing her Maſter) to her Friend *Cocks foot*, a word ſhe frequently uſed) *yonder is my Maſter, if he ſee me he will jear me to death, I will leap off and hide my ſelf in* Blaram's *Garden*, (which had a very high Stile into it:) ſhe gets out of Bed, and goes to her Maſter's Bed, which was very high, and gets one Leg upon his Bed, and ſtrove to get up the other, but could not: We all laughing, the Folks of the next Houſe heard us; at laſt ſhe awoke, and cryed, and ſcolded at her Maſter, as before. She was no ſooner in Bed and aſleep again, but began to talk; ſays ſhe, *That was a pretty Boy you ſent with the four* Pears *and the* Sugar-candy; *I eat the Pears, and hid the Candy, but if my Maſter find it, I'll ſwear 'tis none of mine.* That's a good Laſs, *Jenney*, ſaid her Maſter; ſays ſhe in he Sleep.

You may go Home and waſh your Hoſe,
And wipe the Dew-drops from your Noſe,
And mock no Maidens here;
For you tread down Graſs, and need not,
Wear your Shoes, and ſpeed not,
And Clout-leather's very dear;
But I need not care, for my
Sweet-heart's a Cobler.

At which we all Laughed very loud, and ſhe louder than us all. Her Maſter having Latin Books, ſhe thought he knew by them thoſe things he jear'd her with, and hid them one after another; but one Night in her Sleep ſhe called to a Maid of her Acquaintance, and ſaid, *Now I dare ſay any thing, for I have hid all my Maſter's Conjuring Books:* By which means he found them. But I will only tell you one Paſſage, perhaps worth conſidering of: She lived in a Tavern in *Newcaſtle* upon *Tyne*, and when the *Scots* took it, ſhe running in a Fright down the Stairs, broke her Legg; ſhe in her Sleep began the Story of it calling, *Miſtreſs, Miſtreſs, do you not ſee how the Blood runs at ſuch a place?* Naming it; and puts her Legg out of the Bed, which was very nigh the Floor, and ſat up, putting her Hand into the Chamber-pot, and bathing her Legg, crying out very piteouſly, *Oh Pain, Pain! Oh Pain, Pain!* a long time; inſomuch, that I would have waked her, but they would not let me do it. So far as I can judge, ſhe wept, and was really in Pain. This may ſerve for a little Diverſion, if it be of no other Uſe to you, that ſhe ſhou'd Dream ſo ſenſibly of a Thing ſo long paſt. I was then about 12 or 13 Years of Age, and it was in the Year 1644. ſhe lay with two Boys, her Maſters Sons, they would hang about her Neck, and ſay, to her, *Jenney, Lig down Jenney:* The elder of thoſe Boys was then about three Years old, he

is now living in *Thieving-lane* at *Weſtminſter*.

2. *Relat.* One Madam *Bents*, who lodgeth at my Lady *Biram*'s in *Bow*, tells me, that my Lady *Gerrard* and ſhe went to Viſit an ancient Gentlewoman, who has Lodgings in a Houſe, out of which one Madam *Bendiſh* died at *Eaſt-Ham*, about *Auguſt* was two Years ſince; they ſay, that the Old Gentlewoman tells them, that about 7 or 8 Weeks ago Madam *Bendiſh* appear'd to her like a ſhadow, and talk'd with her an Hour or more at a time; the Voice was low, but ſhe could hear what ſhe ſaid perfectly; the Spirit bid the Old Gentlewoman tell her Son, who was an obſtinate, *&c.* that he muſt read the 1*ſt*, 2*d*, 3*d*, chapters of the *Proverbs*, in which he might learn his Duty, *&c.* and told her, that ſhe had left him that Houſe, and 150 *l. per Ann.* but the Executors had done him ſome wrong, *&c.* Mr. *Bendiſh* came from *Cambridge*, the Old Gentlewoman deliver'd her Meſſage to him; the Spirit told her ſhe had done as ſhe bid her, and thanked her for it; but ſince that, the Spirit had almoſt turned her out of her Bed, and gave her a blow that hurt her a little. More to the ſame purpoſe I had from Madam *Bents*: She alſo ſaith, that Mr. *Smith*, the Miniſter of *Weſt-Ham*, has been with the Old Gentlewoman.

3. *Relat.* Madam *Bents* told me alſo, that a Gentlewoman of her Acquaintance, now living, had a Son that took ill Courſes; and ſhe being Pious, was fearful about him, that he would be damned; the Young Man did reform, but ſoon after died; his Mother was extreamly afflicted, and fear'd he was in Hell; about a Month after he died, (if I miſtake not) the Young Man's Spirit came to his Mothers Bed, and opened the Curtains, at which ſhe and one in Bed with her, ſlunk down and covered themſelves; the Spirit call'd *Mother, Mother*, and ſhe then ſaid Son, it anſwered, *Mother, you are much troubled concerning me, but I am come to tell you that I am at Reſt, and ſhall trouble you no more.*

4. *Relat.* Another thing of the like Nature, a worthy Perſon now living in *London*, told me of; which in ſhort was, That one *Lunt* in *Derbyſhire*, near to the *Peak*, had a Brother died, and afterwards appeared to him, and deſired that his Brother would go to one with whom he had lived as a Servant, and demand ſome Money which was due to him, and give it to a Woman in the ſame Town, whom he had promiſed Marriage to, and got her with Child, and then deſerted both his Service and her. *Lunt* went to the Man, had the Money, gave it her, got her to forgive his Brother, and came Home, the Spirit being with him; when they were nigh Home, the Spirit bid his Brother ask what he would have done for him, (*Lunt* being poor) for if he asked, he could grant him, and it ſhould not hurt him either as to Soul or Body: But *Lunt* wou'd ask nothing. The Spirit thanked him for the Kindneſs he had done him, and vaniſhed with ſuch a melodious Noiſe that raviſhed *Lunt*, &c. There are many ſtrange things in this Story which I omit, ſuppoſing ſome of you may have heard it before; if not, 'twere as I think, worth your hearing.

Q. *If these things be so, it would seem we are to be Probationers in a State after this Life: But whether it be convenient for you to give your Thought of it, I know not; but should be glad to meet with them in your Athenian Oracle; I dare not presume to desire it in another way?*

Bromly, by *Bow*, Octob. 3. 1691. Yours to Command,

Hugh Preston.

A. To which four Relations we Answer, That there's not one Argument amongst 'em all, that proves any thing like a future State of Tryal, or another place besides this World, to depend upon for entailing a certainty of Rewards or Punishments to Eternity —— We meet (besides this) with innumerable Instances of Spirits appearing, to make or desire satisfaction, to such as they have injur'd whilst living; but for such Instances as we meet with, which seem to contradict the Scripture, as melodious Musick, or Signs of Rejoycing after such and such Satisfaction, we ought to attribute it to the illusions of the Devil, who brought in the Epilogue or latter part of the Scene, or else that the whole was manag'd by —— The Queriſt sent another Question about a certain way of improving Money, which we judge not proper to concern our selves with, lest thereby we injure one of the Parties concern'd.

5. *Relat.* Dr. *Denn* (as we have been lately inform'd by a Person of great Note) relates, that being at *Paris*, after Dinner, in his Chamber, he saw his Wife pass by him through the Room, with a dead Child in her Arms; a Messenger was dispatched immediately to *London*, where at that instant she was delivered, after a hard Labour, of a dead Child, which was the instant she appeared at *Paris*, or the Spirit that represented the Vision.

6. *Relat.* An Eminent Doctor's Sister, (whom one of our Society knows very well) being then about Seventeen Years Old, in a high Pestilential Feaver, in the Sickness time, fell into a short Slumber, and had this Vision: *A* BURIAL, the Cloth held up by four Maids, and a numerous Train of Followers, and it was buried in a Vault —— She asked what Burial it was; a by-stander answered that she should die of the TOKENS, and be so buried in the Vault, and have four such Maids, whom she Named, to carry her: Then appear'd three great Green glorious Balls, which rose up in a beautiful Field; the least ascended quickly out of her sight, the second and bigest fast after it, the third slower; the By-stander told her the first Ball was her self, the second was her Father, the third her Mother; she awaked, and related those Visions, and Named the Maids Names; she was marked with the *Tokens* as she was told of, and died in few hours. But what makes this Relation more remarkable, is *All-hallows Bread-street* Church was shut up, the Church-wardens refused the Burial, unless her Friends would bury her in the Church-Vault, and enjoyned no People should be invited to the Burial, which was agreed on, and at Noon the

the Body was to be buried: At the ſame time came one of her Play-fellows out of the Country to ſee the Deceaſed, and underſtanding the Burial was to be that day, deſir'd no Perſons might hold up the Cloth but her and three Maids ſhe wou'd bring, which were all the ſame Maids the Deceaſed Named when ſhe awaked; and without Invitation a numerous Train followed to the Church, and ſhe was buried in the Vault accordingly.

7. *Relat.* The afore-mentioned Dr's Daughter, *Mariamne* by Name, was called about Ten in the Morning audibly three times, by a Voice which ſhe took for her Fathers: ſhe anſwered, and haſted down at the third Call, fearing her delay would diſpleaſe him; when ſhe came down Stairs, ſhe asked what her Father would pleaſe to have with her? When, as ſhe was told, her Father was Diſcourſing with a Man a long time, and that no Body had called, unleſs ſome Body in the Street had called ſome Perſon by Name; ſhe replied, her Name was not a Common Name, being *Mariamne*; therefore not probable; ſhe in three days ſickned, and was inſtantly delirious, and died.

8. *Relat.* Another tells us on his own Knowledge, That a Maid was called audibly three times, when no Body called in the Houſe, and at that Inſtant the Grandmother died, above a hundred Miles off, Calling upon this Maid, who is now alive in *London*.

9. *Relat.* Some little time ago, a Perſon under an Extraordinary Weakneſs of Body and lightneſs of the Head, called upon the Name of another Perſon, with whom he had been very intimate-acquainted, to Come, twice or thrice repeated, with more than ordinary loudneſs, conſidering the Weakneſs he was then under; and within an hour or two after died, which was about five a Clock in the Morning; at ſix in the ſame Morning came the Wife of the Perſon who was called by the Deceaſed, to know how he did, for that her Husband had not reſted that Night, tho' very well when he went to Bed, and wholly ignorant of the Deceaſed's Illneſs; in ſhort, the Perſon ſo called, after that time roſe not out of his Bed, but died that very day ſeven night after.

10 *Relat.* Near *Cheſham* in *Buckinghamſhire*, there was one *Joſeph Chambers*, who died out of the very Houſe where I then liv'd, who after he had been buried about *three days*, as the Maid of the Houſe was walking thro' a little Orchard adjoyning to it, at a little diſtance ſhe ſaw this *Joſeph Chambers*, (in a Melancholy Poſture) leaning againſt a Tree, in the very Cap and Dreſs he was laid out in; upon this the Maid runs into her Maſter's Houſe, much affrighted, and told him, That if ever ſhe ſaw *Joſeph Chambers* in her Life, ſhe had juſt now ſeen him. He haunted the Houſe for ſeveral Years afterwards, and would very often in the dead of the Night *rap*, *rap*, *rap*, ſo long, and ſo hard at the Door, 'till he wak'd all the Family: 'Twas ſuppos'd his Errand was to diſcover ſome great Injuries he had done to the right Owner of the Houſe where he died. The Maid that ſaw him, was about a Fortnight ago at our Bookſellers Houſe, and now lives near *Latmus* in *Buckingham-ſhire*.

Our Thoughts upon the Whole.

That ſuch ſupernatural Tranſactions are now believ'd in all Nations, have been credited in all Ages, thoſe that conſult the Scripture find frequent mention of 'em, nay, one from our Saviour's Mouth, *viz. Handle and ſee me, for a Spirit hath not fleſh and bones as ye ſee me have.* The *Roman* and *Grecian* Hiſtories are full of Inſtances, (particularly ſee *Plutarch*'s *Lives*) but we have no need of Enumerations, for the next ſtep to the disbelieving ſuch things, is. *The denyal of the Soul's Exiſtence out of the Body*, which is as hard to be conceived as the Nature of Spirits; and if that once is admitted, Farewel all Moral Vertues, the Dignity of our Reaſons, the Expectation of Rewards and Puniſhments hereafter, and by Conſequence an Inlet to the moſt profligate baſe things whilſt here, that Humane Nature can poſſibly ſtoop to: As to a more particular Anſwer to *Relation* 9. See before.

Q. *Teach us, great* Athens Sons, *from whence ariſe*
The various Jealouſies Love's Empire vex;
And ſhew what Cure in Art or Nature lies,
For theſe dire Poyſons *which the Mind perplex?*

A. That *Jaundice* of the Soul, * that lazy pain,
Which ſcarce we'd wiſh our Enemies ſhou'd know,
How can we by meer *Theory* explain,
Or how the *Effects* without the *Cauſes* ſhow?

* Jealouſie.

Whom we adore, no thought of Sin can ſeize;
We're of their *Vertue*, as their *Love*, ſecure;
The World may *ſlight* or *envy*, which they pleaſe,
But ſtill that Flame's immortal that's ſo pure.

Friendſhip and *Love* in all their glorious Train
Ne'er yet cou'd boaſt a *happier Few* than we:
To us your *Query* then you ſend in vain:
Go ask the *Great* and *Rich* for *Jealouſie.*

Q. *Whether a Comprehenſion, or the Uniting of Conformiſts and Nonconformiſts, be'nt neceſſary for the Reforming of* England?

A. Yet undoubtedly, —— becauſe the *Schiſm* it ſelf, on which ſide ſoever the fault lies, is a *great Sin* and *Scandal, and highly needs Reformation* —— for that there is a Schiſm, is as plain as that *One* and *One*, are not *One*, but *Two*: Since there are *different Churches, different Communions*, and *Hearts more different and oppoſite* than either. This *Union* is further neceſſary even to *PERSONAL REFORMATION*, becauſe the want thereof has ſo much obſtructed it, Perſons being more concern'd for

for their own *particular Tenents* than for common Chriſtianity; nay, entertaining the moſt bitter, ſcurrilous and prophane *Scoffs* againſt the contrary Party, even in their moſt *ſolemn* and *religious Performances*, with Approbation and Pleaſure ——— as let thoſe concern'd ſay what they will, ſuch whoſe Converſation is but any way *general*, cannot but have ſeen and heard Inſtances of but too many: And thus while one laughs at the others *PREACHING*, and the other at his *PRAYING*, the Atheiſt laughs at both, and there are very many believe neither. Beſides, the World is ſo *fooliſhly ill-natur'd*, that oppoſite Parties commonly are out of ſpight either careleſs or negligent in any Chriſtian Duty which they ſee their Oppoſers ſtrict or eminent in performing. Another reaſon is that, *Rebus ſic ſtantibus*, we ſee not how the ancient *Church Diſcipline*, ſo much deſired, and the loſs thereof ſo much lamented, can ever be renew'd, without which it's not very likely *ſuch a REFORMATION* as is deſir'd ſhou'd take very large ſteps amongſt us: Since as things now are, let a Perſon be *Excommunicated* in our Church, he has the *Diſſenters* to fly to; in theirs, he flies to us, *or indeed keeps between both, rails at all, and is of neither.* Again, while this *fatal and ſcandalous Diviſion* laſts, it cannot be avoided, but there will ſtill be *different Intereſts*, and that powerful one, whoſe *ſtruggle* will be not only dangerous to the State, but breed Animoſities, Strife and Bitterneſs in the different Parties. ——— *Which God knows whether ever we ſhall be ſo happy to ſee Compoſed and Ended.*

Q. *Is it proper for a Woman to yield at the firſt Addreſs, though to a Man ſhe loves?*

A. We muſt firſt Anſwer the *Letter*, before we diſpatch the *Queſtions.* ——— For the *Men* they are ſuch poor *helpleſs Creatures*, that they much more need *Direction* in this Affair than the Fair Sex, whom Nature has ſufficiently inſtructed with *Wit*, as well as Arm'd with *Beauty*, and ſo provided againſt all *Attacks* of what Nature ſoever. But if you think, Madam, you are not yet upon the Square with us, and if the pretty (for ought we know) inviſible *Amaryllis* won't enter the Liſts with *that dreadful Creature, Man*, unleſs ſhe's Arm'd *Back* and *Breaſt*, we muſt not be ſuch *Uncourteous Knights* to refuſe our Aid and Aſſiſtance therein to her, or any other *diſtreſſed Damſel.*

Accordingly we anſwer to this *firſt Queſtion*, ——— There's no ſuch *want of Men* yet, thanks to our gentle *French* and *Iriſh* Enemies, that you Ladies ſhould be in ſuch great haſte, to yield at the firſt Appearance of a Foe —— What if you are Cowards at Heart, (as Mrs. *Rayſin* in her Breeches) 'tis however decent not to hang out the *White Flag* 'till the *Cannon be drawn down*; beſides, you'll get better Conditions, if the Enemy does not know how weak you are within. (Forgive Ladies all this *Warlike Gibberiſh*, for we had been juſt reading the *Gazet*, and can't eaſily get out on't.) But to be leſs *Figurative*, in plain Truth and *Engliſh*, as we have often told you, there's *little Faith in an Man*,

Men, and perhaps leſs *Generoſity*, and but very few of us can *bear* ſuch a Favour. ——— 'Tis e'en too *luſcious Fare*, as we ſaid before of *Kiſſes*, for a *hungry Lover*, who ten to one Surfeits upon't, and in a little while nauſeates the Giver, Feaſt and all: Not but that cou'd the Ladies be ſure of their *Lovers Hearts*, they will whip ye about like *Jack-a-Lents*, a Mile in a Minute, could ye but *know your Men* once, and had you the good Fortune to light upon a *Generous Lover*, (as great a Phœnix as the *Eel* among the Sack of *Snakes*, &c. ——— you know the Story) in ſuch a Caſe the leſs *Ceremony* the better, (except the grand one of the *Ring*, and Sack-poſſet) and he muſt be proportionably the *better*, as he is the *happier* Lover, being *ſurprized into Bliſs*, and the *mighty Joy* heap'd upon him before he's aware on't: And beſides, all the World knows, as well as *Seneca*, that a *Benefit* is ſo much the greater, by how much the more unexpectedly and ſpeedily 'tis conferred. All the Fear here, Ladies, is, leſt *Love* ſhould put a Cheat upon you, infect you with his own *Blindneſs*, and make you take the Lovers for as Errant Angels, as they do you, and be perhaps both alike miſtaken. However, t'other ſide we look upon to be much the ſafer, as the World now is, and that 'twould do beſt to *keep the Hounds at a Bay* for ſome convenient time, which will make them more eager, and when they do *faſten* more in earneſt. But for this piece of *the Art of Love*, as is before ſaid, We believe Women need little Inſtruction, ſince though you were all as Innocent as *Eve* in Paradiſe, you'd have the Wit to Anſwer your Lovers, as ſhe did our great Grandfather, who even before ſhe knew ſhe was Naked, could tell *Adam*, unleſs Mr. *Dryden* ſlanders her,

——*You long ſhould Court, and we ſhould long Deny.*

Q. *If our Lovers Sing to us, whether we ought to Praiſe 'em.*

A. There ſeems no great Matter in't of one ſide or t'other; —— but o'th' two, 'tis more Civil to Praiſe 'em than otherwiſe; ſince, if they *Sing well*, you ought to do it out of Gratitude; if *Ill*, out of Pity, if not Juſtice too; ſince if they know it themſelves, you are ſtill the more Oblig'd to 'em, when they have ſo much Complaiſance to expoſe even their own Imperfections to gratifie your Deſires. O' t'other ſide, if they have a little of the Sir *Courtly* in 'em, and think to *ſtop the Fair Thief*, that has truſs'd up a certain little fooliſh Heart of theirs, and run away with it; if they think to ſtop it with their own *howling Hue and Cry*, and perſwade themſelves that they ſing like *Bowman* himſelf, when perhaps they *Sing* and *Dance* too like the *Witches in Mackbeth*, or *Scaramouch* a Serenading his Miſtreſs —— in this Caſe we think moſt of all a *good Humour'd Lady wou'd Commend 'em*, for 'tis the only Kindneſs Nature has ſhown the poor Creatures, to give 'em a good Opinion of their own pretty Parts, for fear, if they knew their true Character as well as others do, they ſhou'd hang themſelves out of the way. —— But then for the *way of Praiſing*, which the greateſt Wits, and thoſe who have done it beſt, tell us, is the *Niceſt thing* in the World —— And this Ladies you know how

to

to do the beſt of any. That way of praiſing a Lover, which would pleaſe him beſt, is letting him take his own *Commendation and Reward* at once, from that pretty *Mouth* which can no way more obligingly Praiſe him——or if the poor *Icarus* muſt not riſe ſo high, (for fear of *melting his Wings*) a ſoft graſp of a fine Hand, a twirl of the Eye, a turn of the Head, and a thouſand other pretty inſignificant Nothings, which you *Women call Favours*, will be ſufficient to make the *happy Lover* believe you are pleas'd with him, and almoſt ſet him out of his little Wits for Joy.

Q. *Since Love depends not on our* Will,
But is moſt free and unconfin'd;
How can Inconſtancy *be ill*,
When a plain force upon the Mind?

A. Love is at firſt at our Command,
Till *Fancy* does the *Judgment* bind;
Which if the time we don't withſtand,
Enſlaves the *Body* and the *Mind*?

If a firſt Love we thus may tame,
A ſecond we may eaſier rule;
Inconſtant then's too mild a *Name*
For one that's either *Knave* or *Fool*.

Q. *What is the handſomeſt way of putting off a Lover?*

A. Were it not more for the Ladies ſake than the Lovers, we'd not meddle with this Queſtion; for we think 'tis as deſperate a piece of Service, as for the Garriſon of a Fort to force its way thro' an Enemies Army. In a word, 'tis almoſt an impoſſible thing for a Lady ſo to deny a Lover as to pleaſe him,——for as 'tis wittily ſaid of a very Ingenious Perſon in the Caſe of Rivals —— *We are all* Iſhmaelites *to one another, if a Woman's in the Caſe*; ſo ten to one, but a Lady gets an Enemy, when ſhe refuſes a Lover——who is generally ſo unreaſonable an Animal, that he does not conſider, *One poor Woman can ſuffice at once, but for one Man*; whereas if a Fam'd Beauty, or Fortune, ſhe can never content all Pretenders,——unleſs ſhe had as many Bodies as ſhe has Faces, when ſhe looks in a Multiplying-Glaſs. But though a Woman of Prudence can't ſatisfie her Lovers, ſhe may her ſelf, by doing what becomes her, however they reſent it. Our Advice then for her Behaviour is —— as to the ſwarm of Fools that buzz about her, e'en to let them alone to pretend on, ſince they think too well of themſelves to believe ſhe ſcorns or refuſes them, though they were never ſo often told ſo by her own Mouth.——But if there be any Perſon of Senſe, Generoſity and true Worth, who appears to be really in Love with her, when her Heart is before engaged

gaged, we think she'd do very handsomely to let him know as much, in as Obliging Terms as possible, that he might, as soon as he con'd, wean himself from a *Fruitless Amour.*

Q. *How shall we most decently give our Consent in Marriage?*

A. For the Time, what has been said of Widows, may be partly apply'd to't, as well as what has been said in Answer to the first Question. For the manner, there are a Thousand, which a witty Woman cannot be to seek in, and whatever way 'tis done, a Passionate Lover will scarce find fault with it; However, the less formal 'tis, we think it the better —— the more unexpectedly, — the more frankly 'tis done, the more Obliging it must needs be.

Q. *Why are Widows more forward to Marry than Maids?*

A. Because as the Widow (we think) *Blackacre* has it, the young Fellows take it for granted, that 'tis nothing but —— *Up and Ride*, and indeed almost *Ravish the Widows into Matrimony*, if they have any *Appurtenances* worth *Angling* for. This the *Men*'s side, —— then for the *Women's*, to carry on the forementioned Metaphor, —— Whether of the two is the easier to mount, — an *Old Pad-Hack* that has been beaten upon the Road these Ten Years, or young *skittish Filly* that was was never back'd before, but flouncing about like *Bucephalus*, when he stood in his own Light?

Q. *How long after the Death of of a Husband may Women modestly Marry?*

A. We think that Pious Widow was a little of the soonest, who when most deeply lamenting at her Husband's Funeral, and one of the Company at the Grave whisper'd her not to take on so heavily, for if she thought fit, he was ready to supply his room —— Answer'd sadly Sobbing, *Thank ye Sir, for your Care to Comfort a poor disconsolate Widow, but indeed I've just now Promis'd another that came before ye.* The *Ephesian Matron*, on t'other side was a little of the longest, though she made up for't afterwards, and was very much in Haste when she once set about the Business. Nor need we go so far as *Ephesius*, for Ladies that have almost Worship'd their Husband's Tombs for seven Years together, after their Death, and at last express'd the *Extravagance* of their *Love* to their *Memories* by Marrying the *Tutor* of their *Children*. But might we propose a Term of Mourning in this Case, our Judgment is, that the *Widows Love* is too warm, who though like the *Indian* Wives they don't burn themselves with their *Husbands*, are yet for as good as burying themselves alive to keep them Company, ———— and on the t'other side, that her's is too cold, who can scarce *lie alone* till her Husband is so. There is a mean betwixt them, and we think a Widow does very well in Mourning for one twelve Month after she is so, both because 'tis *decent*, and because she generally looks *Prettier* in't, and 'twill the sooner get her another *Husband.*

Q. *Whether (as is commonly taught)* Baptiſm *is the Proper and Natural Antitype of Circumciſion? If this be prov'd, one great Pillar of* Antipædobaptiſm *falls to the ground, and with it the Superſtructure from which all ſuch Conſequences as have been deduced by* Antipædobaptiſts, *or* Baptiſts, *miſcalled by the Name of* Anabaptiſts.

A. Not knowing the *Cuſtoms of Nations*, *Linguiſms*, (if we may ſo ſay) or *Expreſſions* only peculiar to ſuch and ſuch Tongues, together with the Ignorance of the Radixes, or Original Significations in Languages, are the great Obſtacle of underſtanding Truth, and by conſequence, the unhappy Introductions into many dangerous Hereſies and Schiſms in the Church. Perhaps theſe may be the great Cauſe of Diſputes upon this preſent Subject, not to mention a *Spirit of Contention*. Our poſitive Anſwer to the Queſtion is, that in many Caſes it will bear the Affirmative: Which we ſhall endeavour to prove from the following Conſiderations.

Firſt, From the *Cuſtoms* amongſt the *Jews*, in Proſelyting the *Gentiles* into their Religion, ſo far indeed Circumciſion was not properly a Type, but rather a Continuance of a Cuſtom, that by St. *John*, our Saviour, and his Apoſtles, had added unto it all that was neceſſary to make it a full, proper and pertinent *Type of Baptiſm*. That Baptiſm was the Common Cuſtom of initiating Proſelytes amongſt the *Jews* by whole Families, which had alſo their Sponſors, as we now have, is ſo well known by all *Baptiſts*, (or *Anabaptiſts*) that they can't deny it. So that it was the likelieſt way from 'em to find little oppoſition in the practice of it; for had St. *John the Baptiſt*, &c. undertook any New way of Proſelyting the *Jews* into the Goſpel, they had not only ſtruggled with the Oppoſitions of a *New Doctrine*, but alſo of a *New Practice*, therefore it was that this Cuſtom was continued, and had the ſuperaddition of the full force of Baptiſm, *viz. A Conſignation or Seal of the Covenant*. And this is further ſtrengthened by ſeveral undenyable Texts in Scripture, which *Anabaptiſts* themſelves can never get clear of; and ask 'em the Expoſition, they muſt either be ſilent, or give ſuch a Paraphraſe as we do. ——The Texts are theſe: Firſt, *In whom alſo ye were Circumciſed with the Circumciſion made without hands, in putting off the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt, HAVING BEEN BURIED WITH HIM IN BAPTISM*——The Next is, ——, *The Baptizing the Iſraelites in the Red Sea*, 1 Cor. 10. 2. According to St. *Cyprian*, *Mare autem illud*, &c. That the Red Sea was that Sacrament of Baptiſm, the Apoſtle declares, ſaying, *I would not have you ignorant*—— and adds, *All theſe things are our Figures*. Cyprian. *Ep.* 69. *Ed. Ox.*—— The laſt is. The ſaving of *Noah*, and his Family in the Ark, &c. 1 Pet. 3. 21. We urge not theſe to prove any thing elſe but the Parallel betwixt Circumciſion and Baptiſm; or to ſpeak more properly, the neceſſary continuance of the Old Manner amongſt the *Jews*, of continuning their way

way of Proſelyting the *Heathens*; which by the way, hath no need to by expreſly ſet down in what Method, what Perſons, whether Infants or not, the Cuſtom being ſo well known before hand. But here we meet with an Objection of Baptizing Females, becauſe Females were not Circumcis'd, the impoſſibility of the *Modus* or Manner how, makes the Queſtion foreign; but all were Baptiz'd, both Men, Women and Children, amongſt the *Heathen*, before they were admitted into the *Jewiſh Religion*, which Anſwers the Objection ——— Beſides we could, if it were not a little impertinent, tell our Queriſt, that ſeveral Nations had, and yet continue the Cuſtom of Circumciſing the *Nympha* of their Females, both upon a Religious and Civil Account: Some will tell us, that this Cuſtom (and 'tis not very improbable) was derived from the *Jews*, it being well known, that the *Doctrine of the Trinity*, which *Plato* taught, was learn'd from the *Rabbi's*, and alſo that ſeveral Nations have ſeveral *Jewiſh Cuſtoms* amongſt 'em, the *Jews* being diſperſed through the whole World, and in ſome places in very conſiderable Numbers.

Q. *What certain indubitable Grounds can we have for the Practice of Infant-Baptiſm?*

A From the Scripture: And *Firſt*, from the Order of the Words in the Commiſſion, μαθητεύσατε πάντα τὰ ἔθνη, *Diſciple all Nations*; and then follows βαπτίζοντες καὶ διδάσκοντες; from the Orders of which Words. 1. Infants are not *Excluded from Baptiſm*, as is generally believ'd by *Anabaptiſts*. 2. A Perſon may be Baptiz'd before he be Taught ——— For μαθητεύσατε ſignifies to Diſciple all Nations, perſonally and ſubjectively, as we ſhall ſhew preſently; being a general Word, it contains in it the two others that follow, *viz.* βαπτίζοντες καὶ διδάσκοντες, Baptizing and Teaching, it being the Imperative Mood, and the other two only Participles: So that the Commiſſion of it is *that*, and the Mode of it *theſe*. But in the Mode, *Baptizing them* precedes, *Teaching them to obſerve*, &c. *Secondly*, Children are capable of *Proſelytiſm*, as may be obſerv'd from our Saviour's words, when he ſaid, *Suffer little Children to come unto me*; the Original is ἀφετε παιδία, which is the ſame with προσηλύτους, to Proſelyte, which alſo Confirms the firſt Expoſition of the Order of the Commiſſion before recited ——— Beſides, when we read of *whole Families* Baptiz'd, of the *Covenant* made to *you and your Children*, &c. of *Childrens being* of the *Kingdom of Heaven*, or being *Holy*, as being the *Off-ſpring* of Proſelyted or *Believing Parents* ——— Nay, further, when we meet with Inſtances of Children that have been ſo very Young, ſome before they could either go or ſpeak, that have had ſuch ſtrange Exits into another World, we may with all the Indignation imaginable, explode that Uncharitable Poſition of *Anabaptiſts*, that ſay, *Children have no more right to Baptiſm*, &c. *than Unreaſonable Creatures*. I my ſelf have ſeen a Child about three Quarters Old, who when it was dying, graſp'd its Hands together, lift 'em up, look'd up it ſelf, and

with an Air of all the ſatisfaction that was poſſible for an antient Perſon, dy'd; another that ſmil'd dying; but to ſuch as will meet with more ſuch like Inſtances, I refer 'em to *The Doctrine of Infants Baptiſm*, &c. by *Samuel Winter*, D. D. Printed for *John Crook*, at the Sign of the *Ship* in St. *Paul's Church Yard*; 'tis in *Page* 154, 155, &c. We would ask ſuch Perſons who deny Infants to be capable of Baptiſm, becauſe they can ſhow no actual Sign of it, What they think of the *Ruler's Daughter*? Our Saviour bid him only *Believe*, and it ſhould be done. 'Tis a great weakneſs to believe Children were not Baptiz'd, from the Example of the *Jaylor*: The *Syriac* is, *Baptizatus eſt ipſe, & filii domus ejus*; which compar'd with *Ver.* 23. *Et cum omnibus filiis domus ſuæ*: Young and Old Men, Women and Children, are included in this Text; and 'tis Nonſenſe to urge from the conſequent Text, That thoſe which were Baptized, *glorified* and *praiſed God*, which Children could not do: It means all ſuch as were capable of doing it! But at their rate, we ſhall have all the Children of *Anabaptiſts* ſtarv'd; for 'tis ſaid, *He that will not work, let him not eat*: But Children muſt do it, tho' not capable of working; or elſe not only the *Race* of *Anabaptiſts*, but of *all Chriſtians*, nay, of the *whole World*, muſt ſoon be extirpated. From which we would ask, What Privilege have the Children of *Believing Parents* above *Unbelieving*? If they ſay, None but the *Prayers* of ſuch *Parents*, (for that they uſually do) we further ask, Whether the Words, *Elſe were your Children Unclean, but now they are Holy*, does, if compar'd with the Context, relate to Offſpring, or *Prayer*? For *Prayer* is a common Debt to *all* Perſons. But we might further prove this from the Univerſal Conſent of the Churches in all Countries; for as *Tertullian de Preſcriptor. Heret.* c. 28. *Ecquid veri ſimile*, &c. Had the Churches erred, they wou'd have varied, *&c.* But we find it not only in the Churches of *Europe*, but alſo that 'tis the Uniform Practice from the firſt Plantation of Chriſtian Churches, and of ſuch Colonies of the ſame *Mother Church* as had Correſpondence by their Biſhops or Presbyters; and ſuch as were of Original Plantations, or betwixt which 'tis more than probable there was no Communication, by reaſon of the vaſt diſtance and want of Intercourſe, betwixt the Countries, where they lived, as the *Abaſſin* Church in the further *Æthiopia*, and the *Indian* Church in *Conlan* and *Crangonar*, and about *Maliapar*, planted by St. *Thomas*, all which practice Infant Baptiſm: See *Berewood's Enquiries*. Next, *Infant Baptiſm* is to be proved by *Antiquity*; we being able to demonſtrate, That there never was any particular Congregation till above Years after Chriſt, when all Churches uſed *Infant Baptiſm*; as may be ſufficiently proved in the Firſt, Second, Third, and ſucceeding Centuries: Which ſhows that the word *All*, in Diſcipling *all* Nations, did and does comprehend *Infants*. ——— Perhaps theſe Three laſt Arguments may have more force in them to conclude what they deſign, than the firſt *Thoughts* will bear: We could produce

produce such *undoubted Authorities*, in every Age since Christ, as would satisfie any thinking Man, but our Time is too short.

Q. *Whether Infant-Baptism is to be found in Scripture?*

A. Not expresly in the Letter, but from necessary and unavoidable Consequences, as we have already shewn; which is enough to all Dis interested Persons: To such as are Prejudic'd, we would put this *Question*, Whether the *Doctrine* of the *Trinity* is to be found in the Scriptures? They'll make the Inference that we have done about *Infant-Baptism*; nay, and will think every one a *Heretick* that believes it not sufficient. Nor could the *Anabaptists* themselves defend themselves against the *Quakers*; who, for the aforesaid Reason, have laid aside all Ordinances.——Suppose the *Quakers* should ask us, Whether God made the World out of *Pre-existent Matter*, or no? Whether Jesus Christ was the *Second Person* in the *Trinity*? Whether our *Saviour* was born of the *Virgin Mary*? How we can Maintain the *Godhead* of *Christ*? Nay, almost, How can we *Prove* any of the *Articles* of our *Christian Faith*? We should be at a loss to do it *verbatim*, but by necessary Consequence it may be done. At this rate, no Language but *Originals* signifie any thing in Doctrine, and *Gigno*, and to *Beget* are two Senses, because two different Sounds and Letters; but we think such Conclusions so ridiculous, as to deserve the expence of no more Time to confute 'em.

Q. *Why was not Christ Baptized before he was Thirty Years old?*

A. For the same Reason that the *Jaylor*, the *Eunuch*, and St. *Peter*'s Converts, were not; *viz.* There's no adhering to a Doctrine Before it is Instituted; or, which is all one, that is not Preach'd, so as such and such Persons might hear it: *Infant-Baptism* was as much before our Saviour's time, as amongst those of Riper Years since, and that we think is *Proof* enough.

Q. *Why* Sprinkling, *and not* Dipping?

A. Our Church denies not the latter to any one that desires it, but looks upon't as a clear Representation of our Saviour's descending into the Grave, abiding there, and rising up again; according as the Apostle makes use of it, when he says, *We are buried with him in Baptism:* But the Church has power to dispense with Circumstantials, and the Manner of Acting (though not the Act it self) especially in cold Countries, *&c.* But in this there's no Essential Dis-agreement, therefore not worth the Dispute.

Q. *What think ye of those that die in Infancy unbaptized.*

A. The *Baptists* are already satisfied about them, and we also hope very well of them, being assured *of such is the Kingdom of Heaven?*

Q. *If Children be Sav'd whether Baptized or not; what signifies Baptism?*

A. 'Tis the Badge of Christ, an Evident Note of Distinction from the Children of Infidels, and as we come to the Knowledge of Spiritual things by Sense, so 'tis an Evidence of a greater Assurance of the Favour of God towards them,

being visibly introduced into the Covenant of Grace.

Q. *Whether Children have Faith or no, since Faith and Repentance are pre-requisite to Baptism?*

A. We have already shewed, that according to the Words of the Commission, *Baptizing* goes before *Teaching*; therefore there is not such a pre-requisiteness as some dream of, see *Acts* 9. Our Saviour was *Born* King of the *Jews*. But admit Faith as pre-requisite to Baptism, We could Answer, that Children have Faith *potentia*, tho' not in *actu visibili*; as an Artist, when he is indisposed or asleep, is potentially an Artist, though not actually——But our Saviour is full to the purpose, *Matth.* 18. 3, 4, 5. compared with *Matth.* 9. 36. *Whosoever shall receive one such little Child in my Name, receiveth me; whosoever shall offend one of these little ones that* BELIEVE IN ME, *it were better a Milstone were hanged about his Neck, and he cast into the midst of the Sea*——If God be pleased to irradiate or shine upon the Souls of Children in Heaven, and they do behold the Face of God, as our Saviour says, then it follows, that they have Faith in Heaven, and why not on Earth? To behold the Face of God, is an Act of Faith, see *Heb.* 11. 27. But sometimes we have visible Effects of the Faith of Children; witness those famous Instances of some little Children in *New-England*, related by Reverend Mr. *Elliot*, in his Book, Entituled, *Tears of Repentance*. The Relations are these:

This Spring, in the beginning of the Year 1652. *the Lord was pleased to afflict Sundry of our praying* Indians *with that grievous Disease of the* Bloody flux; *whereof some, with great Torments in their Bowels, died; amongst which, two little Children, of the Age of two Years and upward, under Three when they died, and at that Time both in one House, being taken with that Disease: The first of these Children in the Extremity of its Torments, lay crying to God in these words,* God and Jesus Christ, God and Jesus Christ, help me! *And when they gave it any thing to eat, it would greedily take it, (as is usual at the approach of Death) but first it would cry to God,* Oh God and Jesus Christ, bless it! *And then it would take it; and in this manner it lay, calling upon God and Jesus Christ, until it died. The Father of the Child told me the Story, with great wonderment at the Grace of God, in teaching his Child so to call upon God. The Name of the Father is* Nishohkou.

Three or four Days after, another Child in the same House, sick of the same Distase, was (by a Divine hand doubtless) sensible of the Approach of Death, (an unusual thing at that Age) and called to its Father, and said, I am a going to God, *several times repeating it,* I am a going to God. *The Mother, (as other Mothers use to do) had made for the Child a little Basket, a little Spoon, and a little Tray; these things the Child was wont to be greatly delighted withal, (as all Children will) therefore in Extremity of Torments they set those things before it, a little to divert the Mind and chear the Spirit; but now the Child takes the Basket and puts it*

it away, and said, I will leave my Basket behind me, for I am going to God, I will leave my Spoon and Tray behind me, (*putting them away*) for I am going to God, *and with these kind of Expressions the same Night finished its Course, and died. The Father of this Child is named* Robin Speen, *in whose Confessions he maketh mention of this Child that died in Faith. When he releated this Story to me, he said, He could not tell whether the Sorrow for the Death of his Child, or his Joy for its Faith, were the greater.*

After all, We could give Accounts of such *Ring leaders amongst Anabaptists,* That when they have come to die, have been particularly cast down about their patronizing this Doctrine, as *Muncer, Stock, Bocold, Balthasar,* &c, and 'tis Observable, that in those Ages wherein Infant Baptism was opposed, it was by such as were grosly Erroneous in other things. But our business is not to Vex or Calumniate *Persons,* but to convince all Gain sayers of the Truth of *Things*; and hinder, if possible, some Persons from doing as much as in them lies, to keep their own Children out of the Covenant; 'tis an uncommon Cruelty, if throughly considered of.

Q. *If* Adam *had not fallen, whether had the World been propagated the same way that 'tis now?*

A. The Affirmative seems to us almost *unquestionable:* For God and Nature made nothing in vain; and to what end should so many curious Organs be fram'd in the Body of Man, several of which can serve to no other use, if what might have been *performed* by them, should have been totally *neglected?* What wise Workman would make many curious *Springs* and *Wheels* in a *Watch,* unless with intent to set them going, and add new *Motions* to the *Piece?* We know but *Two Objections,* ——— The *baseness* and *turpitude* of some Acts, and the *pain* which must certainly have ensu'd in *Child-bearing.* For the First, ——— We deny there's any Intrinsick Moral Turpitude in the very Act, but only in the *Inordination* of the *Act.* That 'tis common with *Beasts,* weighs little; for so is *Tasting,* and all the other Senses. For the *Second Objection,* ——— The *Pain* which seems *necessary,* and yet *incompatible* with *Paradise.* The *latter* we *own,* but the *former* we *deny.* The *bringing forth with sorrow,* was an Effect of the *Fall,* as well as a *Curse* succeeding thereon, and incident to *Mother Earth,* as well as *Mother Eve*; which was not to *bring forth,* without being torn and furrow'd, and abundance of Sweat and Pain, and Labour, and that *Thorns* and *Thistles* too. For the Possibility of *bringing forth* without *Pain,* we have Instances not only of *particular Persons,* but of *whole Nations,* who have done it with very little; which when the Body was in so admirable a Frame, so vastly different no doubt from what 'tis now, might have been with non at all; though we can't so easily imagine how it could have been so, any more than how Man should have continued at least Incorruptible, if not Immortal.

Q. *What Reaſons give the Learned Club,*
Why Bacchus *ſtriding croſs a Tub*
Is Painted fat, as well fed Ox,
Or thoſe who lick the Butter-Box;
When moſt Good Fellows, *whoſe large ſups*
Rival the Gods Almighty Cups;
Who never baulk a Glaſs, or ſpare it,
But are moſt zealous in *their* Claret,
Grow meagre, lean, conſume away,
As though Wine *melted down their* Clay,
Till, like Candle *puff'd by Bellows,*
They're more like ſhades than Punchenello's?

A. With honeſt *Queriſt* we'll not quarrel,
Becauſe he knows not Tub from Barrel:
Bad Eyes, Good Fellows often trouble,
He ne'er *ſees well*, that ſtill *ſees double.*
But to your Queſtion, if we can Sir,
'Tis now high time to give an Anſwer.
Painters you know, who daub a Sign,
Love with their *Oyl* to mingle *Wine*;
Whence like their Landlords, er'e they've done
Their *Chalk* ſcores *doubles*, two for one.
And they the jolly God contrive
As often twice as big's the Life:
If true, or not, you muſt confeſs
That this is no unlikely gueſs:
But grant the Painters Pencil truſty,
And that God *Bacchus* is more luſty
Than *mortal Topers*, at this Seaſon,
'Tis eaſie enough to find the Reaſon:
That Spark is young, and yet can bear it,
Beſides, he always gets good *Claret*:
Not he who ſearch'd each Corner for it
(Scarce *Ceres* ſearch'd her Wench ſo far)
Has better Intereſt at the Bar:
If there's a drop, he gets good Wine,
And if the *Drawer* brings it fine,
Can mount him to the Stars, inſtead
Of *Joves* own *Skinkard, Ganimed*;
If not, down Stairs he headlong kicks,
And plunges ten Mile deep in *Styx*:
And that's the Cauſe, the Truth to tell,
That makes him look ſo plump and well;
So like his own fair *Hogſhead* ſhow;
Whilſt *Militant Drunkards* here below,
Who meaſure out their *Time* by *Glaſſes*,
Yet carry *Sun Dials in their Faces*;

E're

Ere they're in ken of Fifty come,
Are poiſon'd with *hard Names*, and *Stum*:
But if their *Iron Nature* bear it,
And ſtruggles, fore, and aft, to clear it,
It purges all their Fleſh away,
They *drip* their *Tallow* in the *fray*:
Their Candle of its *Coat* bereft,
Nothing but the bare *Wick* is left.

Q. *To you*, Minerva's *Sons! Let me Addreſs*
My Doubts; for you, if any ſure can tell;
Is there, and where, a real Happineſs;
A Joy that all our Agonies can quell,
A Heav'n to flye to, from this mundane Hell?

I.

A. Strongly to Happineſs our *Natures* tend,
Nor was that Tendency inſcrib'd in vain:
This is the white to which all *Arrows* bend,
This is the hop'd *Reward* of all our pain;
And this in *Friendſhip*, and in *Vertue* we alone do gain.

2.

How wretched's he whom here no Friend will own?
But far *more wretched* they, whom none above;
If that's but once ſecur'd, our work is done,
Nor need we wiſh to ſtay, or to remove,
What's *Heaven*, but th' heighth of *Vertue*, and of *Love*?

Q. *Since Vertue is allow'd by all to be*
The faireſt Light in weak Humanity:
And ſince the Wiſe *and* Good *do all agree*
Unjuſt Ambition's *wretched State*
To proſecute with endleſs hate:
Say why, to Beaſts the Name of Brute we give,
And why muſt Cæſar's *Name thus honour'd Live?*

A. One half o'th' World th' ambitious Wretch adore,
As *Indians* do their Deviliſh Gods, for fear:
The other half, in hopes to ſhare his Pow'r,
And prey on all their weaker Neighbours near:
The moſt will ſtill o'th' ſtrongeſt ſide appear.
The *Wiſe* and *Good* are *few*, ſcarce known to Fame,
Though they wou'd ſpeak, the others will not hear;
Only expos'd to ridicule and ſhame,
And in the Crowd of *Knaves* and *Fools* they loſe their *Name*.

Q. *What*

Q. *What ſhall I do,* ——— *whither ſhall I run,*
That by a Marriage-State *am quite undone?*
My Freedom loſt, there's nought that I can follow,
Nought I can ſee, but approaching Sorrow.
To Senſe *and* Reaſon *I'm ſure 'tis ſo,*
For 'tis Money makes the Mare to go:
And without which no Place is to be got,
No Shop *to be kept, nor* Freedom *to be bought.*
Say, learn'd Athenians, *what Courſe beſt to take*
In this my Need, ſay for pity's ſake!
Ah quickly, quickly ſend me ſome Relief
To aſſwage my Pain, and to mitigate my Grief?
If you anſwer me not theſe Queſtions, as ſoon as you can
I'll certainly ſend 'em to the Brown Pate-monian.

A. To Court, to Court Man, as faſt as thou can hie;
Or elſe to the Play-houſe to write Comedy:
Thou need'ſt no *Farce* to make the World grin,
Repeat thy own *Verſe*, and there's *Farce* enough therein.
If this won't do, and thoul't take no nay,
The *Athenians* profeſs they have no more to ſay:
But muſt clap thee o'th' File with the loſt *Grumbletonians*,
And prepare for thy Fall to the *Brown Pate-monians.*

Q. *My Muſe is dull, and I do want the Skill*
To make good Verſe, *for to declare my Will:*
If my Eſſay *don't fit your Learned Pen,*
Pray tell me how I may endeavour then?

A. To *Proteus* once a City Poet came,
Who wrote like this, and ask'd the Road to *Fame*:
How his ſtrong Lines the *Actors Throats* might tear,
And with loud *Claps* fill the wide *Theatre*?
The ſtruggling God when he in vain had try'd
To break his *Bonds*, in *Fury*, thus reply'd ———
" Wretch! Ask no more; *Fate* ne'er intended thee
" For *Honourable Rags*, and *Poetry*.
" To ſomething *warmer* thy Ambition raiſe:
" Theſe Lines deſerve the *Fur*, tho' not the *Baye*.

Q. *Since when, and why the World did Poets grant,*
Thoſe ſpacious Limits *other* Writers *want?*

A. That *boundleſs* ſpace through which their Fancies flow
Unto themſelves, and not the World they owe:
Though *Law* looks ſowr, and fain their ſteps would bind,
Gypſies and *Poets* ſcorn to be confin'd.

Q. Who

Q. *What is the Reaſon Men are leſs inclin'd*
To Baſhfulneſs, than are *the Women kind?*
A. The Reaſon ſometimes is a thicker Skin,
But often far becauſe more us'd to *Sin.*

Q. *Since Womens Bodies were deriv'd at firſt*
From Man, why are they now the fairer Duſt?
A. The Cauſe of this 'tis eaſie to explore,
They only are the *Gold*, and We the *Ore.*

Q. Venus *and* Mars *with equal Power conteſt*
For the entire Poſſeſſion *of my* Breaſt.
Honour, *the Spur of War, does boldly beat*
A march; her gentler Sighs ſound a Retreat.
Be ſpeedy then in anſwering which way
I ſhall incline, the Caſe bears no delay.
Or in plain Proſe, Shall I Marry, or go the Wars?
A. This Caſe, if either Love or Honour clear,
There is not much of *Difficulty here:*
On the ſame ſide their Suffrages they bring,
Both cry, *Pluck both Boots off*, and take the *Ring:*
Your *Love's* paſt doubt, if you on *Wedlock* venture,
The *Mouſe* loves Cheeſe, or ne'er the *Trap* would enter:
Then for your *Honour*, that can ne'er miſcarry,
He dares meet any *Danger* that dares *Marry.*

Q. *Like Fire extinguiſh'd by the Sun,*
I loſt my Eyes with looking on,
And through the Ruins *ſhe did dart*
Soft little Cupids *to my* Heart.
My Paſſion grew, and I reveal'd;
She met the Charm, *and then we ſeal'd.*
A two Years Bondage, *yet denies*
The Conſummation of our Joys;
Till when, we've privately *reſign'd*
Our Souls, *by* Sacred Hymen *join'd.*
Say if this Action lawful be,
Or elſe to our Parents Treachery?
A. The *Furies brib'd*, you cannot fail;
Tho' ill your Cauſe, you muſt prevail.
You ev'n might *Radamanth'* appeaſe
With Lines ſo ſoft, ſo ſweet as theſe,
Nay, *your much injured Parents* pleaſe,
Such made your Miſtreſs headlong run,
And haſte like you, to be undone.
But if you've all the Truth reveal'd,
And not deliver'd, tho' you've ſeal'd;
You leſs unfortunate will prove,
And may be bleſs'd in *ſpite of Love.*

Q. An

Q. *A certain Gentleman in Love with a Lady, (who being already married, and a Vertuous Woman) had no means whereby to fulfil his Desires on her; wherefore on occasion offer'd him, murders her Husband, and in decent time after Courts and Marries her, (she being altogether ignorant of the barbarous Fact) in process of Time he discloses to her, himself to be the Murderer of her former Husband:* Query, *Whether in this Case she be obliged in Conscience, out of Obedience to the positive Law, the Law of Nature, and the revealed Law of God, to discover him to the Magistrate? Forasmuch as if she doth, she breaks her Troth given him (who now claims it by as just a Title as her former Husband did) in her Marriage; and if not, she becomes Accessary to the Murder her self?*

A. Perhaps this is as uncommon a Case as has appear'd upon the Stage for many Ages, and a *true Resolution* is as nice and tender, as it self is strange: Whether our Laws can show any *President* of this Nature we know not, nor dare we our selves pretend to an exact Judgment, but we shall give our private Opinion, which we desire may not be decisive, unless strengthen'd by better Authorities. We believe the *Wife is not bound to reveal her first Husbands Murderer.* Our Reasons are,

1. Because her Husband that now is, is by the Law of Nature, part of her self, and Nature cannot away with the practice of Self-destruction; every thing will defend it self as much as possible, either by opposing, or flying away from the Aggressor.

2. Because her own Husband is her self, by the Law of the Land; and the Law of the Land obliges no one to condemn himself, although it punishes such as do.

3. The Secret was committed as a Trust, and not on purpose for a Discovery, which ought not therefore to be revealed, especially since this Trust is not vacated by the Obligation above.

If the Murderer of her former Husband had been any body else, who also had revealed the Secret to her, she ought to have delivered them up to the Magistrate. 'Tis not long since we had an Instance of a Person under great distractions and inquietudes of Conscience about Murdering a Person, who sends for a Neighbour, makes him swear Secrecy to what he should reveal to him, withal adding, that unless he did reveal it, he could not live; the other swore, receives the Secret, and falls under the same Distractions as the Murderer was, who upon his Confession became ease and quiet in his Mind: This second Person who had the Secret, in the midst of Troubles sends for a Divine, and told him the *whole*, both as to the Murder, and his Oath of Secrecy. The Divine told him, That his Oath (in his Opinion) was void, not so much (as he thought) because it was an unlawful Oath, but because the Hand of God was so manifestly seen in afflicting the Concealers of such a Sin. The Party immediately informs a Justice of Peace of the whole, and the Murderer underwent the Law. The Custom of the *Roman Church* is such, as hides all Secrets of this Nature revealed to them. ——— One passage occurs,

occurs, not a little pertinent to the Matter in hand: There comes a Gentleman to a Prieſt, and, amongſt other Confeſſions, declares, That he had murder'd this Prieſt's own Brother: The Prieſt enjoyns him ſuch a Pennance, and Abſolves him.——Some conſiderable time after, this Gentleman and the Prieſt walking together over a certain piece of Ground, the Gentleman ſtopt, ſaying, *'Twas juſt in this place that I killed your Brother, and buried him.* The Prieſt immediately goes to the Magiſtrate, and informs him, That paſſing over ſuch a piece of Ground, ſuch a Gentleman told him, That he had Murthered his Brother, and Buried him there; the Gentleman was taken up, and being Convicted, upbraided the Prieſt with Perfidiouſneſs and Treachery, contrary to the Obligations of his Cloth; *No*, ſays the Prieſt, *Whatever you told me in Confeſſion, I have and will conceal: What you told me out of Confeſſion, is the ſame as if it had been to another Perſon.*

Q. *One deſires to know your Judgment, if a Notorious Sinner, that hath lived in private Fornication and Adultery for many Years, and kept a Face of Morality, as going conſtantly to Church, reproving Sin in others, receiving the Sacrament, kind to his Wife in many or moſt Reſpects, not giving her much cauſe to ſuſpect him; carrying it plauſible to all; never Drunk, but in the beſt drunken Company; never Swear nor Curſe, but in great Paſſion; never much ſought Opportunity of Whoring, but only when the Whore and Opportunity met; never loved them, but always caſt them baſely off: But at laſt all came out, he humbled himſelf to his Wife, made what Satisfaction lay in his Power to her, many or moſt of his Faults hath confeſſed to her; but though ſhe may forgive him as to her part, yet ſhe thinks ſhe is not capable to ſearch his Heart, and counſel him in all that is his Duty to God and his Neighbour: Whether it be not his indiſpenſible Duty to confeſs all his Sins to an able and godly Miniſter, that may ſearch him throughly, and help to diſcover the Plagues of his Heart?*

A. This is a very ſad Account, and deliver'd a little too merrily (if true;) for in our Opinion, 'tis impoſſible but that an abhorrence of ſuch Impieties could have found more reſenting Expreſſions of their Nature.

Mr. *Foulks* in the Account of his Life, *&c.* (which we would recommend to all ſecret Sinners for peruſal) gives an Account the neareſt this that ever we met, and the unhappy Conſequences of it. But to the Queſtion, upon an Enumeration of the Queriſts Vices, 'tis ask'd, *Whether* (further than to his Wife) *Auricular Confeſſion is not an indiſpenſible Duty, in order to a full Diſcovery of the Plague of his Heart.* We anſwer, That we don't believe it indiſpenſible, but *very neceſſary*, for fear a wrong Judgment ſhould be made of the Truth of his Repentance, for we are all naturally partial to our ſelves, and apt to make too favourable Conſtructions of our own Caſes: He is not a fit Judge of an humbled Soul, that durſt abuſe and affront the Memory of his Redeemer in the Sacra-

Sacrament, by trampling upon the Blood of the Covenant: Nor is he fit to judge of Sincerity, who has made such a progress in Hypocrisie, that he has not only cheated the World, but himself also. Add to this, the Effects of Drunkenness and Whoredom; in the whole Catalogue of Vices, there is none like these two, for depraving of the Judgment, and rendring a Person uncapable of knowing his own Condition. The Habit of these, is called *Reprobation*; which, according to the Original, imports a *Not seeing*, or blindness of Heart: And if so, the Judgment must needs be false.

Q. *A Friend of mine (soon after Dr.——'s promotion) Dreamed, as he lay in his Bed*, a Hand appeared and Descended as from a Cloud, and dropped down a Book by his side, uttering these words to him, Go hear Dr.—— and he that believeth shall be saved. *It happened, that a while after the Dr.—— preached, and my Friend was present when he took his Text, in the 16th Chapter of St. Mark, and the 16th Verse, being the very Words which my Friend dream'd of six Weeks before: And upon remembrance of those Words, and his former Dream, is grown much dissatisfied——. This Relation I do really believe to be true, he having told it me the very Morning he dreamed thereof. Gentlemen, I desire your Opinion, what should Occasion such a Dream, and what it may betoken? Your speedy Sentiments hereof may perhaps be an Easement to my afflicted Friend, and very acceptable to me.*

A. Dreams generally are the Result of Constitutions; and, as some very Ingenious Men have observ'd, are the most infallible way to make a true Estimate of our Tempers, whether Cholerick, Flegmatick, *&c.* but we have already spoken upon that Subject. Notwithstanding that Person must own but little Converse, either with Books, or Persons, that looks upon all Dreams to be Natural, since there are thousands of Instances that will perswade any thinking Person to the contrary. 'Tis very probable, (if the Relation be true) that the present Instance is not the Result of Temper; and to suppose that it is not, can be of no ill Consequence; nay, it is possible it may have good Effects; there are some things that we want to be satisfied in, chiefly, Whether there were any particular Passages in the Sermon which more nearly relate to the Circumstances of the Person that Dream'd? Or whether any thing that was spoken did more or less affect him than ordinarily?—— Our Answer in short is, That since we are ignorant of many things that might render us better Judges, we can only offer, That a Wise Good Man receives benefit from all Providences, by adapting them to the Nature of his own Circumstances, and we hope our Queriſt will make such use of this, (whether 'tis or 'tis not an *especial Providence*) that he can upon good Grounds affirm himself, that it has not left him less vertuous and wise than it found him.

Q. *What is the Nature of an Eccho, and how may an Artificial one be made?*

A. We

A. We think Mr. *Cowley*, out of *Pindar*, defines it as well as any Philoſophers of them all, when he calls it, *The Image of a Voice.* 'Tis indeed the Repercuſſion, or Reverberation of Sound; as that is only the *Air* in Motion; which reflected, or refracted Motion, if we may borrow a Term from another Senſe, makes an Eccho. If Sound has nothing to oppoſe it, it moves on circularly, ſtill ſpreading wider and wider, though the outermoſt Circles ſtill weaker and worſer defined, as in thoſe made by a Stone flung into the Water, which if check'd by a Bank or Iſland, flow back again, and are a ſort of Eccho's to the reſt. But the thing may be yet plainer in the Motion of a Ball, ſtrike it forward, if there's nothing to oppoſe it, it proceeds as far as the *impreſs'd Motion* laſts, if it meets with a Wall, it re-bounds; and if there's a Side-wall near it, and 'tis ſtruck ſlantingly, to that again, nay, thence to a third behind the Striker, and quite oppoſite to that againſt which it firſt *rebounded.* To the *making* of an *Eccho* then, (but let the Queriſt look to the propriety of the Expreſſion) there's requir'd either ſeveral ſolid Objects, proportionable diſtances to receive, break and beat back the Sound, or a Concave, or perhaps both; and indeed we are enclin'd to believe both muſt concurr, wherever there's an Ecbho. For if no *ſolid Objects*, the Voice is loſt; if no Concave, 'tis not at leaſt ſo ſtrong and loud, that from both receiving and beating back the *undulating* Air more *equally* than any other. Thus in Churches, eſpecially our new ones, which are generally built after the Theatrical Form, we generally, or always find theſe Eccho's, but ſeldom any that repeat more than once there being only one great Wave, equally beaten back; Whereas in Cloyſters, or ſuch old Buildings as have many Pillars or Butreſſes in their out-ſide, the Sound is repeated over and over, being bandy'd from one to t'other, as well as reflected in general from the great Hollow within. Thus in one of the beſt Eccho's we know in *England* mention'd alſo, as we remember, by Dr. *Plot* in his Hiſtory of *Oxfordſhire*, that in *Woodſtock Park*, near the Brow of the Hill, not far from the old Ruins: There are, it's probable, vaſt Hollows and Caverns in the Bowels of the Hill, there are Buildings, Pillars or Walls alſo near it, by either or both of which, the Eccho may be form'd: So thus we have endeavour'd to deſcribe the Nature of an Eccho, as clearly as we can, *&c.* If the Gentleman is willing to have an *Artificial one*, his readieſt way is to *build a Church*, and his buſineſs is done.

Q. *What's the Reaſon that I can blow either Hot or Cold out of my Mouth, according as I hold my Lips cloſer or wider?*

A. We deny that you, or any other can do ſo, and affirm, That 'tis only a vulgar Error, that the Air you blow from your Mouth is both Hot and Cold, as ſhall immediately appear to the Queriſt, and all the World. And here Firſt of all, though we really have, as we have formerly acknowledg'd, a juſt Veneration for the Memory of *Ariſtotle*, and think him a very *great Man*, yet, as we doubt not but that he is miſtaken in many other things, ſo we believe he is in the Nature of *Air*, and accordingly

cordingly must take the Liberty to Dissent from him therein. In the Combinations of the Qualities he makes Air most *Fluid* and *Hot*, whereas we believe it rather *Cold* than *Hot*, we could find it *unmix'd* with other Bodies, or as other Philosophers now speak, divested from any *Frigorick* or *Calorifick Particles*, extraneous to its own Nature. This we think may be evinc'd from several Arguments. Where the Air is most unmix'd, namely, in the middle Region, its certainly *Cold*, otherwise how should Frost and Snows, be therein Generated, and why should it still be the colder the higher Men go on vast Mountains, and that even in the Torrid Zone; nay, perhaps exactly under the Line, for we learn from experienc'd and credited Travellers, that not only the *Alps*, the *Pyrenees*, the *Appenine*, and *Ætna* it self, as well as *Atlas*, *Teneriff*, &c. but even the vast Mountains in the middle of *Africa*, in *Abyssinia*, and nearer the Cape (tho' these too may for ought we know be only *Spurs of Athas*) are covered with Eternal Snow, while there are nothing but Thunders, Lightnings, and intollerable suffocating Heats in the Plains beneath them. To omit other Arguments which may be taken from the sensible Coolness of the Air even in the midst of Summer, in the Evenings when the Rays of the Sun are a little dispersed; and the same thing experimented, if we at any time beat the Air with the hollow of our Hand; we have thought an Experiment of the *Academy del Cimento* in *Italy*, not many Years since Translated into our Language, does strongly confirm our Opinion. They tell us there, *pag.* 71. "That hot Wa-"ter, as soon as the Air is ex-"tracted from it in the Air-pump, "immediately falls a boyling. Now whence should this be, unless that by the removal of the cold Particles of the Air, those Fiery ones which had insinuated themselves into the *Liquor*, were more at Liberty, by the absence of their Enemies, and fell to work to set the Water in motion according to their own Nature? After this not unnecessary Disquisition, we say that no Man can blow *Hot*, but only *Cold* out of his Mouth, as to the Air which he expells thence, & which he suck'd in for the *Cooling* of what's within: But at the same time he blows out the *Air*, there rush out many Particles of Heat together with it, which as they are more or less, are sooner or later before they separate from the cool Air, into whose Company they intruded. This is prov'd by an easy Experiment, Blow even with the Mouth contracted, as we do when we'd cool a thing, and hold your Hand close to your Mouth, you'll find your Breath not Cold, as when at some distance, but sensibly warm; and colder and colder, as you remove your Hand further off, tho' at but a little distance, because there could muster out but a few of the warmer Particles. Nay, cross the Cudgels, and Breathe with your Mouth open, as we do to warm our Hands, though there are so many of the warmer Bodies, and so little more unmix'd Air goes out with them, yet you'll plainly find the further you hold your Hand from your Mouth, the cooler that Breath will be, and if at some distance,

diſtance, more ſenſibly Cold than even what you breathed with the Mouth contracted, at its firſt Exit thence, the Particles of Heat filing off by Degrees, and being ſeparated from thoſe of the Air, which are *Heterogeneous* unto it.

Q. *Though I know (Gentlemen) that you want not Sphynx's to help you to Griſt to your Mill, and that the Devil of* Delphos *ne'er drove a better Trade in Queſtions and Anſwers; yet becauſe I am a Well-wiſher to the pretty Art of Tying and Untying, therefore I preſent you with a Bow-knot (as they call it) tho' no Gordian one,* i. e. *to give a Rational Account of the Modus of* Sympathy *and* Antipathy; *if by Effluviums, How 'tis done? Eſpecially in heavy Bodies, as in Caſe of* Mahomet's *Tomb between two Loadſtones, or the like, (if that be not taken for granted) and why the Body more kindly draws, or draws to that than any other? &c. And ſo of* Antipathy *è Contra. Pray anſwer them for I deſign a Reply.* Anonymous Anargyrus.

A. As to requiring a Rational account of the *Modus of Sympathy and Antipathy*, whether by Effluviums or no, we refer you to what *Des Cartes* and Mr. *Boyle* has ſaid of it, being willing to believe it is a Subject of ſuch a Nature, as is only proper for the Exerciſe of Wit, not of Demonſtration.

Q. *How our Bleſſed Saviour is ſaid to be from* David, *there being no Genealogy of the Virgin* Mary *in Holy Writ; from whom, in reſpect of the Fleſh, we are to reckon our Saviour?*

A. Though the Virgin *Mary*'s Lineage is not expreſs, yet it may by conſequence be made out, that ſhe alſo was the Daughter of *David*; for 'tis well known, that the *Jews* always Married into their own Tribe and Family; which conſider'd, our Saviour being the Son of the Virgin *Mary*, was alſo the Son of *David*.

Q. *Gentlemen, I am afflicted in Body, and have uſed many Medicines from Doctors, but in vain; I would now with a Godly Sorrow for ſins paſt, and a Reſolution of ſtrict Obedience to God for time to come, humble my ſelf before him with Faſting and Prayer, to have my Affliction removed: All this I know is neceſſary for the obtaining ſuch a Mercy from him; but I would know your Opinion, whether this, with, or without Sackcloth and Aſhes, would be more acceptable to God?*

A. God Almighty delights in our Innocence, not our Afflictions; ——You have his own word for it, *viz. He doth not afflict willingly, nor grieve the Children of Men.* Our Advice is this, That if your former Crimes be ſuch as are more eſpecially againſt your Neighbour, 'tis ſuppoſed the Injuries have been either againſt their Eſtates, or their Perſons; if the Firſt, actual Satisfaction muſt be made, if poſſible; if not poſſible, it muſt be deſign'd, and done as ſoon as able; If it be againſt their Perſons, 'tis either againſt their Reputations or Bodies; if the firſt, a Reparation muſt be made the ſame way that the Injury was done; if againſt their Bodies, 'tis either by Death, Wounds, &c. or Unchaſtity. In the firſt, Satisfaction muſt alſo be made as far as poſſible, (tho

we don't believe a Man oblig'd to give himself up to the Law) if the last, such as are injur'd ought to be su'd unto for their Pardon, and such Methods taken, if possible, as may bring them also to Repentance——— If the Sin be more immediately against God, there's no other way but Humiliation, and seeking an Interest in Christ, who only is our Reconciliation to God. ——— We don't believe Sackcloth and Ashes absolutely necessary, they are only outward Testimonies of Repentance; and not always real neither; God wants none of this, he looks at the Heart. ——— Be frequent in Prayer, and get the Prayers of the Church for you; God can take off the Trouble when he pleases; if he delays, the readiest way to effect it, is Resignation to his Will.

Q. *Whether the* Gunpowder-Treason *was only, as some tell us, a Plot of* Cecil's *making,* ——— *and What's the Reason why the Word* Faction, *&c. charged upon the Papists, in the* Common-Prayer-Book, *made in King* James *the First's time, after the Discovery of the Plot, should be* left out *in our Divine Service for that Day, for above these Twenty Years last past; and those Words being not Repeal'd, Why are they not* Read *still?*

A. We have ventur'd to put these two *Questions* together, and to dispatch them here, though we lately received them, having already so many Thousands lying by us Unanswer'd, that we can no longer observe any Method, unless Persons forbear sending in more, which they can't yet be perswaded to do ———— we have put them together, as Treating on the same Subject; though how they'll agree, we can't tell; since they seem to come from perfectly differing Quarters; and one of them Transcrib'd from *William Pryn*, as t'other from some of the Nick nam'd Popish Authors. However, we shall endeavour to dispatch them both in their Order, and give each of them a fair *Answer*. To the first, ———Whether the Gunpowder-Plot was a real thing, or only an Artifice of *Cecil*'s, to bring an Odium upon the poor innocent Catholicks? In *Answer*. Some would here reflect on the uncertainty of History, and how unlikely we are to have a true Account of what past long agone, when some tell us, the *Fabulous Age* is not yet over, at least, doubt is made of what past, but in the Memories of some yet living. ——— But we are rather inclin'd to a Reflection of a quite different Nature, and that is, on the Impudence of some Persons, who would perswade us to renounce our Senses in History, as well as Divinity; who affront the whole World together; and when any of their own Villanies are concern'd, will not allow all the Evidence that can be brought for Matter of Fact, to be a sufficient Proof against them. But though all their Companions have been over and over notoriously baffled on this Head, it may be worth the while, either to satisfie some mistaken Persons, or set right others, who seem to be in Love with Paradoxes, to sum up part of the Evidence which we yet have; That the Papists were as much the Authors of that Conspiracy,

ſpiracy, which yet goes by their Name, as *Cataline* was of *his*. And the firſt Argument is the very expreſs words of the Act of Parliament, Enacted in the Third Year of King *James*'s Reign, which charges it on that Party with a witneſs, and tells us, *That many Papiſts, Jeſuits and Seminary Prieſts, conſpir'd horribly, &c.* A modeſt Man wou'd ſcarce deſire a better Proof than a *Record*, and here's that of the greateſt Authority that can be, that of an *Act of Parliament*, of the King and Three Eſtates of the Realm, as they are call'd in the Service for the Day,——which brings to the Second Proof on't, namely, That very Service. Compoſed, as is uſual, by the moſt Reverend the Biſhops, and uſed to this day on that occaſion, and ſo likely to continue to the end of Time. Wherein 'tis aſſerted, over and over, that the Papiſts were the true Fathers of this Brat, which is ſo very like them; ſo that here is, as we may ſay, both Law and Goſpel, againſt them who deny it: And indeed, 'tis ſo broad an Affront to the Nation, to think we have been mocking God, for a feigned Deliverance, almoſt this Hundred Years, and the Parliament of *England* firſt led us the way, that nothing, one wou'd think, but the Brow of a Jeſuit, ſhou'd have Braſs enough to affirm it. But we have yet more than this,—— we have to this very day the Tryals and Examinations of the Perſons concern'd, and the groſs Contradictions, and palpable Lyes of *Garnet* himſelf, their *Gunpowder Saint*; who, when confronted beyond even his own Impudence, confeſſed that he knew it, but his Conſcience was ſo queaſie, that becauſe 'twas reveal'd to him in Confeſſion, he dared not to diſcloſe it. Though a whole Nation muſt thereby have inevitably periſhed: But ſome of the Traytors confeſt it by their after Actions, on the Diſcovery of the Deſign, more loudly than others did by their words. Flight is eſteem'd a natural Sign of Guilt, for which reaſon our Law asks of an accuſed Criminal, Did he *flye for the ſame?* But theſe fled with a witneſs, as many as cou'd get out of reach, for they broke out into open Rebellion, and ſome died deſperately fighting, while others were taken, like a Knot of deſperate Thieves, or Highway Men, oppoſing the Sheriffs and Country which came in upon them; over and beſides all which, we have very ſtrong collateral Evidence, that ſome ſuch Deſign was then Foot, from Diſputations of that Nature in Foreign Seminaries, wherein 'twas reſolved as Lawful, to kill the *Righteous* with the *Wicked*, for the carrying on ſo *laudable* a *Villany*. But we have not only Teſtimonies from that Age, but even from this preſent wherein we live; Providence having almoſt miraculouſly preſerved to us the very Original Letters of Sir *Everard Digby*'s own Handwriting, the Graveſt and the moſt Pity'd of all the Conſpirators, who therein plainly acknowledges the Deſign, and glories in it, eſteeming it a very Meritorious Action, and taking it very hainouſly, that any good Catholick ſhou'd condemn him for being engag'd therein. To examine now a little into that ſhallow Pretence. That this was *Cecil*'s Plot.——

How much it was ſo, by what has been already prov'd, let the World be Judge —— but they are content with leſs, if this won't be ſwallowed whole. If he did not make it all, and if there were any thing in't, 'twas he, they ſay, drew a few poor Gentlemen in, to their own Deſtruction. — But over and beſides the Barbarity of ſuch a Fact, which therefore 'tis very unjuſt to fix on the Memory of ſo great a States man, when we have no Reaſon for't, but a Papiſts bare Aſſeveration; is it any thing rational to ſuppoſe, that he drew in *Garnet*, *Faux*, nay, all thoſe Foreign Papiſts, in whoſe Seminary the Lawfulneſs of the very intended Action was ſo long before diſputed and concluded? But indeed this is their common way, when there's no other left, and when they can't deny palpable Fact, to endeavour its mitigation, by endeavouring to ſhare the Plot betwixt themſelves and the Diſcoverers; which has been an old and a new ſhift among them. For the *New*, it needs not be mention'd, ſince the Inſtances of it are yet freſh in every Man's Mind, —— and for Old Examples, there's a Famous one in the Conſpiracy of *Babington*, &c. againſt Q. *Elizabeth*, which her Secretary of State, one of the greateſt Polititians in the World, having then diſcovered, and producing the very Letters and Anſwers ſent by *Mary* Queen of *Scots*, ſome by her Secretary, others under her own hand, conſenting to the ſaid Conſpiracy; Father *Cauſin*, to excuſe her herein, pretends, that Q. *Elizabeth*'s Council, having open'd the Letters, inſerted what they pleas'd there, beſides, drew poor Q. *Mary* into that Plot, on purpoſe to find occaſion againſt her: —— But to return to the Powder-Treaſon, Mark'd to this Day in our *Eccleſiaſtical*, as well as *Civil Kalendar*, by the Name of the *Papiſts Conſpiracy*; we queſtion whether there's one Proteſtant Author who denies it: *Osburn*, 'tis true, ſeems to ſpeak ſlightingly of it; but every one knows him for a Man of little Faith in ſuch Matters, and an extremely prejudic'd Writer, by want of Preferment, and ſome Slights he received at Court, which even he himſelf acknowledges; nay, in the ſame Hiſtory contradicts himſelf, if he denies the thing, for he ſomewhere inſinuates, that *Henry* IV. loſt his Life for revealing the Deſign to King *James*, to whoſe Fear or Sagacity, he's by no means willing to attribute the Diſcovery, ——though his Argument is very weak which he raiſes againſt the manner of it, by a Letter to the Lord *Mounteagle*, as our Chronicles generally give it—— For, ſays he, had the Diſcovety been by him, 'tis likely he wou'd have had ſome greater Reward, whereas he had but a ſmall Penſion allotted him,———as if, ſuppoſing this true, want of *Gratitude* were ſuch a ſtrange thing in a hungry Court, that it muſt neceſſarily infer want of *Merit*. But beſides, by what means ſoever the Diſcovery was made, the Story of the Letter is as probable as any, and that Paſſage in't [of a Terrible Blow, and yet none to perceive who hurt them] might ſooner be interpreted aright, of ſome *Blow by Gunpowder*, by King *James* than any other, whoſe Father

ther had before *loſt his Life that way*, and who uſed to retain ſuch Impreſſions of Terror, taken in his Childhood, longer than moſt others. Thus we hope we have pretty well diſpatch'd this Firſt *Queſtion*, and Fathered the Brat on the true Mother: For further ſatisfaction wherein, we refer the Reader to that Elaborate Piece of the late Learned Biſhop of *Lincoln* on this Subject.

For the Second *Queſtion*; Why the word *Faction*, &c. formerly charged upon the *Papiſts*, has been left out in the *Service* on this occaſion for theſe *Twenty years laſt paſt*? We *Anſwer*, The Gentleman has but half the Story; For, firſt of all, the word *Faction*, &c. was never in Terms charged upon the *Papiſts alone*, in any Form for this Day, that we have yet ſeen. The word mention'd, and thoſe that follow it, are in the *Second Collect* of *Morning Prayer*; wherein the Church deſires God would ſtrengthen the King's hands with Judgment and Juſtice to cut off [*All*] ſuch workers of Iniquity, *&c.* Then Secondly, it has not been left out in the *Service*, neither for theſe Twenty years laſt paſt, nor any other time; for both the words of *Rebellion* and *Faction*, are ſtill to be Read there to this day. —— Again, That Alteration which was made therein, was done long enough before the very beginning of *Twenty years laſt paſt*, by a Perſon Famous enough, as well as the Hiſtory of the words, which needs not here be repeated. After all, the Senſe is much what the ſame, if not better, than 'twas before; our Church not pretending to be infallible, either in her *Deciſions* or *Devotions*; in the latter having made frequent Alterations, and is likely to do more. The words were at firſt—— "whoſe *Religion* is *Re-* "*bellion*, and whoſe *Faith* is "*Faction*, ——— which, though including (ALL) ſuch workers of Iniquity, as is before ſaid, yet we own *might* have, and we doubt not but it *had* a particular Reſpect to the *Papiſts*, ——— which though they are ſpoken ſeverely enough of in the ſame Office, and that very deſervedly, yet that *Expreſſion* was thought not ſo *Congruous* as what was Subſtituted in its room. ——— "All ſuch as "turn *Religion* into *Rebellion*, "and *Faith* into *Faction*; ſince 'twas, at leaſt a *Catachreſtical Expreſſion*, to call *Religion*, *Rebellion*; or *Faith*, *Faction*; eſpecially ſince *part* of the Romiſh *Religion*, and *Faith* too, namely, the Twelve *Articles* of the *Apoſtles Creed*, are the *ſame* with *ours*, though they have made ſuch foul Superſtructures to it, as has at leaſt, implicity Shock'd the Foundation, almoſt in every Stone (or Article) thereof. However, moſt of the Doctors of our Communion and ſuch as are far enough from Popery, have granted the Church of *Rome* to be a *True Church* (as the Rotteneſt Patient in *Kingſland* Hoſpital may be ſtill a *True Man*, though a very ſtinking one) On which account this Alteration we ſuppoſe was made; and if by the *Biſhops*, or any *Authoriz'd* by the King, Legally enough there Inſerted.

Q. *If the cauſe of Death be in the Body only, What may that be in the Body which cauſes the Soul to ſeparate from it? May it not be that the Body as ſome*

have expreſſed it, becomes untenantable to the Soul?

A. If it be ſo, as we believe it is, the cauſe of the Separation however depends upon *both*. Firſt of all, the Body is rendred untenantable by Diſeaſes, and then the Soul, by a natural reſultance, muſt forſake its Old Friend, becauſe it can't Act therein any longer.

Q. *Whether any of the Antients were as well* Skill'd *in* Shipping *and* Navigation, *as the Moderns are?*

A. The Negative appears partly by the Reſolution of the former *Queſtion*, and will farther, by what remains. ——— 'Tis true they had vaſt Ships in thoſe days, *Enormous Machines* indeed, *as* the *Virtuoſi* love to call them; and whatever we flatter our ſelves, vaſtly bigger, ſome of them at leaſt, and able to contain many more than the biggeſt Ships now in the World, not excepting the *Royal Sovereign*, or *Britannia* themſelves, or all the *Terribles* or *Invincibles* that the *French* make ſuch a noiſe with; and though the vaſtneſs of the Bulk and number of Men ſome of them are ſaid to have carried, ſeems almoſt incredible, yet we ſhall ſet them down, as we find them in Grave Authors. *Athæneus* tells us, That *Ptolomy Philopater* had a Gally built for Pomp and Pleaſure, with a double Prow, and Forty Ranks or Orders of Rowers. And even *Plutarch* himſelf, in his Life of *Demetrius*, that he equipped ſeveral Ships of War, which had in them each *Four Thouſand Rowers*. This for their Bulk: Then for the excellency of their Structure, if we'll believe *N. Whitſen*, who writes of Naval Artichecture in *High-Dutch*, whoſe Book was Printed at *Amſterdam* in 1671. (whereof the Royal Society give an account, *Vol. 6. p.* 3006.) they were much firmer, and more laſting than ours. ——— For he tells us a ſtrange Story, *Of a Ship found in time of Pope* Pius *the* II. *in the Numidian Sea, twelve Fathoms under water, thirty Foot long, and proportionably Broad, of Cyprus and Larix Wood, ſo hard, that 'twould ſcarce* Burn *or* Cut, *and not in the leaſt any where* Rotten *or* Periſh'd; *and* (ſtranger than all) *the whole Ship ſo cloſe, that not a Drop of Water was ſoak'd into the under Rooms.* But what ev'er we think of this Story, or of the vaſt Bulk aſſign'd to ſome Ships, this we are certain, that they anciently had ſome very large Veſſels. Authentick Hiſtories mention *Hiero* the *Syracuſians* Ship, which, by the Deſcription Mr. *Evelyn* gives of it out of old Writers, that 'twas among thoſe which had been taken for Mountains, or Floating Iſlands, and that 'twas a Moving Palace adorn'd with Groves of Trees, both for *Fruit* and *Shade*, (it out-did our Abdicated Admirals) we may ſay, by the Deſcription given of it, it ſhould ſeem to be the ſame with the Miraculous *Archimedes*, as his Hiſtory tells us, by his Mathematical Engines lifted up in the Air, equal and even, as a trial of his Art, when *Hiero*, and all his Courtiers were at Dinner in it. Nor were they formerly wanting in Stratagems, or ingenious Devices to Murder one another: For *Minos* is ſaid to be the firſt Inventer of Sea-fights, who lived not long after the Flood, and we are more ſure, that not only

only the uſe of *Flags*, but even *Falſe Colours*, *Fireſhips*, *Stink-Pots*, and *Snake-Pots*, were known to the Ancients, as we learn in *Fronto* of Stratagems. Then for the number of their Veſſels, we need not go ſo far back as *Homer*, who tells us, there were 1000 Ships againſt *Troy*, but may eaſily believe it was ſometimes very great, from the number of Men Embark'd upon them, ſince as the *Roman* Hiſtories and *Polibius*, a very good Author, informs us, the *Roman* and *Carthaginian* Armado's have met at Sea with more than a *Hundred Thouſand Men* of a ſide; and at other times, Forty thouſand have been killed but of one ſide in one Battle. Nay, even we our ſelves have killed 3000 of our good Friends the *French* in a Sea-fight, under one of our *Edward*'s, when they ſtruggled with us once before for the Dominion of the Seas, as they do now, as may be ſeen very well, and accurately deſcrib'd in Mr. *Barns* his Hiſtory. But notwithſtanding all this, 'tis certain that we outdo the Ancients, not only in other parts of Navigation, but alſo in that of Shipping, our Veſſels being, though not ſo great as ſome of thoſe are repreſented, yet much more Serviceable than thoſe of the Ancients.

Q. *Was that* Lazarus *whom we read of at* Venice, *and other Places, who had a* little Brother growing out of his ſide, two Men *or* one —— *had he* two Souls *or* one, *and how they ſhall riſe at the Day of Judgment?*

A. It had been a noble piece of Curioſity indeed to have diſſected that Perſon after his Death, to have made Obſervations how the Nouriſhment or Blood was conveyed out of one into the other. If we remember that Story aright, theſe two had different Sentiments and Perceptions of things, one of them often appearing diſpleaſed, when the other was Laughing, —— which ſufficiently evinces they had different Paſſions, accordingly different Souls, and therefore muſt be different Men; and hence as they had different Deaths, the *little Brother* as he was call'd, *Dying* firſt, though the other did not long ſurvive him, ſo undoubtedly they ſhall be *Diſtinctly raiſed.* —— But how the *ſecond* ſhall have his *own Body* reſtored again, and that compleatly, though he never had any more than the *upper part* of a *Man*, let thoſe look to it, who think that 'tis not enough the *Bodies* of Men ſhould be *ſpecifically* of the *ſame Matter* they were before, at the Reſurrection.

Q. *Seeing Angels are Spirits, and conſequently immaterial Subſtances, how can they be ſaid to eat, as we find they did, when* Abraham *and* Lot *entertained them?*

A. If we believe *Raphael*, the caſe will be quickly decided, for he tells *Tobit* and *Tobias*, *Tobit* 12. 19. "All theſe days I did Ap-"pear unto you, but I did nei-"ther Eat nor Drink, but ye did "ſee a Viſion. But the Truth is, that ſame *Raphael* is a ſort of an Apocryphal Angel, who denied his Name, and gave a wrong one in the room on't, ſo that we can't blame any Perſon not to believe him, ſince he has been caught *tripping* already. What we eſteem moſt probable is, that thoſe Angels which are mentioned in

Canonical Scripture, and which 'tis plainly ſaid, did *Eat* with the Patriarchs, did really do ſo, and not in a Viſion only. For that they had *Corporeal Vehicles*, we are certain, otherwiſe they could neither have been *ſeen* nor *heard*. In which *Vehicles* they might receive and contain the Meat which they put into their Mouths, which either might be diſperſed again by *Perſpiration*, or perhaps fell to the Ground upon the Diſſolution of thoſe *Vehicles*.

Q. *That the Soul doth ſubſiſt out of the Body after Death, is granted by all Chriſtians; but whether is it in an active or unactive State, during that ſubſiſtence out of the Body?*

A. In order to anſwer this Queſtion, we'd fain ask the Gentleman who propoſes it, what kind of thing he takes an *unactive Soul* to be, or a *Soul* in an *unactive State*, which is the ſame thing? And whether it ben't as perfect a Contradiction, and that in *terminis*, as to ſay *Active* or *Rational Matter*, or *Material Spirit*? *Paſſivity* is of the *Eſſence* of *Matter*, as *Activity* of *Spirit*; take away *Paſſiveneſs* from *one*, you make it *Spirit*; take away Activity from t'other, you make it either *Matter*, or nothing at all. In Swoons, Extaſies, *&c.* 'tis not the *Soul*, but the *Body* that's *unactive*, or rather unfit to be acted, and no more wonder we can't remember what paſſes then, than that we can't ſee when our Eyes are faſt ſhut together. Whatever Definition we give of the Soul of Man, if we believe it material, whether we call it a *cogitative Being*, a *reflecting Being*, a *Knowing*, a *Thinking Subſtance*, or by whatever *Name* or *Title*, we diſtinguiſh it, there's ſtill ſomething of *Action* included in its Eſſence, and whether it *thinks*, *reflects*, or *knows*, ſtill it Acts, or elſe it is not, for all theſe Terms *connote* ſome Action. In vain then wou'd the *Socinian* endeavour to mittigate the Abſurdity of the Soul's ſleeping with the Body in the ſame Grave; ſince, notwithſtanding his high Pretences to Reaſon, there are not two more indigeſtible Abſurdities in all Tranſubſtantiation than an *adorable Creature*, or an *unactive Spirit*, both which he pretends to believe.

Q. *Whether is the Cauſe of Death, or Separation of the Soul from Body, in the Soul, or in the Body, or both?*

A. The Separation of the Body and Soul is not the *Cauſe* of *Death*, but *Death* it ſelf; the *Cauſe* of which *Separation* is *oftentimes* very diſtant from its *Effect*, the Separation it ſelf: Nay, *always* ſo, unleſs in *ſudden Death*. But further, it ſeems very incongruous to ask, Whether the Separation of the Soul from the Body be in the *Soul*, or whether it be in the *Body*, or *both*, ſince any *Separation* neceſſarily implies two things to be ſeparated, for who ever heard of *one thing* that was *ſeparated* from its ſelf? But upon further Conſideration, the Queriſt ſeems to mean much the ſame with what we have now aſſerted, and (though his Queſtion ſounds a little oddly) intends no more by the Separation of the *Soul* from the Body than *Death* it ſelf, and not the *Cauſe* on't. In anſwer, We believe the Cauſe of this Separation to be firſt in the Body, then in the *Soul*, and the manner how we

we have endeavoured to explain in anſwer to a Queſtion above.

Q. *Into what Place does the Soul of Man go immediately after its Departure out of the Body, ſeeing it does not go into its full Fruition of Happineſs or Miſery?*

A. We are miſtaken if this Queſtion, has not been before partly anſwered; and here once for all, we deſire Gentlemen, before they ſend any Queries hither, that they'd be at the Pains to conſult our *Indexes*, and ſee whether they are not already anſwered; whereby they'd oftentimes ſave themſelves and us ſome trouble, and not take it ill that we don't *actum agere* ——— To this we anſwer, in ſhort, That the *Souls* of *Ill Men*, (who, by the by, are very Catachreſtically ſaid to enjoy Miſery) are in the Power of the *Devils*, who when they die, are ſaid to *require* their *Souls* of them; and where thoſe Devils are, has been above diſcuſt and clear'd, not out of Fancy, but evident Scriptures: As for the Souls of good Men, they are, *immediately* after this Separation, in very good *Company*, in the *Care* of thoſe *Angels* who carry them into *Paradiſe*, or *Abraham*'s Boſom. But where, or what that is, we'll not now diſcuſs, not being willing at preſent to venture on any more Paradoxes.

Q. *Whether there is a* Ceſſation *of Mens* Torments *and* Happineſs *at the* Day of Judgment, *till both their Sentences are pronounced by God?*

A. The Queſtion ſeems to ſuppoſe the *Wicked* to be actually in a *local Hell* before the *Day of Judgment*, as well as the *Godly in Heaven*, both which perhaps are more commonly, and eaſily ſaid, than made good. We believe the greateſt Torments of wicked Men before the *Day of Judgment*, and thoſe bad enough, will be their own *Conſciences*, and that *Company* they are *Condemn'd* to: Which Torments will be both *augmented*, inſtead of their *ceaſing*, at the *Day of Judgment*; the firſt by having their Faults again repreſented, both to them and all the World, the ſecond by being Eternally confined by an irreverſible Doom to thoſe *Infernal Priſons*, prepared for the Devil and his Angels. ——— And for the contrary Reaſons, the *Joy* of the *Saints* muſt needs be at the ſame time highly *augmented*.

Q. *Whether it were lawful for* Lot's *two Daughters to* go in *to their Father?*

A. This Queſtion would ſeem almoſt ridiculous, had not Learned Men obſerv'd that the *Jews* go about to excuſe them in this Matter,———by pleading for them, that they thought all the World beſides was deſtroy'd, from their Expreſſion. —— "There is not "a Man on Earth to come in unto "us,——and beſides, that they expected to be the Mothers of the Meſſias,——both which we think very frivolous Excuſes. For the laſt, we queſtion whether there were then any ſuch Expectation, at leaſt but a very implicite one: For the firſt, they muſt have been ſilly indeed, to think there were no Men in the World beſides thoſe of *Sodom* and *Gomorrah*; —— for both neither would be an available excuſe, but both of them guilty of the higheſt, and moſt abominable Inceſt.

Q. *Whe-*

Q. *Whether in your Opinion are the beſt Chriſtians, they that live preciſe and circumſpect in outward Appearance, boaſting of Holineſs of Life, and of their great Knowledge of Jeſus Chriſt, and have great Confidence of their Election and Predeſtination, but in their Dealings in the World are Subtile and Crafty, and over-reaching all they deal with; and in their Behaviour Haſty and Moroſe, eaſily mov'd, and hard to be pacified; or they that live more looſe in the World, freer to keep Company, and ſometimes may take God's Name in vain, yet of a downright plain way of Dealing, cautious of Defrauding any, and honeſt in all their Morals, ſerving God to the beſt of their Frail Abilities, not preſuming on their own good Works, but hoping the beſt through the Merits of Chriſt?*

A. A fair *Diviſion* of the World, and we doubt an *over true one*, into *Phariſees* and *Sadducees*,—— but our *Saviour* was *neither*. For the former ſort, undoubtedly Pride is the very darling Sin of the Devil, and we believe he's more ſure of a proud cenſorious Man, who is guilty of Spiritual Sins, than of the lewdeſt Rake-hell in the World; for the Latter has ſeldom ſo entirely rooted out the Principles of Conſcience and Reaſon, but that he ſometimes thinks he ought to be better, and therefore there's even ſome probability of his Repentance; whereas the other is ſhut up from all hopes of Reformation and Amendment, while he thinks he's already ſo good, 'tis impoſſible he ſhould be better. The Principle of the one is, "*To love God* "*and hate his Neighbour*; of the other, "*To love God without* "*keeping his Commandments*; in both which, they are damnably miſtaken; for they muſt either take Religion all together, or elſe let it all alone. The miſchief is, that both ſides, inſtead of looking at home, make it their Buſineſs to find Faults abroad; and rather rail at others, than mend themſelves. For o't'other ſide, that Man muſt not pretend to be a Chriſtian, nay, not as far advanced as a Moral Heathen, who makes nothing of the *Religion* of an *Oath*, nor ſpares to abuſe that Great and Holy Name by which he is call'd, in taking it, to witneſs, in every mean ſilly frivolous Matter; nor muſt he deceive himſelf, and think *a Chriſtian Faith*, and *Heathen Life* will ſave him, meerly for ſaying, *Lord have Mercy upon me*; like the *French* King, who after he had *ſworn*, uſed to beg Pardon of his Wooden God. Nor is it *Morality*, but *Chriſtianity*, muſt ſave us, elſe there had been no need of our *Saviour*'s coming upon the Earth, nor can one ſo much as pretend to *Morality* it ſelf, who lives in the conſtant breach of two Branches of it, the third Command, the ſixth, nay, ſeventh, eighth, ninth, and all, by raſh vain *Oaths*, and Intemperate *Living*. In a word, we wiſh they'd once reform themſelves, and let one another alone, ſince they are e'en ſo bad, that we know not which is the better, but pray God to *mend them both*, which we think they have ſo much need of.

Q. *Of the two Religions, a Quaker, or a Papiſt, which wou'd you chuſe, with your Reaſons?*

A. Neither

A. Neither: Becauſe both of them are ſo bad, that they can hardly be called Chriſtian. But to compare them; in many things, its true, they are near a Kin; and the Quakers have been, e'er ſince their riſe look'd upon as the Jeſuits By-Blows.——— And indeed, it muſt be confeſt, that in many things they ſtrangely Symbolize with the Papiſts. The Quakers deny the Plenary Satisfaction of *Chriſt*, and reſt on their own Merits; ſo do the Papiſts: They Rail at our Miniſters, and deny their Legal Call or Ordination; ſo do the Papiſts: They pretend to a greater ſtrictneſs and ſingularity of Life than other People, ſo its notorious do ſeveral Orders amongſt the Papiſts, ſo exactly, that one wou'd think the Quakers only a ſort of Lay-Brothers to ſome of their Societies. Then for Phanaticiſm, and Enthuſiaſm, they are moſt admirably match'd, that and Infidelity together, making up the very *Creed* of the Quaker (forgive the Expreſſion) But to conſider them aſunder, it's true, the Papiſt holds more than he ought to do, and therefore all the Articles of the *Chriſtian Faith*; but the Quaker much leſs: They all deny the Chriſtian Sacraments, both Baptiſm and the Lord's-Supper; and we wonder how they have a Face to pretend to what they never had, *Chriſtianity*, when they were never *Chriſten'd*. They are indeed a Compendium of almoſt all ſorts of Hereſies; for they not only deny the Merits of *Chriſt*, as has been ſaid, with the Papiſts, but even his Satisfaction, Divinity and all, being at beſt, no better than meer *Arrians*; if we believe them what their late (and preſent) great Champion has refined them into: Nay, there have been ſome of them, who, as far as we can underſtand them, deny our Saviour's Manhood too, as well as his Godhead; nay, deny Angels, Spirits, Heaven and Hell, turning all into mean and jejune Allegories; and no wonder after this, they ſhould, all of them, to a Man, that e'er we met with, in poſitive Terms, deny the Scriptures to be the *Word of God*; and moſt of them deny any Reſurrection of the Body, as others, the Exiſtence, or Activity and Conſciouſneſs (which is all one) of Souls after Death. For theſe Reaſons, we think, as a bad Chriſtian is better than none; ſo a Papiſt than a Quaker; though Charity gives us room to hope, that there may be ſome in both of thoſe Parties who may be better Chriſtians, than thoſe Principles, if believed, would permit them to be; but then they muſt be neither good Quakers, nor good Papiſts.

Q. *Iv'e heard it Diſcours'd, that in the Canons of the Church, particularly Canon* 55, *'tis appointed, that all Miniſters ſhall in their Prayers before Sermon, Pray for the King by his Name and Title; and by Canon* 59 ——— *Every Sunday and Holy-day, before Evening-Prayer, to examine and inſtruct the Youth in the Church-Catechiſm, as 'tis alſo directed in the Rubrick. How comes it then, that the firſt is generally neglected, and the latter only performed in time of Lent, whereas it ought to be done all the Year round?*

A. For

A. For the First, either the Gentleman who proposes the *Query*, never goes to Church; or else he has very ill Fortune, always to light upon a *Jacobite* Minister; since 'tis notoriously known, that there are few Hundreds, if so many as One, throughout *England*, who deny Obedience to the present Government, or refuse to Pray for them, and that by Name, as directed. For the Latter. —— We wish we cou'd as easily prove him mistaken, as we can in the former. —— However, here's this to be said, That the People are grown too Proud, and think themselves too wise to be Satisfy'd, or *put off*, as they'd be ready to call it, with Catechizing (we mean both in instructing the Children, and explaining the *Questions* and *Answers*) unless they have a Sermon too. There was indeed in the Primitive Times, belonging to every Church, one whose particular Office 'twas, to Catechize and Instruct them that were Ignorant in the Mysteries of Christian Religion; who, for that Reason, were called *Catechumeni*, St. *Mark*, as 'tis affirm'd in good Church History, was the first who set this Office up at *Alexandria* in *Egypt*, when he left it, fixing another there in his Room; and 'tis certain, they had Catechising and formal Catechists in that Church from the first Ages —— *Origen* himself was one of these, whom, if we mistake not, *Heraclius* Succeeded in that Office, as *Damasas* him ——— And this very Method, it's very probable, made Christianity then so Successful, and in so little, a space planted it so firm all the World over, that all the Arts and Torments the Devil or Man could invent, could never root it out. And 'twas by the same Method, the Papists themselves own (as Bishop *Andrews* tells us, in his *Discourse* of Catechising (that the Reformed won so much Ground of them in so little a time; and if the Reformation has not made a proportionable Progress since its rise, as it did then, we may fairly see to what neglect the Obstruction of it has been owing; and from the same Fountain undoubtedly sprung the general Debauchery of Manners that Reigns in their Churches, almost as much as even among the Papists themselves; and we wish we may not be too true Prophets, when we fear 'twill ne'er be much better till a *New Race* of Men arise, better instructed in Faith and Manners than the present is, which being generally Educated in the Looseness, and want of Discipline; ill-grounded in the Principles either of Morality or Religion, and too Proud to learn, or easily carry'd away, either by Atheism or Debauchery, whither the Tempter pleases. Now were this particular *Office* of the Catechist again renewed, and Encouragements given to it in every Church, the Duty would certainly be performed. ——— or were it united to the Reader's Place; but this is not very likely to be done in such an Age, since the Readers Places themselves, even in this City, are generally so small, the Clarks being commonly twice as much, that few, but very *Young Men* will accept of them, who must almost starve upon them too, unless they have apply'd themselves to something else to help. —— Nor is there any great Likelihood things should be better,

ter, the Maintenance of the Clergy having been plundering ever since King *Henry* the 8th's time; and that little they have left, is thought too much for them by some sort of People: Nor are we very likely to see a *New Office* erected in the Church, when 'tis so ill able to maintain the *Old*. For those who think one Minister is very well able, if not lazy, to Read Prayers, and Preach twice a day, and besides, Catechise, Baptize, Christen and Bury, ——— We only wish they were themselves to try the Experiment for one Quarter of a Year, and see how well they'd like it.

Q. *Whether, as long as the* Body *remains* Tenantable, *the* Soul *can* Separate *from it without* Death *for some time limited; as it is reported of some, who for some time have lain in a Trance, and come to themselves again, and have related what they pretend to have seen and heard in places remote; or of Witches, who have their Nocturnal Revels in remote places?*

A. We believe those *Reports* to have been little *more* ——— Thus far, it's true, we may be as certain as we can well be made of any Matter of Fact ——— That some Persons have fallen into Trances, and revealed what has actually past in remote places, ——— but we believe this to be only the Effects of Diabolical Agents, who shut up the Senses of the poor deluded *Witches*, and brought them what News they pleas'd from distant places, impressing it on their Fancies, and making them believe they really saw what they no more did than Sick Men do in a Fever, those shapes which seem to pass before them.

Q. *How ancient is Heraldry? And whether the Coats of Arms we find in the Genealogies in old Bibles, for the twelve Tribes, were really used by them?*

A. The use of Standards, to distinguish the Tribes in their Campaign, according to their Encampments and Marches, we find *Numb.* 1. 52. whose Arms might be according to the Description of *Jacob* upon *Joseph's* Sons, *Gen.* 49. 13. &c. but its Antiquity went higher, no doubt, for *Cain*, (*Gen.* 4. 17.) who fortified himself, and first set up Arbitrary Power in the Land of *Nod*, and called the City by his Sons Name, *viz. Enoch*, Lord of *Enoch*, he also invented Heraldry and Arms for distinction.

Q. *You in Answer to the Question of Christ's personal Reign, say it shall be upon Earth for a Thousand Years, Whether it shall be this Earth refined, or a New Heaven, and a New Earth?*

A. As a *Fiat* made this World out of nothing appearing to us, so a *Fiat* can reduce them to their first Nothing, and Create a New Earth, which may be called refined to our Apprehensions.

Q. *Why a Man, when he is in Drink, is less Apprehensive of any bodily Damage (as falling down a Precipie, receiving a Wound, or the like) than a sober Man?*

A. This is partly answered in the Answer about Muscular Motion, and Mad-men, who from the violent and over-brisk Motion of the Spiritual Particles in the Nerves, are made to surmount Pain, and insensible almost of the Weather, and Objects are rendred thereby vertiginous and false.

Q. *Pray*

Q. *Pray inform me why Barbers (above all other Tradeſmen) hang out long Poles for a Sign? Upon long debate in Company, its referred to you, therefore we deſire your ſpeedy Anſwer to determine our Wager thereupon.*

A. The Barbers Art was ſo beneficial to the Publick, that he who firſt brought it up in *Rome*, had a Statue erected unto his Memory, as Authors relate; and in *England* they were in ſome ſort the Surgeons in old time: And therefore hung their Baſons out, to make known, at a diſtance, to the weary and wounded Traveller, where all might have recourſe; they uſed Poles, as ſome Inns ſtill gibbet their Signs croſs a Town.

Q. *Pray reſolve me in your Athenian* Oracle *where* Atlas *ſtood when he bore the World on his Shoulders: And your Judgment of that Poet that firſt invented the Fiction? And where he deſign'd* Atlas *to ſtand?*

A. 'Tis ſaid, that *Archimedes* could remove this World, if he had another World to fix his Betty, or Inſtrument upon; which other World *Atlas* ſtood upon when he bare all this World upon his Shoulders, if he really had the World in that Poſture; which the Poet never believed would be ſo taken, any more than we fancy an Emperor can hold the Globe of the World, repreſented by a Ball, in his hand, as Pictur'd, or a Man guide the World which way he pleaſed, *as if he had the World in a ſtring*, as we Phraſe it. The Poet pitched upon this, as beſt to expreſs the vaſt Comprehenſion he had in Inventing Aſtronomy; he might as well have feigned he held it in his Hand, and turn'd it every way to ſend out his Proportions and Harmonick Diſtances, and let it go again in a String to obſerve its Motions; as the Poet thought of the word *Weight*, and ſo ſet it imaginarily on his Shoulder, which Fancy was well enough.

Q. *How long 'tis ſince Tobacco was firſt uſed in* England? *Whether it does not infect the genuine Purity of the Breath? And laſtly, Whether 'tis not inſalubrious, if immoderately uſed.*

A. 'Tis about *one Hundred and ſeventeen Years*, according to the beſt Account we can get concerning it, Captain *Richard Greefield*, and Sir *Francis Drake*, (not Sir *Walter Rawleigh*) being thoſe who firſt brought it hither, about the Year 1586.

To the ſecond Queſtion, —— *Whether it does not moſt virulently infect the genuine Purity of the Breath? Or, bating Fuſtian*, in plain *Engliſh*, does not make the *Breath ſtink*? We muſt reply, 'Tis e'en as you *like it*: Some think it a notorious Stink, whilſt others will never be perſwaded; but that 'tis the beſt *Smell* in the World —— And for the Queriſt, we'd adviſe him to be judg'd by his Miſtreſs, and to let her Noſe rule his, if e'er he expects his Lips ſhou'd be acquainted with hers.

To the third, —— *Whether 'tis not inſalubrious if immoderately uſed?* —— We reply in the Affirmative, —— and ſo is *Phlebotomy*, and every thing elſe. Beſides, what we have here added, we'll throw in a *little Story* to make out Meaſure —— When the Chriſtians firſt diſcovered *America*, the Devil began to be afraid of *loſing his hold* there among the poor People, by Chriſtianity

nity appearing among them, (tho' he was more *afraid* than *hurt*, as the Event made appear) and as Mr. *Dryden* excellently expreſſes it in his *Conqueſt of Mexico*: He told ſome of his *Acquaintance* among the *Indians*, that he had found a way to be revenged upon *Chriſtians* for beating up his Quarters, for he'd teach them to take *Tobacco*, which when once they had taſted, they ſhould be *perpetual Slaves* to it, and never be able to leave it: Which was too true, as to a great many *Smoakers*, though there are ſome who have uſed it this *ſeven Years*, and yet can as indifferently as ever, either take or forbear it.

Q. *Pray why does not* AND, *ſpell* TOM; THE, NED, &c?

A. In every Letter we are to conſider the Power, and the Character diſtinct from each other; the Power, Force, or Sound, which is the ſame, or little differing in all Nations and Languages: The *Character* or *Figure* whereby thoſe *Powers* are expreſs'd, which almoſt infinitely diſagree, ſeem perfectly *Arbitrary*, alterable, and ſtill altering at pleaſure, as the *New Runic* after the old, the way of writing by *Characters*, and Biſhop *Wilkins* many new Alphabets, to add no more, do ſufficiently evince. To make all this bear, the word AND can be no otherwiſe expreſs'd, as to its proper Sound and Power, than by thoſe three different Sounds which we expreſs to the Eye by the Characters *A. N. D.*——but form'd in the Mouth by the Organs of Speech after a different manner, and all Mankind would make uſe of theſe three ſame Sounds to expreſs it.——But for the Characters whereby we repreſent thoſe Sounds to the Eye, with us in *Engliſh*, and moſt of the *European* Languages, *AND*, they may be almoſt infinitely varied, and and every Nation whoſe Alphabet bears a different Form, will expreſs them in a different manner. There is therefore no other reaſon why *AND*, as 'tis written, ſhould not ſpell *TOM*, *T. H. E. NED*, or *NICK*, or your HUMBLE SERVANT, or what you pleaſe, beſides the Inſtitution and Cuſtom of Nations, which has reſolved to expreſs thoſe Sounds by different Figures and Characters.

Q. *What think you of Dr.* Wilkins's Univerſal Character, *and Philoſophical Language, and whether or no you eſteem it practicable?*

A. We think that Piece of his, wherein he treats on thoſe *Subjects*, (as well as others of his Works) deſerves the higheſt *Eſteem* and *Admiration*. 'Twas indeed a *prodigious Deſign*, enough almoſt to have frighted any but him from the Undertaking.—— Nor yet did he fail in the *Attempt*, or come ſhort in the moſt greedy *Expectations*. The *Character* is *Natural*, *Graceful*, and *Eaſie*, containing a lively Picture, *Deſcription*, or indeed *Definition* of the thing it repreſents; the *Language numerous*, *Copious* and *Noble*, as *round* as the Greek, and more full and expreſſive than any extant, if we are not miſtaken; and yet not much behind the *Italian* in ſoftneſs. After all, 'tis not only *Practicable* but *Eaſie* to any who *underſtand things*; nay, if they don't before, his *Syſtem* is ſufficient to inſtruct them.—— This we pronounce poſitively from our

our own *Experience* and *Knowledge*, being assur'd, that the World is mistaken in the Difficulty of this as the *Chinese Language*, the latter of which the *Fathers* can now attain the *Mastery* of, so as to write whole Books *Elegantly* therein, in a short time, as *Magellans* assures us on his Experience; and the former a Man may learn to write, read, and speak indifferently well in a Months time, though one great Excellency of it is, that it needs not its own *Sound*, but the *Character* may as well be read or expresst in any other Language.

Q. *How is't that Signs and Wonders are said to be wrought by False Prophets?*

A. The Question is not at all clearly expres's'd; but we think either the Querist means by his *How*, by what *Means*, or to what *End* and *Reason*. As to the first, all the true *Signs* and *Wonders* really wrought by False Prophets in the Scripture, were wrought by the *Devil*, by *Enchantment* or *Magick*, to *seduce Mankind*, and perswade them to embrace a false Religion, or at least take off their *Dependance upon Heaven.* ——— The *End* or *Reason* of God's permitting those things, is for the shewing his Glory by *greater Miracles*, for the *Tryal* of the *Good*, and just *hardning* of the *Impenitent* and *Wicked*, all which may be clearly discover'd in the instance of *Pharaoh*, and the *Magicians* of *Egypt*.

Q. *It hath been often observed, that* Canary Wines *brought into* England, *shall ferment here at the time of the Vintage, when the Vines flourish in* Spain, *and in the Bud,* ———*What think you may be the Reason of it?*

A. The *Vinous Particles*, then flying off in great *Quantities*, and first *mingled* with the Air, are drawn by the *Circulation* thereof, tho' at so vast a distance, to their *similar Substance*, mix with the *Wines*, and raise that little *Effervescence* or *Ebullition* in them,

Q. *A late Virtuoso, in a* Philosophical Treatise, *affirms, That if a Man hath Quick-silver in his Body, or any where about him, a Gold Ring, which he wears on his Finger, or but holds in his Mouth, will turn* White; *and if it be afterwards thrown into the Fire, the Quicksilver immediately Evaporates and flyes away; and if the same Ring be again held in the Mouth, 'twill still grow* White *every time, as long as any Quicksilver remains in the Body: Your Thoughts are desired of the Truth of Fact, and reason of the Thing?*

A. It's the same *Virtuoso* reports this, who tells the former, and many other strange Stories: This we are sure from Experience and Sense, that Quicksilver is the most *subtile* and *piercing* of any Substance ever yet found; but whether it has so strange a *Quality*, we very much question, and don't think it worth the while to make the Experiment on our selves or any others; and must ask the Querist's Pardon, if till we have done it, we can't give him any *certain Resolution* in this Matter.

Q. *I desire to know the Natural Cause of the Winds rising and falling, its changing and turning to and fro, and where it is when 'tis fallen?*

A. Whe[illegible]

A. When exhal'd Vapours are ſo condens'd and juſtled together by contrary Winds, that they become heavier than the Air that keeps them up, they muſt neceſſarily ſubſide; and ſince there's no Penetration of Bodies, the Air that is under them muſt be driven away, and cauſe what we call Agitation, or blowing of the Winds; as to its changing or turning, 'tis according to the Poſition of Vapours or Exhalations, thoſe which are the largeſt always prevailing againſt the other; and where three, or more meet in one Point, it cauſes a Whirlwind. As for the latter part of the Queſtion, that asks where the Wind is, when fallen? We anſwer, 'Tis equally diſpers'd and extended every where, without any other Body to put it in *Motion.*

Q. *In ſome Parts of* America *there is a ſort of Snakes, called* Rattle-Snakes, *and if it happen that one of thoſe Snakes come under a Tree, and there Centers, or ſtays under the ſame, and that it ſo happens, that there is a Squirrel upon the ſame Tree, that then the Squirrel will run up and down the Tree, and leap from one part to another without intermiſſion, till as 'tis believed, it has almoſt wearied it ſelf, and then will make a doleful Noiſe and Cry, without endeavouring to go from the Tree, and at laſt run down the main Body of the Tree, on that ſide the Snake lyeth, and ſo run directly into the Mouth of the Snake, and it ſwalloweth it whole. I deſire to know the Reaſon, why the Squirrel does not make its Eſcape from the Tree and Snake, rather than run into its Mouth to its own Deſtruction?*

A. The Harmony and Diſcord in Natural Things, ſurpaſs the Scrutiny of the moſt Learned; they are ſo, we ſee; but really why, is left only to the Giver of Natures to all things. The Squirrel may be Apprehenſive of an approaching Danger by the Snakes encircling it ſelf under the Trunk of the Tree, and after it has over-come that Fear, it ſtill has an Eye to the Snake, and therefore in purſuit of the Deſtruction of the Snake, runs into the Mouth of the Snake; or the Snake may entice the Squirrel down into its Mouth, by what exceeds our Apprehenſion to ſolve: Neither doth the Queſtion mention any Action of the Snake's, during this Action of the Squirrels.

Q. *Pray, Gentlemen, give the Product of the under written numbers, there being a conſiderable Wager laid upon them, and you are choſen Arbitrators as to their Multiplication, if you pleaſe to accept of the Office? The Numbers are*

L 11 : 11 : 11 and *L* 0 : 7 : 6:
L 11 : 11 : 11 *L* 0 : 0 : 6:

A. As to the firſt Summ, there being only Pounds prefix'd, they may be ſuppoſed to be all ſo; and if ſo, the Product is found by a continual Multiplication of them one into another: If they ſtand for *l. s. d.* they are firſt to be reduced into Pence, and then Multiply'd. As to the latter Summ, if it be all Pounds, multiply it continually; but if Pence, ſince 6 *d.* is an aliquot part of 1 *s.* or 12 *d.* multiply 1 $\frac{1}{2}$ by $\frac{1}{2}$, or 1. 5 by 5. in Decimals, for the Product. It is not worth our time to trouble our ſelves about Multiplication, nor indeed about ſuch Queſtions, but that we meet

with ſeveral who value themſelves upon ſuch Trifles.

Q. *I look upon a* Jacobite *in the Commonwealth to be like an unknown troubleſome Coefficient in a Compound Algebraick Equation, of which ſome are more difficult to reſolve than others: Now ſuppoſe there are a great many* Jacobites *in Town, and of theſe there is a certain unknown Number repreſented by* a, *ſo irrecoverably impudent, and troubleſome to the State, that they deſerve to be Hanged up to Morrow, I ask what that unknown Number is? If it be ſuch, that if you add to its Square the Product made by the Multiplication of* 64 (*or* b) *in that unknown Number, it makes* 1000000 (*or* c)?

A. We ſhall endeavour to find out the Value of *a*, make what Application you pleaſe of it. The Queſtion propos'd ſtands thus, $aa+ba=c$. Then by adding half the Square of the Coefficient *b* to each part of the Equation, this perfect Square reſults $aa+ba+\frac{1}{4}bb=c+\frac{1}{4}c$. then by extracting the Square Root of each part of the Equation, there ariſes $a+\frac{1}{2}b=\sqrt{:}\ c+\frac{1}{4}cc$, which by tranſpoſition makes $a=\sqrt{:}\ c+\frac{1}{4}cc-\frac{1}{4}b$, The ſought Value in Letters and in Numbers, like the Summ made by the Addition of 1000000, and a quarter of the ſquare Root of 1000000, and then ſubduct 32 out of that Summ, the remainder Anſwers the Queſtion, which the Queriſt may now eaſily perform himſelf, if he's in Love with either the Number or Application.

Q. *Whether the Ancients had the uſe of* Letters, *or conveying Intelligence from one place to another, ſeeing in* Jacob's *time he never heard of his Son* Joſeph, *till his Brethren went down into* Egypt; *and he there made known himſelf unto them? And when ſuch a laudable Practice may be thought to be firſt put in uſe?*

A. Intelligence may be convey'd without *Letters*, and probably was ſo before thoſe were *invented*, or common in the World. *Letters*, whether we underſtand *Characters* or *Epiſtles*, were certainly firſt invented or uſed by the *Eaſtern Nations.* —— The *Phœnitians* are ſaid to have had them ſome of the firſt, and *Cadmus* either to have added ſome new Characters of his own to the Alphabet, or have got them from other Nations and inſerted them. The *Phœnitians* very probably had them from the *Jews*, as they from *Moſes*, and he either receiv'd them by Tradition from *Shem*, or Divine Revelation, or elſe himſelf invented them; for from the *Egyptians* it ſeem not at all likely he ſhould receive them, who indeed uſed Hieroglyphicks, but we don't read much of their Letters in thoſe early days, nor are we ſure they were invented, at leaſt the common uſe of expreſſing the Mind by them at a diſtance, when *Joſeph* was in *Egypt*, though there might be other Reaſons for his not acquainting *Jacob* where he was. However, the firſt place we read of any Epiſtle in the Holy Scriptures, unleſs we are miſtaken, is that of *David* to *Joab*, and the firſt writing was that of God's own

own Finger on the two *Tables*, though this is more properly *Engraving* than *Writing*.

Q. *Whether Society or Solitude be moſt preferable, in Order to the Nobleſt Ends of Man?*

A. 'Twould be almoſt impoſſible to advance any thing new on a *Common place*, which has been thumb'd ſo many thouſand Years, and by ſo many thouſand *Authors*. Some of the freſheſt and beſt Thoughts on both ſides, may be met with in Mr. *Cowley*'s *Eſſay* for *Solitude*, and Mr. *Evelyn*'s againſt it. Honeſt old *Ariſtotle* has ſumm'd up almoſt all that can be ſaid in a few words, "A "Solitary Life, ſays he, is either "*Brutal* or *Divine*, *above* or *be*"*low* a Man: Whence his other *Aſſertion* is clear, That Man muſt be a *Poetical*, or if you will, a *Sociable Animal*. We muſt confeſs, could we believe Man anſwer'd the *End* of his *Creation*, by an *Aſcetick Hermetical Life*, we don't doubt, but 'twould give the higheſt *Pleaſure* he is capable of in the World, by Contemplation and Meditation.——But, *Non ſumus adeo fœlices*, as was ſaid in another Caſe, *We are not yet ſo happy*, nor ought we to be ſo, that being a Cowardly ſort of Content, which is got by running away from whatever *diſpleaſes*. Should all good Men thus take a *Whim* of leaving the World, what would become of it? And would it not be juſt ſuch a piece of *Juſtice* and *Kindneſs*, as for all the *Phyſicians* in a *Nation* to go live in a *Wilderneſs*, leſt their Patients ſhould infect them? We don't in the leaſt doubt, but that 'tis much more *Difficult* to live honeſt in the midſt of ſo many thouſand *Temptations*, which are unavoidable in this World, than to do ſo when retired from all things of that Nature: But though *Difficult*, 'tis *Poſſible*; and the more *Difficulty*, the more *Honour*. Not but that we think the greateſt *Tryal*, a true good Man will have of his Vertue, while he remains on the Scene of Action, lies on the contrary ſide to that where 'tis generally ſuſpected. In our Opinion he has more need of his Patience than his Temperance, and he muſt be better Humour'd than we pretend to be, if when he once knows it well, he does not almoſt loſe all his *Charity* for this *lewd World*.

A Challenge to Vice and Atheiſm.

KIND SPIRIT, *who doſt thy Self around diſperſe,*
The Soul and Guardian of the Univerſe:
That 'tis a World, it only owes to Thee,
Which elſe would ſtill a frightful *Chaos* be:
To thee thoſe *beauteous ſtrokes* which round it ſhine,
Loudly all o'er, *Confeſſing Hands Divine.*
Thy *Friendly Wiſdom* firſt, O Heavenly DOVE,
Did teach the jarring *Elements* to Love,

Till *Death* and *Sin* did the fair Band unty,
Diſſolve the *League*, and *Marr* the *Harmony*;
Hence all the *Miſchiefs* that beſiege *Mankind*,
Wars, *Earthquakes*, *Dearths*, Tempeſtuous *Waves* and *Wind*,
And a long Train of blacker *Plagues* behind:
Hence *monſtrous Vice* her *Hydra* Head does rear,
And beat with *hideous Wings* the burthen'd Air:
Hence the *lewd Atheiſt* lives to dare the Sky,
And hears the *Thunder* roll unheeded by:
Ill Faith and *Life*, their powerful *Forces* joyn,
With Hell's Auxiliary Bands combine,
Proud of their Numbers, *Truth* and *Vertue* fight,
Who here, almoſt alone, maintain thy Right;
Yet a *brave few* there are, who firm abide,
(And *ſtem* with their *bold Breaſts* the Impetuous Tide,)
Who dare be *Good*, though *Numbers* them *deſpiſe*;
And ſpight of *Ridicule*, ſtill dare be wiſe:
O may I, though unworthy, have the Grace
In the *bright Ranks* to fill the *humbleſt Place!*
This *Mite* into their Sacred Treaſure bring,
Nor they diſdain ſo mean an Offering:
Whilſt You, *kind Spirit*, my frozen Breaſt inſpire,
And lighten with your own *Cæleſtial Fire*;
So ſhall I with Succeſs, all *Hell engage*,
Above the Affronts of an *ill-natur'd Age*;
Safe in my cloſe unknown Retirement, be,
And *Love* and *Pity* thoſe who cenſure me.

Gygantick Atheiſm! firſt I'll grapple thee,
Root of bad Life and Infidelity!
Tho' to the *Clouds* thou raiſe thy *lofty Head*,
Reaſon, thy boaſted Sword, ſhall ſtrike thee dead:
Proud of thy *ancient Houſe*, thou ſeek'ſt in vain
To draw thy *Pedigree* from mighty *Cain*.
He fear'd a *God*, and tho' he wiſh'd him none,
Like thee; yet what he fear'd, he needs muſt own:
For thoſe who did Mankind it ſelf diſgrace,
The haughty *Gyants* of his *Faithleſs Race*,
All of their Hiſtory we ever knew,
Is only that they wanted Grace, like you:
Their *priz'd Memoirs*, alas, we don't enjoy,
(Did them the *Ancient Chriſtians* too deſtroy?)
By *God*, and by his injur'd *Father* curs'd,
Rebellious *Cham*, in ſpite produc'd the firſt,
By whom thou wert in muddy *Egypt* nurs'd;
Ev'n *Egypt* thee did ſoon aſham'd diſown,
And rather choſe a hundred *Gods*, than none.
Thence thou to lying *Greece* did'ſt wandring run,
Where all thy hated Company did ſhun:

Proſcrib'd

Proſcrib'd and baniſh'd there, ignobly fell,
And thro' *black Acheron* did'ſt ſink to Hell.
The Fiends at thy more monſtrous Form amaz'd,
At thy *Deſcent*, *Intemperate*, on thee gaz'd,
Bid thee from thence again to Earth repair,
They all *Belie'v'd*, and knew no *Atheiſt* there:
Nor wou'd the Earth again pollnted be,
But thou from place to place art forc'd to flee,
Eternal *Vagabonds*, thy *Sons* and *Thee*.
If *Sanſon* and all *Heylin* we ſurvey,
Where-e'er *bold Ships* have cut their *watry way*;
Where-e'er by *Land*, the Feet of *Beaſts* or *Men*,
With *Ratling Wheels*, or numerous *Carravan*,
Through *Sandy Worlds* have paſs'd, we light on none,
No *Towns*, no *Nations*, who a *GOD diſown*.
Beſides, the *better Men*, the more inclin'd,
More fix'd to this great Truth, we them ſhall find:
The more they this believe, the more their Care
For a *good Life* -
The wiſer, and the better ſtill they are.
The *Atheiſts* all deny, enrag'd and griev'd,
And ſwear 'tis falſe, by what they ne'er believ'd,
That there's enough to ſpoil th' *Induction*, boaſt,
And inſtance in the fierce *Soldanian* Coaſt:
The *Uri* in the Weſt, i'th' Eaſt a few,
At *Monomotapa* and *Zenderoo*.
——Should all they ask, be kindly granted true,
The Argument's ſtill firm, which thus we guard,
What's one ſmall part of this great Whole compar'd?
Some few Exceptions ſpoil not general Rules,
Mankind is Rational, tho' *Atheiſts* Fools.
Though little Inequalities are found
On its rough Face, all grant the World is round.
Beſides for your good Friends, we urge again,
'Tis doubted, if they're rank'd with Beaſts or Men:
Scarce Humane in their Geſture, Voice or Face,
From Seeds confus'd, a monſtrous Mungrel Race.
Enjoy your mighty Aim, and whilſt you pleaſe,
Now boaſt of ſuch unenvy'd Votes as theſe:
And ſince with them you've ſo much Sympathy,
'Tis pity you ſhou'd ever parted be.
O wou'd you People ſome forſaken place,
Your ſelves alone, and not Mankind diſgrace!
To th' Cape, or the *Charibbe* Iſles repair,
Steal, Murder, Raviſh one another there.
T' your Faith, your Practice joyn, we ſoon ſhou'd ſee,
Though not admire, what the Succeſs wou'd be.

In vain you urge that Honour does ſupply
The place of Juſtice, Truth and Piety,
Your God, your Rule to guide your Actions by:
For Honour, the Reward of Vertue is,
Or elſe a Blaſt, a Shade, a Nothing 'tis.
If Virtue you allow againſt your Will,
You grant us Principles of Good and Ill.
A higheſt Good there is, if Good at all,
And Good Supream the Deity we call.
If ſtill *Conſent of Nations* you deny,
Still pleading your own wiſe Authority;
Laugh at the Idea which you can't confute:
That true, and real 'tis, we thus diſpute:
If Nat'ral 'tis, 'tis granted e'en by you,
And plain to Senſe it ſelf, it muſt be true.
But this appears, and we diſtinctly prove,
If we all other Springs can firſt remove,
And theſe two Heads alone aſſign'd may be,
With any Face of probability,
Ancient Tradition, or State Policy;
That no State-Engine 'tis, may hence appear,
That we can Trace, and find it ev'ry where:
Nor cou'd at once all Polititians joyn,
And in the profitable Cheat combine:
Nor ſome amongſt themſelves th' Agreement make,
Others from neighbouring States the Notion take,
Since from all others, ſome by Seas profound
Remov'd; by Enemies ſome compaſs'd round;
Whence what their Friends, or Neighbouring Nations uſe,
They cou'd not, and the other wou'd not chuſe:
Yet all in this unanimous agree,
They all adore, and own a Deity.
If from Tradition Trac'd, in the firſt Man
It ends, and then they own the World began;
But to what end ſhou'd he the World deceive,
Or if not Natural, how ſhou'd all believe?
Beſides, for Truth, Tradition's Plea ſtands fair,
If always 'twas believ'd, and every where,
What ſtronger Evidence cou'd we deſire?
All cou'd not ſure to Cheat themſelves conſpire:
Tradition's held Truth's not aſham'd to own,
Though does not here on that depend alone;
Nay, can maintain its ſelf without its Aid,
The Idea that, not that the Idea made.
The Truth of this, by its own Light appears,
For, ſince in the long Tract of rolling Years,
Around the Globe ſo many Nations toſs'd
So many uſeful Noble Arts are loſt,

Taught

Taught only by Tradition, how ſhould this
Survive 'em all, unleſs more Nat'ral 'tis?
Reſt here, you but this one Retrenchment have,
What's all the World to us the Wiſe and Brave?
We all the World but our lov'd ſelves deſpiſe,
Wit and right Reaſon we Monopolize;
'Tis Nonſenſe all, what all beſides us ſay,
And with loud Laughter ſtill we win the day:
We grant you there the odds, and are content
Entire to yield you your laſt Argument;
Let's then another Battery prepare,
And try if we have better Fortune there:
From any being or Effect aſſign'd
We clearly argue an Almighty Mind,
Each *Second Cauſe* a *Firſt* does plainly ſhow,
That firſt is God, nor can we further go;
Nothing it ſelf can make, but we muſt run
At the laſt ſtep to what was made by none.
Chance could not make, this *beautious World*, not are
Its Works ſo juſt, ſo regular and fair;
Nor could it any more the Product be
Of an *unguided blinded Neceſſity*;
Since not eternal, for we clearly know
It neither was in Fact, nor cou'd be ſo.
The firſt is from Arts late Invention plain,
To which ſome Deluge you object in vain:
You're with ſuch Anſwers not your ſelves content,
'Tis but *perhaps*, and that's no *Argument*;
And as it was not, ſo it cou'd not be,
Since a direct impoſſibility:
And one *abſurd* firſt giv'n, a thouſand more
Succeed, as palpable as that before:
The firſt abſurdity, ev'n plain to ſight
The Monſter is——*a double infinite.*
For if the World eternal we conceive,
The parts as well as whole we ſo believe;
But if with juſt impartial Eye we trace
Each ſtep, each line in *Mother Nature's Face*;
Each ſtroke, each *beautious Feature* there we ſee
Confutes the thoughts of her Eternity:
If Sun and Moon, and Night and Day we ſcan,
And the great *Lord of the Creation*, Man,
Wide Earth, vaſt Seas in hollow Caverns pent,
This Noble Truth in all is evident.
And firſt the chearful Light of Heaven's fair Sun
Thro' infinite Progreſſions cou'd not run;
Nor cou'd the Earth in the ſame ſtate perſiſt
As now, nor cou'd from endleſs Age exiſt:

Which thus for what we urge we bring to bear,
The Sun, the Light, the Earth together were;
If then the Light the eternal cou'd not be,
No more could any other of the three;
But that cou'd not, for chuſe you which you pleaſe
Our Hemiſphere, or the Antipodes,
And if eternal 'twas, or one of theſe,
Or one or both we muſt aſſign to be
Enlighten'd by the Sun eternally;
If only *ours*, not *theirs*; *if theirs*, not *ours*;
Further it follows, but a few *ſhort hours*,
But half a day wou'd all the difference be,
Betwixt ſhort Time and long Eternity:
Nor cou'd *Sol*'s Beams on both at once deſcend,
Not Light ſucceſſively to either lend
From all Eternity ——— if this you ſay,
You grant, at once o'er all the World 'twas day,
If that, you're as abſurd; for if you plead
This Light did from Eternity ſucceed,
And either after either warm and chear,
Now ours, and now the Southern Hemiſphere,
This fatal Conſequence you can't avoid,
Which has your own Hypotheſis deſtroy'd;
That ſomething elder than eternal is,
And farther that it ſelf eternal 'tis.
In two Eternals, tell me where's the Senſe?
Of the ſame Age, yet ſix hours difference
Between their Birth ——— Beſides what cou'd you gain
If *both Eternal* granted? Since 'tis plain
You're forc'd to own, if you to this agree,
At *once* the *ſame* thing *can*, and *cannot* be.
Suppoſe what's *infinite* may be *ſurpas'd*,
And what *eternal* is, have *firſt* and *laſt*:
If then the Light with equal pace does run,
And coætaneous is with Heaven's bright Sun,
As Earth with both, and if the beautious Light
Cannot be in its action infinite,
We needs muſt grant ſome Principle more high,
Which Action both and Being can ſupply;
And that's a GOD, who Earth and Sun did make,
Which to demonſtrate we did undertake.

Q. We

Q. *We have in our Common Books of Arithmetick for the Measuring of a Circle, these two Numbers given to us, 7. 22. for the Proportion of a Diameter of its Circumference.* Query, *Whether they be exact, and who was the Author of 'em?*

A. Archimedes, *de Dimensione Circuli*, has given us these Numbers; *Metius* gives us 113 355 which is something nearer the truth: Mr. *Kersey* has given us 1 to 3 14158: Dr. *Wallis* in his Treatise of Algebra has enlarg'd it 1 to 3. 14159265358979323846264338327950288½; those that please may go further, that of *Metius* is near enough the truth for Practice.

Q. *Whether the Quadrature of a Circle be possible?*

A. Not till an odd Number can be divided into two equal Integer Numbers, which can't be done by our common way of Notation; what succeeding Ages may find out, we know not, but as in the preceding Question the Proportion of a Circles Diameter to its Perimeter may be found inexpressly near the truth, tho' not exactly, so the Circle may be squar'd by the help of Poligons so near the truth as to deceive the Sense, which is near enough for Practice, as we said in the last Question.

Q. *What's the Reason that all Nations, as well the Civiliz'd as Barbarous, do in their Counting never exceed Ten, without repeating some of the former Characters, as 13 is Ten and Three?*

A. 'Tis said in History that there are a certain sort of People amongst the *Thracians* that never count beyond four, but as for the truth we can't warrant it. 'Tis very improbable that such a Number as 10 should be found out by chance, either Nature or Instruction must do it: Some believe that there are many Nations too rude for any Correspondence: Others rather suppose that Nature taught Persons, and tell us that Nature works by the most easie and familiar Methods, and has given to Mankind ten Fingers which are always at hand, ready to count or reckon by: Or, according to the *Pythagorians* in ten Analogies, there are four Cubick Numbers, upon which (as they say) the whole Universe is founded; or perhaps because the Tenth Number is so perfect that it contains the form of all Lines, Numbers and Quantities; but these suppositions do also presuppose something else, that at the same time that Persons learn'd to count, they could make such curious applications of Numbers as above, which were not found out till many Ages after; therefore the Number *Ten*, could not be found on purpose, because of such Application as no body knew of——The most probable Account that we can give of it is this, That as *Adam* was made in his perfect Reason, so he was capable of reckoning or numbring, which also his Children must learn of him; but we find that before the Confusion of Languages; they reckon'd by *Tens*, as is evident by several passages; to name one (which is well translated) *If* Cain *shall be revenged sevenfold, surely* Lamech *seventy seven.* Now if all counted by Tens before the Confusion of Tongues at *Babel*, we may

may reaſonably conclude that they did ſo afterwards, for none loſt their Reaſon with their Native Speech; 'tis very improbable the different ways of Counting by Tens could come any otherwiſe than at the Confuſion of Tongues, ſince every Nation makes uſe of the Tenth Number in Conjunction with the Nine Unites: So that tho' the firſt articulate Sound be chang'd, the like manner of uſing other articulate Sounds ſhows the ſame reaſon as much as two Tens and three do anſwer to twenty three, and if any of the *Thracians* or other barbarous places ſhould count by *fours*, 'tis reaſonable to conclude that two Children might be loſt before they could ſpeak or might be educated without Correſpondence on purpoſe, and ſo get a Language by themſelves, and that ſuch two were the Original of that People if any ſuch there be, which is very much ſuſpected.

Q. *Who was* Job's *Father?*

A. Jacob or *Iſrael* had twelve Sons, 1 *Chron.* 2. 1. *Iſſachar* was one of them. *Iſſachar* had four Sons, *Gen.* 46. 13. *Tola*, *Phuvah*, *and Job*, *and Shimron*; therefore this *Iſſachar* was *Job*'s Father, *Job* afterwards was eminent in the Land of *UZ*, which when the Earth was divided among the Sons of *Noah*, it received its Name then from *UZ*, one of the Family of *Aram* a Son of *Shem*, *Gen.* 10. 23, 31, 32. and not from *UZ* of the Family of *Eſau*, *Gen.* 36. 28. 1 *Chron.* 1. 42.

Q. *Since continuing the Species of Mankind, is from the Laws of Nature, whether any juſt Reſtraints can be laid upon it by Laws meerly Political and Humane?*

A. No Law cou'd be valid, the direct tendency whereof would be to deſtroy all Society, nay all Humanity; and ſuch would any Law do, which ſhould abſolutely reſtrain or forbid the propagation of Mankind. But on the regulation of this depends alſo very much of our Happineſs, by preventing the miſchiefs and inconveniences of promiſcuous Mixtures, which are juſtly reſtrain'd or forbidden by all Humane and Political Laws, as well as by the Laws of God.

Q. *There being ſuch variety of Shells (both for Colour and Form) found upon the Sea-ſide, eſpecially the Indian Coaſts: I deſire to know the true Origine of thoſe Shells, and that in a clear Philoſophical manner? In particular, I demand, whether or not the Shell be the Excrementitious part of the Animal lodging within? Or whether it's produced by the ſcorching heat of the Sun-beams reflecting from the Rocks without?*

A. Omnia ab Ovo ———

Theſe Animals in their proper Seaſons depoſite the Spawn in particular Creeks, Rocks, Weeds, and Sub-marine Meadows and Receptacles, and the extern Velament of the Spawn, is a ſeries of ſaline Filaments effigiated from the firſt in that ſhape, (tho' imperceptible to the bare Eye, which afterwards becomes apparently to be the *Teſtacious Corps Du Guard* of the Animal, which by ſucceſſive Appoſitions daily increaſes with the Animal to its deſtinated extent. The *Indian* Shells, which is their white *Wampampeage*, a ſort of Money, is bred at the bottom of the Sea-bays; while they are ſmall they are recondited in Concave Matri-

Matrices, many of them faſtned by a Spawn-skin ſubtended from one Spawn bag to another, other of theſe Teſtaceous Animals ſtick to the Rocks. True, thoſe Marine Worms which pierce the Planks of Ships like a Honey-comb, ſome of them grow half a Yard in length and larger than the Bowl of a Tobacco-pipe; the exterior Coat of this Worm grows Teſtaceous, yet cannot theſe Shells be accounted purely excrementitious, becauſe they are conducive directly to the life of the Animal. Thoſe heaps of Shells of all ſizes are ſuch Fiſh as have died for want of Water, being by the Variation of Tides driven from ſhoar to ſhoar: More to this purpoſe read in *Steno*'s *Prodromus*.

Q. *When a rational Number is given for the Hypothenuſal of a right Angled Triangle to find the other ſide?*

A. Foraſmuch as the *Propoſition* 47. *Elem. Euclid.* when a Square is equal to two Squares, the ſides of thoſe three ſides will conſtitute a Right-angled Triangle, then we have no more to do than to find two Squares equal to a given Square, which according to *Diaphaulus* his Method of feigning new ſides, this may be the *Canon*. *Take any two unequal Numbers, multiply ſeverally the double of the Product of their Multiplication, and the difference of their Squares by the ſide of the Given Square, then divide thoſe Products ſeverally by the Sum of the Squares of the two Numbers firſt taken, and the Quotients ſhall be the ſides of the two Squares ſought, equal to the given Square:* Which the Queriſt may work at his leiſure, and if 16 be given for the Hypothenuſal, he will find the two other ſides to be $\frac{4}{1}\frac{8}{3}$ and $\frac{20}{13}$.

Q. *I find in the Book entituled,* The Poſt-Boy Robb'd of his Mail, Or the Pacquet broke open, *A Letter of Platonick Love, it gives me ſo fair an Idea of that Romantick fancy, that I could almoſt wiſh there were ſuch a thing, if there be not; I deſire your Opinion whether there be or no, and alſo your Judgment, of that Book, and whether you think it a Fiction or not?*

A. Since you are not ſatisfied with what the Gentlemen concern'd in that *Frolick* have ſaid on that point, our Opinion is, That 'tis not impoſſible there ſhould be ſome that may have ſo *refin'd a Paſſion* for each other, at leaſt 'tis obvious there are Pretenders to it. As for the Book it ſelf, the *Compleat Library* for the Month of *July* has given a very true Character of it, which tho' it ſeem'd ſomething extravagant in the Praiſe, yet upon *view of the Performance* we acquit him of a falſe Judgment in what he has ſaid upon it. It contains both *Pleaſure and Profit*; and *Horace*, as good a Judge of Wit as any, tells us, *Omne tulit punctum qui miſcuit utile dulci:* He has hit all Points that has mingled the Profitable with the Pleaſant. In this Book you may find the *ſeveral Paſſions* that Influence all the Life and Actions of Mankind, the *ſoftneſſes and the wrecks of Lovers*, the Intreagues and Extravagancies of *Luſt*, the blind Inveteracy of Hate and Indignation, the Pretences of the Debauches and Atheiſts, the Voraciouſneſs and reſtleſs deſire of Wealth and Honour, the *Vani-*

ties

ties that *Pride* betrays us to the Effect of Fear and Hope, the ſubtle windings of *Self Intereſt*, how it reigns in all our Actions, in Religious as well as Temporal Concerns. Here you'll find the *general Hypocriſies* of Mankind unmasked, and *in ſhort*, all that may any way contribute to the Pleaſure or Advantage of the Reader; the *Letters* are ſo Natural, that nothing we've ſeen publiſh'd of late (we'll ſcarce except the *Turkiſh Spy*) equals them; the *Comments* are always both Pleaſant and Witty, never tedious, but full of various and ſurpriſing *Obſervations*. In ſhort, if it be not Truth, as to Matter of Fact (tho' we are apt to believe 'tis) yet 'tis ſo like Truth, that it ſatisfies the Mind as well; Nature in them, being *ſo well drawn*, that it ſeems not an Imitation of Nature, but *Nature it ſelf*.

Q. *To find two Square Numbers whoſe difference is* 90?

A. 1. For diff. 90 put . . . . . g

2. For a N°. whoſe Square is leſs than the given diff. a put ——— . . . . . m

3 For the ſide of the leſſer Square ſought after, put . . . . . r

4 For the ſide of the greater put . . . mr

5 Then the leſſer Square is . . . . . rr

6 And the greater Square is . . . $mm \times 2mr \times rrr$

7 Their diff. is . . . . . $mm \times 2mr$

8 Which muſt be equal to the given difference g . . . $mm \times 2mr = g$

9 Which equation reduc'd gives the ſide of the leſſer Square . . . $r = \frac{g}{2m} - \frac{mm}{2m}$

10 From the 4*th.* and 9*th.* ſteps the ſide of the greater Square is found out— . . . $mr = \frac{g \times mm}{2m}$

Which two laſt ſteps give this following CANON:

Take any Square Number leſs than the given difference, and ſubſtract it from the ſaid difference, then divide the remainder by the double of (or twice) the ſide of the Square firſt taken, and the Quotion ſhall be the ſide of the leſſer of the two Squares ſought: Laſtly, this ſide added to the ſide of the Squares firſt taken, gives the ſide of the other Square ſought.

Example

Example. The diff. of the Squares desired is 90. I take 36 (a Square less than 90) out of 90, there remains 54, which divided by 12 (the double of the Square taken) gives for the Quotient $4\frac{2}{8}$ the side of the lesser Square, the difference of which two Squares is 90, *which was to be done.*

Q. *There's a Report of an old Gentleman not arrived to his Climacterique 63, yet is become Young again, by Drinking the Bath Waters for the Gout. What's the Cause of that Change?*

A. Letters have been sent to this purpose; but no publick Paper has informed the particulars of this Remutation from Old to Young, therefore its an unconfirm'd Report; altho' it's as possible in this Man, and his Age, as in others. *Fuller* in his Worthies, *p.* 308. Relates, that a *Scotch* Minister, a hundred and ten, was renovated: And *Plempius Funda Medic.* c. 8. pag. 120. sets Date to a Letter under this Old Young Man's hand, describing this Observation upon his own Remutation, his Name subscribed, *Patrick Makel Wian*, Minister of *Tesbury*. *Ferdinand Lopes*, Historiographer to the K. of *Portugal*, in the 8*th* Book of his Chronicle Reports, That in 1586. the *Italian* Vice-Roy had a Man presented that was above 370 Years Old, had been Remutated four times, and enjoyed near 700 Wives, some then alive. *Troquemado* in his first Journey of his Discourse from *Velasques*, relates, That an Abbess near an hundred, had her Youth and Beauty restored, black Hairs expell'd her white, had a new set of Teeth, her Breasts grew plump, and she found such a rampant Vigour, that she was asham'd to be seen almost, that it was a moot Case, whether her Vow of perpetual Chastity was not superseded, and that she might marry if she pleased; how long she lived after this Rejuvenescence, the Author doth not relate. The Nature of the Bath-water, we have spoke of before. But if any suppose *Medea* used a Bathing Tub, and *Charms* or *Prayers*; with Viper-broath, to restore *Jason*'s Old Father, and therefore it's in the power of Physick to do it directly, we have not yet seen her *Recipe*.

Q. *What is the Reason of Colours?*

A. The principal Reason is from the different reflections of Light, as is evident from the Colours that are in the Prism, or Rainbow. Nor does the Diversity of Pores a little contribute to the diversity of Colours. Mr. *Hook* in his Microscope Experiments, observ'd, that a Cole was extreamly porous above any thing he could meet with, which made him very well conclude, that the Light which reflects from more continuous Bodies, was lost in those Pores, and therefore it was that a Coal appears black. Every thing must be of some Colour or other, if it comes under the Nature of such Bodies, which being all of one Classis, as Water, Glass, *&c.* the Colour is wholly owing to the different Reflections of Light, if it be of those things which are still of the same Colour, or very near it in any Light, then 'tis owing to the Pores. As for Instance, an Apple whose side is towards the Sun, is commonly redder than the other side, and if it be gathered,

hold

hold any other ſide to the Sun it will not be red; nor will that be dark, tho' oppoſite to the Sun, or look'd upon by a Candle or other light: The Reaſon of it we preſume to be this, that the Pores of that ſide of the Apple that is red, being look't upon with a Microſcope, are very different from the other ſides, and may probably be made ſo from the different Fermentations in the Body of the Apple, for the Moiſture that the Apple drew, as it was diſpers'd and circulated thro' the whole, was more vehement on that part towards the Sun, being influenc'd by it, and by conſequence the Skin or Film that cover'd that ſide ſettled accordingly. And what the ancient Philoſophers have deliver'd for the Cauſes of Colour, as more or leſs of Sulphur, Mercury, *&c.* in the Subject, appears very reaſonable, ſince they according to their own Natures, muſt neceſſarily cauſe different Fermentations, and by conſequence different Surfaces upon things, which therefore from the ſame light muſt appear different, or of divers Colours.

Q. *In the 7th of* 1 Kings, *'tis ſaid, that the Molton Sea contain'd* 2000 *Baths, and in* 2 Chron. 4. *'tis ſaid it contain'd* 3000 *Baths; pray how are theſe two Text reconcileable? And what Figure do you think that Sea was, whether Cilindric, or Eliptic, or both?*

A. Dr. *Bernard, Oxon.* has given us ſo fair a deſcription, that we think we need not add any thing to it, *viz.* The Neck of it was Cilindrick, and the Body Eliptic; tho' it might be alter'd for more or leſs of an Elipſis; that is, the Curve might narrow faſter than the Doctor has made it, and yet have the ſame Content, provided it was deeper; but ſince Mr. *Boyle* ſays that he ſaw the Figure of one in one of the Jews Synagogues at *Amſterdam*, very like that which Dr. *Bernard* had contriv'd, we think it needleſs to make any other draught of the Content. That ſeeming contradiction of the Texts is eaſily ſolv'd, for 'twas their ordinary Cuſtom to fill it up to the Neck, and no higher, which held 2000 Baths, but if the Neck and all was fill'd up, it would receive 3000: The Queriſt if he cannot procure the Doctor's Draught, may ſee an exact Copy of it in the *Univerſal Bibliotheque*, Tom. 14. *p.* 42. where alſo, if he underſtands French, he may be ſatisfied in every particular relating to that curious Piece of Workmanſhip.

Q. *What was the Sacrifice of the Jewiſh Children to* Moloch? *And whether is not the place as doubtful as that of Sacrificing* Jeptha's *Daughter, which moſt believe was only dedicating her to God, or giving her up to a recluſe Life, as the Nuns Beyond Seas?*

A. 'Tis the Opinion of ſeveral great Men, that they were not burnt to death. *Ludovicus Capellus*, amongſt the reſt, pretends to give an Account of that Ceremony from the *Rabbi*'s themſelves, *viz.* "They made a great Fire, and "took one of their Children, "which they gave to the Prieſts "of *Moloch*, then the Prieſts "gave the Child again to its Fa- "ther, that by his Command it "ſhould paſs thro' the Fire: He "firſt order'd it to go along by "one ſide of the Fire, and then by "the

" the other and afterwards thro' " the middle of the flame; but " they did not burn their Chil- " in Honour of *Moloch*, as they " did to the Honour of other falſe " Gods, but only made them to " paſs thro' the fire, *&c. Lapel-lus* brings the following part of this Rabbi's Comment on this place, to ſhow the wretched Gloſſes they made upon the Law; but however it ſerves to clear the place, that they did not actually burn their Children to death, for that was too plain againſt the ſixth Commandment.

Q. *What's your Judgment about the Prophecies of the Sybils.*

A. The Credit of the Sybils was greater in former Ages than now, when *Juſtin Martyr*, *Lactantius*, *Conſtantine the Great*, *Jerome*, *Iſidore*, *Apollodorus Pauſanius*, &c. wrote of them, they were believ'd authentick; but our late Criticks, who ſtand upon their Shoulders, believe all to be Cheat and Impoſture, their Number, Place, *&c.* are ſo differently related, that there's nothing certain to be concluded, and no doubt but a great part of theſe Contradictions are owing to a want of juſt Reflections, and comparing one thing with another. Mr. *Perit* and *Servatius Gallens*, have within theſe three or four Years ſaid ſo much on this Subject, that ſcarce any thing elſe can be added; the latter will have all to be Frenzy, Madneſs, *&c.* and the firſt will have but one *Sybil*, ſaying that all Authors from the ſecond Century (at which time the Chriſtians began to ſpeak of them firſt) have confounded the *Sybil* with other Propheteſſes: Whereas *Plato*, *Plutarch*, *Pliny*, and others, had diſtinguiſht before, ſpeaking always in the ſingular Number. Thoſe that would be more confounded upon this Subject, may conſult what has been written, with as little ſatisfaction as others.

Q. *How came thoughts firſt into the Minds of Men?*

A. The Queſtion appears ſomething puzling at firſt; but on a little cloſer *Examination*, all this *difficulty* vaniſhes ——— ——— *Thoughts* indeed did never come into the minds of men from without, but at the very ſame time we ſuppoſe a *Mind*, we ſuppoſe *Thought*; for whether we make the Eſſence of *Spirit* or *Mind* to conſiſt in *Activity*, or *Cogitability*, (if we may have leave to coyn the *Word*) 'twill recurr to much the ſame thing; if *Mind* is a *knowing*, *thinking*, or *acting Subſtance*, at the ſame time it thinks or acts, there is *Thought*, which is nothing elſe than the *action* of the *Mind*, and which it muſt exert when ever it has *actual Exiſtence.*

Q. *What is the Similitude of God in Man, or whether it conſiſts in the Rational Faculty?*

A. In what we have before ſpoke concerning the *Soul of Man*, we have declared we take this Similitude to conſiſt in *knowing*, *willing*, *judging*, which are all Acts of Reaſon. Shou'd we be more *Metaphyſical*, we might fall in with ſeveral pretty Notions on this Head. Every derivative Being has ſome Marks or Signatures of the firſt tranſcendental Original, *Man* has theſe more deeply and legibly imprinted than any other viſible Creature, and ſeems

ſeems to partake more largely of *Entity* and its Properties, than any thing beſides in this material World, which might be made appear in the three Properties of *Being*, *Unity*, *Truth* and *Goodneſs*. As to *Unity*, ſhould we embrace the Platonical Notion, that the Mind is the Man, 'twere eaſie to prove a Man a more ſimple Being than any other Inhabitants of this World: However thus far 'tis certain, that what is the Nobleſt part in him, namely his *Soul*, is ſimple, and uncompounded, at leſt with any other Compoſition than that of *Eſſence* and *Exiſtence*; whereas that which is the principle of Action in Beaſts, is in our Opinions wholly material. (tho' ſome of our Society are of other Sentiments) both Matter and Form are compounded in a *Beaſt*, the matter only in a *Man*. Then for *Truth*, objective Truth, or that by which a thing is known to be what it really is, which by the beſt Metaphyſicans is thought a Propriety of *Ens* or *Being*, it is very viſibly and fairly ſtampt on Mens Minds, and is indeed the Principle of all *Science*. Metaphyſical *Good* is either ſo in it ſelf, or to others; the firſt is perfect, either ſimply ſo, as God only, or in its own rank or order, as Man, of a ſound Mind and Body. *Good*, in relation to another, ſeems to fall in with moral Good, or at leaſt moral Good may be rank'd under that, as well as Phyſical or Natural; but in whatever Senſe we take it, Man has the Notions of it imprinted in his Mind, he has there inſcrib'd the Principles of true and falſe, and what are perhaps more neceſſary to his Happineſs, thoſe alſo of Good and Evil, and in all of theſe he ſeems made after the *Image of God* ——— To which, what if we ſhould alſo add, That the outward, *Majeſtick*, *Divine*, *God like Form* of Man, may not improbably be here alſo hinted at; not as if God were like Man, with corporeal Hands, Eyes, as a ſort of fooliſh Hereticks formerly thought him, whoſe monſtrous Fancies were reviv'd by *Biddle* in the laſt Age, but that Man may be ſaid in ſome meaſure, and in compariſon of other Creatures to be like God, to have a ſort of Rays or Glory round his Face, and as he is Lord of the Creation, and has Dominion over the viſible World, therein to expreſs ſome faint Glimmerings of that infinite *Majeſty* and *Power*, whoſe *Deputy* he is here below.

Q. *Whether the Image of God is more perfectly expreſs'd in Men or Angels?*

A. If we take the whole Body in groſs of meer Mankind, we think this *Image* muſt be granted more lively and glorious in *Angels* than *Man*, we being made a little lower than the *Angels*; thus their Unity is more perfect, excluding all Compoſition of *Matter* and *Form*, they muſt know infinitely more than we, having the advantage of Age, and all our Experiences, beſides what they may have themſelves. ——— And indeed the Invention of ſome very uſeful Arts has appear'd ſo ſtrange and unaccountable, that it would tempt a Man to think they were really owing to the impulſe or Revelation of ſome of their *Friendly Spirits*, who may alſo (as is ſtill more probable) be the Author of thoſe kind Admonitions, which have been often undoubtedly

ly given to the World by *Prodigies* and *Signs* in the Heavens of future Contingencies, and approaching Judgments, that Mankind may avoid them, and attone God's Anger by Repentance. And thoſe who thus *know Truth*, muſt love it; thoſe who are ſo *wiſe*, muſt be proportionably *Good* themſelves, and love Good in others, communicated or Original, having no oppoſite Principle, and being alſo, as ſome not improbably conjectured, now confirm'd in Goodneſs by our Saviour, who was the *Head* of *Angels* as well as *Men*, tho' he did not indeed take their *Nature* upon him, as he did *ours*; which leads to a *reſtriction* we inſerted at the beginning of this Anſwer, wherein we aſſert that God's Image is more lively in *Angels* than in *meer Man*; for if we conſider the Θεάνθρωπος, *God-man*, the *Man Jeſus Chriſt*, we ſhall find this Image ſtill infinitely more luminous and glorious in him than in the higheſt Angel in Heaven, being indeed, as the Holy Scriptures moſt majeſtically deſcribe him, *the Brightneſs of his Father's Glory, and the expreſs Image of his Perſon*; and as in other famous places, *the firſt born of every Creature, Angels, and Principalities*, and *Powers*, *being made ſubject unto him.* This will be eaſily granted as to *Knowledge*, *Goodneſs Power*, or any other *Divine Attributes*, one only excepted, which may admit ſome diſpute, and that is Simplicity, Indiviſibility, or Unity; for are not the *Angels*, may it be ſaid, more ſimple Beings, more cloſely, intimately, purely *One*, than our Saviour, who is compounded, nay, *diſcompoſit*, (to borrow a word from the Latins) of God and Man, and that Man again of Soul and Body: But to this we think, there's a clear and ready Anſwer. As our Bleſſed Saviour by the intimate Union between the Humane and Divine Nature, had all Power both in Heaven and Earth, even while he was here in mortal weakneſs, and might have uſed it when he pleaſed, and ſo all Grace, all Wiſdom, and other divine Perfections, having in him all the fullneſs of the Godhead bodily; if ſo, then proportionably by the ſame ineffable Union by which *he and the Father are one*, he partakes of ſuch a *Simplicity*, ſuch an *Indiviſibility*, nay, even *Indiſtinction* too, as to *Eſſence*, as no Man, no *Angel* ever had, admitting no manner of *Compoſition*, neither of *Matter* and *Matter*, nor *Matter* and *Form*, nor *Eſſence* and *Exiſtence*, nor *Act* and *Power*; but ever remaining, as he is God, one ſimple, incomprehenſible, indiviſible, glorious Being; having alſo at once exalted our Nature, and dazled our Reaſon, by taking the Manhood into God; by which Union, not to be found in any Creature, he is more ſimple, more undivided, than any other Being, ſomething after the ſame manner, (for indeed both are inconceivable) as the Reaſonable Soul and Fleſh in one Man, and as that Man is more one than other viſible Creatures, becauſe of his Soul, which as before admits of no other Compoſition but that of *Exiſtence* and *Eſſence*.

Q. *Whether is more proper to ſay, The* Soul *contains the* Body, *or the* Body *the* Soul?

A. We think neither of them, ſtrictly taken, a proper manner

of *Expreſſion*, ſince neither does the *Soul* contain the *Body*, nor the *Body*, properly ſpeaking, contain the *Soul*, if we take *containing* for *circumſcribing*, which implies *parts* both in the thing *contain'd*, and containing; nay, *parts* without *parts*, or *quantitative parts*, which differ in *place* and *ſite* from each *other*: But here one of the *Terms*, namely, the *Soul*, can have no *ſuch parts*, therefore it neither can properly contain, or be contained, any more than it can be *felt*, or *ſeen*, or *ſmelt*, (by *Philip Nerius*'s leave) or as a modern Author pleaſantly expreſſes it, any more than you can have a *Yard* of *Thought*, or a *Pound* of *Reaſon*.

Q. *How comes the* Soul *in its* ſeparate ſtate, *to know* another Soul *from an* Angel, *or the Soul of St.* Peter *from the Soul of* Judas; *and whether this diſtinction can be made any other way than by Viſion? And if ſo, whether Viſion muſt not imply difference of Figure?*

A. 'Tis but little we know, at beſt, of our *Souls*, even in their *preſent State*; and much leſs does it appear what we ſhall then be: However, we think the likelieſt way to find any thing of *Probability* (we hardly dare ſay *certainty*, in matters of ſo Nice a Nature) is to *ſhut* our *Eyes*, and *preſcind* or abſtract from all *ſenſible Notions* of things, by which we ſhall at leaſt gain thus much, not to wander much in the wrong way, tho' we may hardly be able to hit in the right. We muſt then conſider that our *Eyes* are a pair of *arrant Cheats*, and by our having receiv'd moſt of our *Notions* from them, take the advantage inſufferably to impoſe upon us as to thoſe Objects which are out of their *Province*, and not to be judg'd of by *Senſe* but *Reaſon*; this the other Senſes remonſtrate againſt, and fighting the *Sight* with its own Weapons, make their Party pretty *good*, and never ſuffer Men to talk of *ſeeing* a *Sound* or *Smell*; whereas *Reaſon* being more *abſtract*, *deep*, and *farther* off, the *Senſe* at firſt can with more eaſe impoſe upon it, 'till it comes to reflect on that advice it gives it ——— Thus here, let any Man ſet himſelf a thinking about Souls in their *ſeparate State*, or ſo *conceiv'd*, at firſt glance he'll hardly forbear thinking they are like ſome glorious thing or other, that he has *ſeen* or *heard* of, and perhaps 'twill trouble him to think what he ſhall do for want of *Eyes* to ſee ſuch a ſight after he had loſt his *Body* ——— But if he'd again conſider, that ev'n in ſenſible Objects there are ſeveral ways of Perception beſides *ſight*, that *Angels* now certainly have Perception and Knowledge of what is done by *Corporeal Agents*, which yet have no Eyes nor Ears to do it, that we our ſelves have now a different Perception from thoſe, we have by our outward Senſes (and the internal too, if ſuch there be) which we call *Reaſon*, and that this *Reaſon* is the Judge of all *outward Perceptions*; we ſhall from all this conclude, that either God will make other *Senſes* which we are not now aware of, by which in a *ſeparate State* we ſhall diſcern what is neceſſary for us, or elſe that by *Reaſon* improv'd or exalted, we ſhall be capable of judging what is *ſpiritual* and *reaſonable*, tho' the manner we can't know 'till we are *all Spirit*.

Q. *Gen-*

Q. *Gentleman, I would desire you to inform me, which way* Cain *went into the Land of* Nod, *whether by Sea or Land, and who it was he took to Wife?*

A. The Circumstances of the History resolves any that will compare them; that *Ver.* 2. in Process of time, or 130 Years after the Creation, *Cain* committed this *first Breach in Natural Religion*, to kill his Brother *Abel* at that Publick Sacrifice upon their seventh day; and because God manifested his Pleasure, or Displeasure by Voice, or otherways, *&c.* to shew his Acceptance, therefore it was called the *Presence of the Lord*; and because these two Brothers were the Heads of the two Lines, the one famous for Good, the other infamous for Bad, therefore all the *Numerous Progeny of* Adam *and* Eve, multiplied within that 130 Years, are omitted. And God designing all should come from one Blood, it's not to be believed *Eve* was to be Barren all that Process of Time; but as the Families encreased, they left *Adam*, *Cain* and *Abel*, with others, and Travelled towards the East part of the Garden, and *Collony'd* a Place which they called *Nod*, or the Land or Settlement of the *Travellers* or Wanderers, and held Correspondence with *Adam* and their Families, and thither *Cain* fled for Sanctuary after his Fratricide, and by Land, and crossing small Rivers he arrived there, and married a *Noddi tish* Woman among these his Relations, and there by their assistance he built, and learned them the Art of Fortification.

Q. *Whether the World decays and grows Old?*

A. There are some Fanciful Men of Opinion, that Earthquakes are the Effects of the decays of Nature; and that this Earth grows old, sickly, and weak, and that Hills and Vales are not the Effect either of Creation, or of *Noah*'s Flood, but that they are wrinkles and furrows of Old Age, just like the Deformities of Aged People: And they would back this their Opinion by their Observations of Hills being for the most part Barren and Sandy, as if the Radical moisture of Nature was either exhausted or withdrawn into the Valleys which are nearer the Center of the Earth, just as a Man's Spirits retire to the Heart, to relieve that, when he comes nearer his End. But this merry Hypothesis is too unphilosophical to be embrac'd; for 'tis plain that the World is Naturally uncorruptible, because there's no Natural Agent that can destroy it self. 'Tis an Error which some maintain, that the World decays, that Men grow less, or live shorter Lives than those who liv'd 4 thousand Years since; as is evident by *Psalm* 90, compos'd by *Moses*, Men then liv'd 70 or 80 Years, as now: And those Travellers that have visited *Egypt*, gave an Account that the Common length of the Tombs of the Ancient Kings of *Egypt*, which have been for several thousand Years, are but about two Yards long one with another. If the World is decay'd, tis owing to the immediate Providence of God, who will also one Day effect that notable Change we read of in Sacred Writ.

Q. *Whether* One *be any Number?*

A. Diophantus, that Prince of Arithmeticians, calls its a Number, and we take it to be ſo too: Some ſay 'tis rather the *Geneſis*, or beginning of Numbers, than a Number it ſelf, ſince all other Numbers are made out of it; but that is to make it both Integer and Fraction at once, which is impoſſible.

Q. *All things conſidered, and prejudices laid aſide, don't you think the King of* France *the greateſt Man in the World?*

A. We think him, what all the World know him, not only as to thoſe who now are, but of all that ever were, the *greateſt* of *Tyrants*, as *Oliver* was the *greateſt Rebel*, and *Lucifer* the *greateſt Devil*.

Q. *What's become of the late ſo much talk'd-of Reformation?*

A. This Queſtion would more properly be propoſed to the *Conſciences* of thoſe *Perſons* who are in *Publick Truſt*, and have ſo great a tenderneſs for *Vice*, that they'll rather *perjure* and *Damn* themſelves, than put thoſe *wholeſome Laws* in Execution, which are in force againſt it, in order to *ſuppreſs* it. 'Twas an Obſervation which deſerves not to be forgotten, that about the ſame time when the Endeavours for a Reformation were carry'd on with the greateſt *Vigour*, God bleſs'd our *Arms* with ſome of the moſt *remarkable Succeſſes* which they have had ſince the beginning of the *War*; and we wiſh Reflections of another *Nature* were not too obvious, ſince that *glorious Deſign* has fallen ſo far ſhort of what at firſt it ſeem'd to promiſe, and of the Expectation and Hopes of all good Men. There are none ſure who love the *Government*, but think they ſhould be very Angry with any who are *Enemies* to it, and *actually betray* it, could they but diſcover who they were. But let them who are concern'd laugh at it as much as they will, and call all this *dull preaching*, it's certainly an unhappy Truth, that the *vicious Man* is in effect a *Traytor* to *Man* as well as *God*, and the worſt of Enemies to that *Commonwealth* of which he's a *Member*: And while we have ſo many *Achans* amongſt us, and all the ill natur'd *Piety* we have left, ſeems to conſiſt in *railing* at one anothers *Vices*, and not *reforming* our own, 'tis rather a wonder that more of us han't fall'n in the Battle, than that God ſhou'd refuſe to go out with our *Armies*. Our very Thankſgivings are ſo criminal, that they need New *Faſts* to atone for them, and he that did but obſerve how we expreſs'd our *juſt Joy* a few days ſince, at his Majeſty's *happy and deſired Return*, what *Intemperance*, what *Oaths*, and *Extravagance* 'twas accompany'd with, would either hardly believe that we had ſuch a King and Queen on the Throne as might be *Patterns* to all other Princes, as well as their own Subjects; or would at leaſt be forc'd to deny the Truth of that generally receiv'd Opinion, That ſuch as the Prince is, ſuch will his People be. Not but that there's ſtill ſome hope as well as poſſibility, that this glorious Work may be again reviv'd by the auſpicious Examples and Encouragement of the beſt of *Princes*, and the generous Induſtry, and Religious Care of thoſe great Men who firſt attempted it, and who ſure when they ſet about it, could not but expect all the oppoſition that Earth and Hell could make againſt 'em. But 'tis a Cauſe

Cauſe well worth ſtruggling, nay worth *Dying* for; and therefore certainly they'll never let it fall, while they have breath to manage it. We for our parts, in our *low Sphere*, ſhall think our ſelves very happy if our Mite may find any acceptance, which as we have already done, ſo we ſhall ſtill continue to throw it into this *Sacred Treaſury*: And accordingly, tho' we'd be juſtly tender of the Fame of any Man, yet ſhall not be afraid to venture the expoſing notorious Vices, Impieties, and Perjuries. In the mean while, let thoſe who are concern'd, laugh and welcome (tho' they have but little reaſon) and think, if they can, more meanly of our Performance than we our ſelves do: But this let them know, that we'll never leave them, nor drop this Deſign while our Oracle continues in the World; and if by *Fancy* we can't divert them, or by *Reaſon* can't convince them, we ſhall yet obtain our End, if by meer *dint* of *Dulneſs* we can but tire them into better Manners.

Q. *Whether or no there's a Vacuum?*

A. What ſome few of our Members may have ſaid of this Subject, whom we are ſatisfied retain a little too much of the *Peripatetick Philoſophy*, we have not here leiſure to examine; but we ſhall now give you what the more *Modern Learned* generally conclude upon at this time; *There are many ſmall Vacuities through the Univerſe, diſpers'd amongſt Bodies, and parts of Bodies.* We muſt either admit this, or penetration of Bodies, or deny all Motion, none of which we can do; for ſuppoſe a Bottle contain'd a hundred thouſand Atoms, and wou'd receive no more, it's certain that none of theſe Atoms cou'd be mov'd without penetration, becauſe there's no room for one Atom to give place to another. 'Tis the property of Bodies to reſiſt Motion; if therefore the Univerſe was full of Atoms, or Bodies, it would reſiſt Motion on every ſide, and throughout the whole. The moſt plauſible thing that we find objected, is, That Water is a Continuous Body, cloſe and without any *Vacuum interſpanſum*; as alſo the Air is continuous, and yet Fiſh move in the firſt, without leaving any Vacuum behind them; and Birds in the laſt, with the ſame Effect. To this we Anſwer: That tho' it may appear ſo to the Eye, thoſe Particles of Water cloſing ſo faſt after the Fiſh, that they are not diſcernable, yet there's no diſpute againſt the Matter of Fact, which many Experiments, both as to Water and Air, do fully evince. Suppoſe then that in a Tube or Glaſs, hermetically ſeal'd, the Air be forc'd into the room of ſix Fingers breadth, and the Particles of Air to be two Millions, which take up theſe ſix Fingers breadth of the Tube. Suppoſe alſo that the Air be farther compreſs'd in this Tube to three Fingers breadth, as its plain it may by the Action of Air Guns; either it will be, that two Particles of Air fill'd up one ſpace in the Tube, or elſe that one Particle was in two Spaces; the firſt can't be without penetration, nor the laſt without an Abſurdity; therefore we muſt have recourſe to a Vacuum, into which theſe Particles were compreſs'd; if in Air, much more in Water, for the many Experiments that have been made in *Freezing*, aſ-

ſure us of a vaſt quantity of Air in Water, and conſequently of Vacuum's; for if Air, which is more ſubtle and thin, has Vacuums in it, it follows doubtleſs that Water may, becauſe 'tis compos'd of groſſer Particles, and even contains that which contains Vacuums as above.

Q. *Being upon a Voyage to the* Weſt-Indies, *in the Latitude of* 28 *Deg. I made an Experiment upon what I heard from an Old Sailor, which was this: I took a quart Glaſs Bottle empty, and drove a Cork into it as faſt as I could, without breaking, and with a Lead and Line ſunk it to the depth of* 60 *Fathom, then took it up again, when the Cork was drawn, or thruſt into the Bottle, and the Bottle full of Water. Pray inform us of the Reaſon hereof?*

A. We ſhou'd be glad if any one wou'd make the ſame Experiment with the mouth of the Bottle downward; for if it has the ſame Effect then, (which we believe it may) it may poſſibly proceed from this Cauſe: The vaſt Quantity, or Columes of Water preſs the lower and deeper parts of the Sea ſo very much, that they lye a great deal in a little room; that is, their Particles are compreſs'd ſo much, that there's very little Vacuum there, and by conſequence its very Natural to preſs upon, and force into places that are leſs condenſe, as into the Bottle, which being full of free, looſe Air, might be forc'd into many times a leſs room than at firſt, and therefore be eaſily work'd upon by a ſurrounding ſtraitned Body.

Q. *What's the reaſon of aſcending and deſcending of Bodies, or what is the Gravity or Levity of Bodies?*

A. It's a very eaſie thing to render theſe Difficulties greater than we find them, by taking of them after the uſual manner; however, by comparing of Opinions together, and weighing their Reaſons, we ſhall at leaſt be certain of thus much, that we ſhan't know leſs of the Matter, than thoſe that have gone before us; there are amongſt the reſt three Opinions, that have every one of them had ſome difference amongſt the Learned World, *viz.* the *Peripateticks*, the *Epicureans*, and our more Modern Philoſophers: The firſt loſe themſelves in Occult Qualities, the ſecond in Atoms, the laſt deny any Gravity or Levity at all naturally inherent in Bodies: So that if a Stone moves downward, or the Flame upward, 'tis from ſome External Violence which forces them to do ſo; and indeed the reaſon appears very plain, that 'tis ſome external Violence upon Bodies that has this ſtrange Effect: *For whatever Things are naturally inherent in, or eſſential to a Body, are always ſo*; but Stones may be caſt upwards and the Flame beat downwards, and neither of them loſe their eſſential Properties. And if God ſhould annihilate all the World but one Stone, and the Flame of one Candle, the Stone wou'd not move downward, nor the Flame upward, but both of them wou'd reſt naturally. Again, a Natural Motion is equal, and always the ſame, but we find the Motion of Bodies different, and void of the Equability, neceſſary to every thing that's Natural, for a Stone in its fall moves faſter towards the laſt than at firſt. Beſides, Bodies have in themſelves the paſſive Principle of Motion and Reſt: We mean, they have in themſelves that

that quality that they may receive Motion, or reſt by ſomething externally; therefore as to their own Nature, they are indifferent whether they move or not; and from this indifference of Bodies, we juſtly infer, that every thing would eternally remain in that State it now is (as to it ſelf) were it not from ſome External Violence: As alſo whatever is put in Motion wou'd eternally move with the ſame Equality as at firſt, if there were no other external Bodies to retard and reſiſt its motion. Hence alſo, by the by, we need not wonder that the Heavenly Orbs leave not Moving, which are ſo far above every thing that may reſiſt their Motion, which was at firſt communicated to them by the God of Nature. But after all, the Queſtion recurrs, that ſince there is no Natural Gravity or Levity in Bodies, why do ſome aſcend, and others deſcend? With ſubmiſſion to ſo many great Men as are now of a contrary Opinion, we can't ſee how it's poſſible that the Preſſure of the Atmoſphere ſhould make Bodies deſcend towards the Earth, for then we ſhou'd have no Bodies aſcend: Beſides, we wou'd further deſire of thoſe Gentlemen to inform us what it is that preſſes down the Atmoſphere, or puts the Atmoſphere in a deſcending motion, for of it ſelf it has no ſuch Natural Quality, nor any other Body whatever, as we have proved above; we ſee more reaſon, after all, to recur to the Magnetiſm of the Earth, and by that we can eaſier ſolve both the Deſcent and Aſcent of Bodies. That the Earth is a great *Magnet*, is plain, ſince it is alſo capable of Communicating that Quality to Bodies capable of it, as Iron; for Experience ſhows that a piece of Iron ſtanding any conſiderable time erect, as in Windows, Doors, *&c.* do grow Magnetick and Polar in the lower end: What the Earths Effluviums are, or how they take their Circuit, and bring Bodies back again with them, is as hard as to ſolve the like Quality in the Load-ſtone. But admitting ſuch an Hypotheſis as the Attraction of the Earth, the Aſcent and Deſcent of Bodies may have this probable Solution, that thoſe Bodies which are moſt groſs are the eaſieſt to be laid hold on by the return of theſe Effluviums; when thoſe that are more ſubtle and fine, divide and make way for them. If it be askt why theſe Effluviums don't at their firſt going out of the Earth take up groſs Bodies with them, and carry a Man and his Horſe up into the Clouds, as well as bring one down from the top of a Tower or Steeple? We anſwer, That theſe Effluviums are extream ſubtle and fine at their firſt going out of the Earth, and therefore make their way through Porous Parts of Bodies. As for the Aſcent of Bodies, it muſt neceſſarily be granted, unleſs we admitted Penetration, for the Face of the Earth being full crouded with Bodies, ſome more, groſs, and others more ſubtle and fine, it follows that when the groſſer Body ſubſides by Vertue of the Effluviums, they juſtle thoſe which are more ſubtle out of their places, which therefore are forced to mount upward for more room, as the mixture of ſeveral Ingredients of Liquids in a Glaſs Viol ſhows, which being all ſhaken together, the groſſer ſubſide, and thoſe we call the lighter are thruſt upwards; for they can't lie all together in the Bottom, without Penetration, as we ſaid before.

Q. *From whence comes the* invented *Cuſtom of gathering* Chriſtmas-Box-money? *And how long ſince?*

A. It is as ancient as the word *Maſs*, which the Romiſh Prieſts invented from the *Latin* word *Mitto*, to ſend, by putting the People in Mind to ſend Gifts, Offerings, Oblations, to have Maſſes ſaid for every thing almoſt, that a Ship goes not out to the *Indies*, but the Prieſts have a Box in that Ship, under the Protection of ſome Saint. And for Maſſes, as they Cant, to be ſaid for them to that Saint, *&c.* the poor People muſt put in ſomething into the Prieſts Box, which is not to be Opened till the Ship Return. Thus the Maſs at that time was call'd *Chriſtmaſs*, and the Box *Chriſt-Maſs-Box*, or Money gathered againſt that time, that Maſſes might be made by the Prieſts to the Saints, to forgive the People the Debaucheries of that time, and from this Servants had the Liberty to get Box-money, becauſe they might be enabled to pay the Prieſt for his Maſſes, becauſe *No Penny, No Pater-noſter*; for tho' the Rich pay ten times more than they can expect, yet a Prieſt will not ſay a Maſs or any thing to the Poor for nothing, ſo Charitable they generally are.

Q. *What's the Cauſe of Water aſcending into a Jugg or Glaſs, when a lighted Paper is put into it?*

A. We have in a late Anſwer about the Vacuum, ſpoken of ſmall *interſperſa Vacua*, amongſt whom all Bodies, and parts of Bodies, and that (theſe little diſtances excepted) all Places are full of Bodies more or leſs condenſe, and that as ſome are attracted to the Earth (the great *Magnet* of this ſublunary World at leaſt) the other are thruſt upwards to avoid Penetration of Bodies: This being here again Premis'd, We Anſwer, That all Bodies aſcending and deſcending perpendicularly (unleſs hindered by ſome accidental Violence) that Colume of Air, Atoms, *&c.* that preſſes upon the Glaſs, and the parts about it, force the Water on every ſide, and mounts it upwards into the Vacuum made in the Glaſs; there being more room to retire thither from the Preſſure, than elſe where; and there being no other Body at hand that is ready to ſupply the place. If it be further askt, How that Vacuum came in the Glaſs? 'tis anſwer'd, That Smoke being made in the Glaſs, where it cou'd not get out as it encreaſed, it expell'd the Air, and when it came to diſſolve again, and ſeparate its involv'd looſe Particles, which took up a great deal of room, it left the Vacuum behind it. Perhaps by what we have ſaid, ſome may be diſſatisfy'd about the Preſſure of the Air, but ſuch we would refer to what the ever Honourable Mr. *Boyle* has writ upon that Subject.

Q. *Whether Godfathers, Godmothers, and Biſhoping, are not Popiſh Cuſtoms, pray your Anſwer?*

A. No; Popery is the Political and Ceremonial Inventions which were introduced by degrees by ſeveral ignorant, wicked ambitious, or Money minded Popes, hundreds of Year after the Apoſtles; but Godfathers, *&c.* were in Practice in the Apoſtle's time, as ſundry Hiſtorians, Secular and Eccleſiaſtical, deliver. The Cuſtom came in upon this Occaſion: Heathen Converts brought their Children to be Baptized; then in Chriſtian Compaſſion of the Child, one or more of the Church publickly under-

undertook to their utmoſt, to ſee the Child brought up in the Faith it was then Baptized into, in Caſe the Parents died, leſt after the Parents Deceaſe, it ſhould by Heathens be brought up a Heathen; which Child grown up, came and made publick acknowledgment of its Belief, and Embracing the Goſpel, was Confirmed, and admitted as a Member of the Church, and entituled unto all the Priviledges contained in the Sacred Scriptures. In the times of Perſecution many Imbraced the Chriſtian Religion, and afterwards Apoſtatized and Betrayed their Brethren to the Perſecutors, to prevent which (as much as was poſſible) *Sureties* or *Suſceptores*, *Sponſores*, were taken by the Church, and none admitted without ſuch Sureties: Theſe are mentioned by the Council of *Arles*, A. C. 312, 314. ſo this is no Popiſh Invention. As to *Biſhoping*, as you call it, or *Confirmation*, it is often mentioned in the *Acts of the Apoſtles*, chap. 8. and in many other places.

Q. *Pray Gentlemen what is the Reaſon why a Perſon when he fires a Gun with his Thumb on the Barrel, the Gun flyes? Some ill Accidents have happened on this Account, therefore pray your Advice ſpeedily (now Winter is coming on) that no further Damage may be on that Score?*

A. The *Vibration*, or Motion caus'd in the Piece may be ſtopt in any place of the *Barrel*, which upon its ſudden Recoyl has often the unhappy Event mention'd in the Queſtion. Thus any piece of ſounding Metal, being toucht by the hand, gives over ſounding immediately. There are ſome affirm (how truly we know not) That a Bell ty'd about the Waſte with a Rope, will break in Ringing: 'Tis certain that this hindrance of Vibration, (which is nothing elſe but Motion briskly communicated to every particular of a Body, either by the Violence of a Stroke or Sound, *&c.*) will have Events very incredible to ſuch as have made no Tryal in theſe Caſes. A Barrel ty'd round with a Rope, or a weight laid upon it in the time of Thunder, will ſtop the Vibration, and conſequently hinder that Motion in the Beer, *&c.* which cauſes a ſudden fermentation, and ſowers it.

Q. *The Area of an Equilateral Triangle being given*, viz. 180. *What is the ſide thereof?*

A. We have had this Queſtion ſent us ſeveral times; and ſometimes in ſuch a triumphing Language, as if they had not only puzled us, but all the World beſides, if they knew a Method how to propoſe it ſo publickly. We have here return'd the Anſwer, as we hope rather to the ſatisfaction than ſilence of the Propoſers, being very willing to keep Correſpondence with all Ingenious Analyſts: And tho' we have not thoſe Opportunities to publiſh things of this Nature in our Oracle ſo oft as we would, yet we ſhould not fail to encourage a Correſpondence by private Letters, and ſometimes thus publickly. Set one foot of the Compaſſes in any *Equilateral Triangle*, and then the *Radius* is made one of its ſides, or a Chord of 60. Let drop a Perpendicular from any of the three Angles upon the oppoſite ſide. it biſects it into two equal Parts, making the *Verſed ſine* 30. Suppoſe we now the Diameter to be 2 *R.* (or twice the Radius: The verſed ſine *V.*

and

and the perpendicular *P. by* 13 *Prop. Eucl. El. lib.* 6. *the line* (or Perpendicular we first seek for) *is a mean proportional between the Segments of the Diameter on which it ſtands Erect*; therefore $2R - v \times v = 2Rv - vv$, whoſe Square Root is the Perpendicular ſought, *viz.* $Vr.\ 2Rv - vv = P.$ which being found out, we ſee what Proportion the ſide of an Equilateral Triangle bears to the aforeſaid Perpendicular that equally biſects it; which Proportion we'll call *r* to *s*. and then this New Queſtion reſults, *There are two Numbers whoſe ratio is* r *to* s. *and if half the greater be drawn into the leſſer, it gives* (180) *z. What's the greater Number?* Half the greater is made the baſe, and the rectangle made of that and the Perpendicular is equal to the two New Triangles, ſeeing the half of it is equal to one of them.

1. Suppoſe the greater ——— *a*
2. Then for the leſſer ——— *r*, *s*::*a*, $\frac{sa}{r}$ ——— $\frac{sa}{r}$
3. Which laſt being multip. by *a* gives ——— $\frac{saa}{r}$
4. From whence the Equation ——— $\frac{saa}{2r} = b$
5. Or ——— $saa = 2rz$
6. Or ——— $aa = \frac{2rz}{s}$
7. Whoſe ſquare root Anſwers the Queſtion, *viz.* ——— $a = \sqrt{\frac{2rz}{s}}$

From whence ariſes this Theorem, the ſide of any Equilateral Triangle is equal to the Square Root of the given Area multiply'd into twice the Term of the great *ratio* divided by the Term of the leſſer *ratio*, *viz.* 60 and 61. 9+.

Proof. The Proportion between the ſide of an Equilateral Triangle and a Perpendicular dropt from any Angle of it 60. to 51. 961 524 +, therefore according to the Thorem *V*: 2x60 x 180=20

51. 9615+

3885+which is the ſide of an Equilateral Triangle whoſe Area is 180. Now for a New Perpendicular as 60, 51. 961524 :: 20. 3885, 17. 656958, which laſt is the New Perpendicular, therefore the half of 20. 3885+*viz.* 10 1942 x 17. 656958+179 99+ or 180, *which was to be done.* We need not add what great Uſe this Theorem may be of to Surveyors, in places inacceſſible for *Ponds, Rivers, Marſhes*, &c.

Q *How may that Phenomenon of Star-falling be ſolv'd, ſince to the Vulgar 'tis unaccountable, and the Learned themſelves differ about it?*

A. There's

A. There's a very late Philoſopher, that treating of Star-ſhooting, after a grave and long Harangue, taking it for a kind of a *Jelly* which he ſays falls down (and which the Country People think to be the Star it ſelf) wiſhes that the Compoſition of that Jelly were Chymically examin'd, that the Learned might be better enabled to gueſs at the Nature thereof; but let them examine it as long as they pleaſe, we are ſatisfy'd 'tis eaſie to prove they'll ſearch upon a wrong ground. Whether there may be any *Jelly*, or as ſome call it, *Star ſlough*, or according to others, *Star-ſhoot*, that falls down from the middle Region of the Air, we ſhan't be poſitive: But be it as it will, it's impoſſible in its fall it ſhou'd caſt ſuch a Stream, or be ſo much as viſible, being of it ſelf a Subſtance which imbibes the Rays of Light; and much more ridiculous is it for any one to pretend they ſee it fall, ſo as to go and gather it up immediately, for no one ever ſaw it ſhoot over their Heads, but obliquely, and at a very great diſtance. As for this Jelly, we have our ſelves been ſomething curious in our Searches after it; and find it to be nothing elſe but the Intrails of Frogs, which have been kill'd by Crows, and eaten all up but their Guts, which in little time turns to Jelly; we have found them ſometimes half Gut, half Jelly; ſometimes new kill'd; ſometimes with a Leg, or a piece of the Body left with it, which poſſibly might happen by the Crows being frighten'd away before ſhe had eat thoſe parts: Beſides, the bigneſs of a Lump alſo ſhows it to be no larger than what a Frogs Guts might produce. So that this Story about ſomething falling from a Star, or the middle Region of the Air, being fabulous, we muſt ſeek ſome other Reaſon for the Solution of ſuch an Appearance. And to us nothing ſeems more Rational, than that ſome ſmall parcel of that Nitrous and Sulphurous Matter, which are the Ingredients of Thunder, are fired, as Thunder is, in the middle Region of the Air, and dart downwards, or obliquely, accordingly as they receiv'd their firſt Motions. Sometimes they leave a Stream behind them like a long Rope, which continues a Minute together ſcattering its Combuſtible Matter all the way it goes. Of this Nature, tho' much larger, are thoſe Phenomena's we call *Darts*, *burning Lances*, the *skipping Kid*, the *Dragon*, &c. In *February*, 1675. there was ſeen one which flew over *Northamptonſhire*, *Bedfordſhire*, *Hartfordſhire*, *Middleſex*, *Eſſex*, &c. Now from all this, 'tis eaſie to conjecture the ſoundneſs of the Common receiv'd Opinion of *Falling Gelatine Matter?*

Q. *In the* 2d *Job* 9. *you will find a great difference between the words in the latter part of that Verſe, as they are rendred in two Tranſlations*, viz. *the* Engliſh *and the* Latin. *In the former you will find it thus*, Curſe God and die: *In the latter*, Benedicendo atque moriendo, *that you would be pleaſed to reconcile theſe two Tranſlations, is the humble Requeſt of* (Gentlemen) *your humble Servants:*

A. The Hebrew word ſignifies both to *Bleſs* and to *Curſe*; ſo that where 'tis Tranſlated *Bleſs*, as in the *Latin*, *French*, &c. 'tis by way

way of *Irony*; for 'tis plain ſhe meant *Curſe*, by the Context; *Thou ſpeakeſt as one of the Fooliſh Women*, &c. which he wou'd not have ſaid unto her, had ſhe meant *Bleſs*; as alſo by what precedes, *Doſt thou ſtill retain thy Integrity? Curſe God*, &c. where there's a plain Antitheſis; as much as to ſay, What ſignifies thy Piety? Curſe the Author of this Unjuſt Dealing with thee, and lay Violent Hands upon thy ſelf, to be free from thy Sufferings. There can be no other meaning put upon the place.

Q. *We find in the Old Teſtament there are the Names of ſeveral Months call'd* Niſan, Tiſri, *&c. by the* Jews; *now the Hiſtorical part would be more intelligible, if we knew how their Months anſwer'd to ours; therefore I believe it will not only Oblige me, but many more, to give us what Account you can in the Matter?*

A. They are called alſo the firſt, ſecond, third, Month, *&c.* which We ſhall give you in their Order, only their Months not beginning at the ſame time as others do, we muſt be forced to ſet them double; as for inſtance, their Month *Niſan* anſwer'd to part of *March* and part of *April*, and ſo of the reſt.

1. *Niſan*, which is alſo called *Abib*, { March. / April.
2. *Jiar*. { April. / May.
3. *Sivan*. { May. / June.
4. *Tamuz*. { June, / July.
5. *Ab*. { July, / Auguſt.
6. *Elul*. { Auguſt, / September.
7. *Tiſri*, which is alſo called *Ethanim*, { September, / October.
8. *Marche Swan*, or *Bul*. { October, / November.
9. *Ciſleu*, { November, / December.
10. *Tebeth*, { December, / January.
11. *Schebeth*, { January, / February.
12. *Adar*, or *Veadar*. { February, / March.

Q. *Three Years ſince, having an Old Father that intends to exceed the Years of* Methuſalah, *I out of Deſpair, he not allowing me a handſome Maintenance, married an Old decrepid ſuperannuated Maid, of a very good Fortune, and then very ſickly, but ſince ſo perfectly recover'd, that I have reaſon to fear ſhe'll even imitate my Father; whereas you may very well think I expected a ſpeedy Death wou'd part Friends, divorce me from my mouldy Bride, whoſe loſs I was preparing for, with all the Moderation of a good Husband; but ſhe has been ſo unconſcionable as to out live even my hopes, which makes me entreat you Advice to an almoſt diſtracted Man, on theſe following Queries.*

1. *Whether it be a Crime to borrow ſome of my* Fathers bury'd Gold, *ſince it lies uſeleſs, and I can eaſily ſupply its place with Bags of other things that will do as well, for I have reaſon to think he contents himſelf with counting the Bags only?*

2. *My* Old Ly-by-me *having ſo drawn the Writings by my own Conſent before Marriage, that I reſign'd all over to her Diſpoſe, not doubting but to get them out of*

of her again, though I now find I can't do't: Whether, knowing where to ſeize them, I may not commit them to the Flames, and take poſſeſſion of all, allowing her a handſome ſeparate Maintenance? Your ſpeedy Anſwer wou'd much Oblige, &c.

A. Two hard Caſes, tho' both of them we dare believe our defunct'd Brethren would immediately reſolve in the Affirmative: We muſt conſider them a little, and then ſhall give you our Judgments. For the firſt, we muſt needs ſay you talk more like a *Spark* than a *Gentleman*———— Why ſhou'd you envy your Old *Father* a few *Pulſes* more, who tho' he is very unkind and unnatural, and his Carriage is a high Temptation to ſuch unhandſome returns as you make him, yet that Temptation ought not to prevail, and you ought to deal better with him than he with you, this being a private particular Concern between you two only; and however he deals with you, he's ſtill your *Father*, and ſhou'd Death take your own old piece of Houſhold-ſtuff off your hands, and your Bed get younger Furniture, if you have a Son of your own you'll ſcarce be pleas'd if he ſhou'd begrudge his Fathers Life, as you his Grandfathers. Nor are you much leſs unjuſt and unreaſonable, in taking your Old *Lumber* into your Houſe, only with hopes of preſently turning it out again, and you'd be e'en very well fitted, if ſhe ſhou'd grow *ſullen*, and lie upon your Hands (let's ſee) for ſeven Years longer; tho' to be juſt to you too, 'tis very hard, that when you have *refreſhed* her thus beyond hopes, when you have been the ſtaff of her Age, her *Muff*, her *Warming-pan*, her any thing, you ſhou'd not have a days Wages for a days Work, and a handſome Fee for ſuch a miraculous Cure. Now to your Queſtions———— In our Judgments 'tis a clear Caſe your Fathers *Jacobus*'s ought to be as *Sacred* to you as they are to him, leſt you ſhould find them as fatal as *Aurum Tholoſanum*, or that untoward drought of *Aurum Potabile*, which the *Parthians* preſented *Craſſus*. The propriety is ſtill his, and he's your Father, and you may be ſupply'd otherways, if not, his miſſing or not miſſing it, is not the thing, any more than 'twould be no Crime for a *Pick-pocket* to Angle out a parcel of your own Guinea's when you come to have ſo many, that you won't be ſenſible of your loſs. For your *Spouſe*, we think the Caſe is harder; if ſhe allows you handſomely, and like a Gentleman, you have no reaſon in the World to complain: Wou'dn't *every thing fain live*, and why ſhou'd you envy the *good* you your ſelf have done, ſince it appears ſhe owes her Health to you, as well as you your Eſtate to her; if ſhe does not allow you proportionable to her Eſtate, and the Figure you are oblig'd to make in the World, 'tis, we confeſs, ſtill harder upon you———— What if you ſhou'd ſue her *for Alimony*, you were beſt conſult Council upon the Caſe, And we think 'twou'd be a very hard matter if a poor Man ſhou'd not recover it, when 'tis ſo eaſily granted to the *Wives* in the ſame *Circumſtances*. But ſtill the Point is, May I lawfully *burn the Writings* or no? We ſuppoſe

ſuppoſe you'd have this try'd in *Foro Conſcientiæ*, and intend not to trouble any other *Court* with the Matter. We anſwer, If ſhe refuſe to let you have what's truly neceſſary and convenient for you (not for your Extravagancies) we think, (tho' we may be miſtaken) that 'tis lawful for you to burn the Writings: Our reaſon is, that a *Husband* ſeems to have a *right* prior to any *Inſtituted Law* to the Goods of the *Wife*. This, 'tis true, he may part with, as you have done, but 'tis with a reaſonable ſuppoſition, that if all your Eſtate is at her diſpoſe, ſhe ſhou'd, as before, allow you in Juſtice, what you need; and it ſeems prepoſterous and unnatural, in ſuch a Caſe, that an *Inferiour Relation* ſhou'd have power to preclude a Superiour from a proportion of what ſhou'd be at the higheſt in common between them. However, if this ſhou'd be lawful for the Husband, as we can't ſay we are confident, yet we are ſure 'tis not ſo, after he has done it, and enter'd on the Eſtate, to turn out his *Old Wife*, and with her Money maintain a *young Concubine* ——— No, he not only ought to allow her better than ſhe does him, but to live with, and let her ſtill retain the Name of his *Ly by him*, unleſs ſhe has her ſelf a mind to *edge* further: For, to be juſt between you, 'twould be very hard on your ſide, to take all ſhe has, as you intend to do, without giving her ſome *valuable Conſideration*.

Q. *I'm a Young Man free from the bad Conſequences of a* depraved Education, *and have hitherto endeavour'd always to act by that Golden Rule*, Doing as I'd be done to: *Nevertheleſs being deſirous, if poſſible, to ſettle my Mind in the true Orthodox Religion, deſire you'd ſpeedily ſet before me the* Follies *and* Errors *of theſe Following Religions, and the Reaſons why I ought not to embrace any of* ——— *Mahometaniſm, Paganiſm, Popery; and of thoſe call'd Proteſtants, Anabaptiſts, Quakers, and Muggletonians: Now if you can prove* any Religion *the* only Way to Salvation, *I ſhall immediately embrace it, being a preſent pretty indifferent as to thoſe Matters?*

A. This is a large Field, having almoſt alone employ'd the whole Art of *Printing* for ſeveral of the laſt Ages. To anſwer as briefly as we can, *Mahometaniſm* can't be the *true Religion*, becauſe 'tis founded upon *Force* and *Impoſture*, and contradicts Morality and *Natural Religion*. That 'twas planted, carry'd on, and is preſerv'd by Force and Blood only, is too clear to need any proof: That 'tis a perfect *Impoſture*, is as plain, becauſe it's Author pretended a miraculous Miſſion from Heaven, with a new Law, but brought no Miracles to atteſt it, as our Saviour did; nay, his Writings contradict our Saviours, the Truth of whoſe Doctrines were atteſted by numerous and inconteſtable Miracles. Laſtly, it contradicts *Natural Religion*, becauſe the natural Religious Sentiments of our Minds encline to Temperance and Purity, but *Mahomet* permits an unbounded Extravagance in *Pleaſures* of that Nature, nay, makes it part of his Brutal Heaven. For Popery, We think it not the True Religion, among a thouſand other Reaſons, for theſe two or three, We think, pretty weighty

weighty ones; becauſe *perfect Popery*, abſtracted from *pure Chriſtianity*, is viſibly founded upon *Intereſt* and *Practice*, and Old Wives Tales; becauſe it denies us the uſe of our Senſes and Reaſons, where God leaves them at liberty; becauſe it teaches and requires to *worſhip* God by *Images*, which is *Idolatry* —— And becauſe the *Pope's Antichriſt*, as We have formerly prov'd from Scripture, Authority and Reaſon. Neither can Paganiſm be the *true Religion*, or right Way of Worſhiping God, becauſe of their *Polytheiſm*; or if they ſlip that Argument, becauſe they make *Images* of the *Divine Nature*, and Adore him thro' and *by* them —— and becauſe all their Religion, diſtinct from *Natural*, was made up either from ridiculous Imitations of the Jewiſh Ceremonies, or Novel Inventions of their own —— —— and beſides, their worſhip was all different from each other in different Nations, whereas Truth is *Uniform*. For thoſe ſeveral Sects here at home, which you've nam'd, We have dealt with them in former *Papers*, and may again in ſucceeding. For the firſt, they are generally Orthodox, unleſs in the Point of Infant Baptiſm, wherein We think they are miſtaken. For the ſecond —— —— God forbid but we ſhould believe thoſe of them may be *Sav'd* who believe a *Saviour*, a *Chriſt without*, as well as within them, who ſits at the right hand of God. For the *Muggletonians*, We know not where to find an Account of their Creed, unleſs in *Bedlam* or *Newgate* —— —— but according to all We have ſeen of it, We dare affirm notwithſtanding all their Curſes, that 'tis impoſſible it ſhou'd bring a *Man* to *Heaven*, unleſs *Nonſenſe* and *Blaſphemy* be the way thither. By removing the *falſe*, the *true* will appear, —— which muſt be firſt, *Chriſtian Religion* in general, in oppoſition to Paganiſm and Mahometaniſm, We'll add, what is call'd *Deiſm* —— —— That this *Religion* muſt come from God, appears plain to us, becauſe 'tis moſt *like Him*, as far as We can know any thing of him by Nature or former Revelation —— It gives us the juſteſt and higheſt Notions of Him, and the moſt *pure* and *ſimple* way of *Worſhipping* Him, and tends to make Mankind *happy*, and brings with it the Evidence of *Miracles*, and *Reaſon*: All this *Deiſm* or Natural Religion, abſtracted from Reveal'd, was and is too Weak to perform —— —— as we ſee in Fact, when all the World, having that only for its chief or main *Guide* ſunk into *Paganiſm* and *Polytheiſm*: Nor, conſidering the Blindneſs of our *Minds*, and Weakneſs of our *Reaſon*, cou'd it do any thing elſe; againſt both of which, *Chriſtianity* helps us. This in general, for the particular Forms of *Chriſtian Worſhip*, we muſt firſt Premiſe, that there's a great deal of *difference* between the *only way*, and the *ſafe* way to Salvation. Chriſt Jeſus indeed is the *only way*, his Word the only adæquate Rule of Faith and Life, and accordingly the Chriſtian Religion in general; but then in particular, ſome ſorts of Chriſtians may come nearer the *Rule*, and ſome be farther from it —— —— The neareſt to it We think is the preſent *Doctrine* and eſtabliſh'd

Diſciplin

Diſcipline of the Church of *England*, (if We did not think ſo, 'twould be a ſhame for us to be of it, and We hope We can prove what We think) this being in our Judgments the moſt grave, decent and rational Communion that We know of, and built ſo firm upon the *Foundation* of the *Apoſtles* and *Prophets*, the Confeſſors and Martyrs, that as they never yet have, ſo We truſt the *Gates of Hell* never ſhall prevail againſt it.

Q. *Pray reſolve me,* —— *Where is* Preſter John's *Country? What's the Original of that Name, and what Religion the Natives are of?*

A. We think it moſt proper to begin with the ſecond Queſtion, ——What's the meaning and Original of the Name or Title *Preſter John: Paulus Venetus*, if we are not miſtaken, is the firſt Hiſtorian who makes any mention of ſuch a Prince; he's call'd by ſeveral Names, or if you will, there are ſeveral Corruptions of his true Name or Title: He's ſtyled by the Italians *Preſte*, or *Pretegianni*, or *Giovanni*, which gave riſe to our *Preſter*, by ſome Preſbyter *John*, whence he was at firſt thought a ſort of Melchizedekian Prince, both Prieſt and King. *Scaliger* thinks the true word is *Friſtigiani*, or the Apoſtolick Prince, but the moſt tolerable Conjecture ſeems to us to be, that of thoſe, who think him ſtyled by the Perſians *Preſter Chan*, which ſignifies, as *Ludolfus* tells us, either the Prince of the *Adorers*, namely Chriſtians, or Prince of the beſt *Servants*, as *Blancard* in his Notes upon *Curtius*, quoted in the forementioned Author. This for the *Name*, now for the *Place*, wherein there is not leſs difficulty: It's generally agreed the true *Preſter John* was a Chriſtian Aſiatick Prince, his Territories lying ſomewhere between *Tenduc* and *Cathaia*, which laſt there's now no doubt is no other than a part of *China*, in which Countries there remain'd no obſcure footſteps of Chriſtianity, when the Jeſuits firſt came thither: This Prince the *Portugueſe* long ſought after, but not being able to diſcover him, ſome of them heard of a Kingdom of Chriſtians in *Africa*, called *Abbyſſina*, or *Ethiopia*, and the Prince thereof it ſeems they were reſolv'd ſhould be *Preſter John*, ſince they cou'd find no other. This Name therefore he retains amongſt us *Europeans*, his Country lying towards the middle of *Africa*, North of the *Cape of Good Hope*, South of *Egypt*, waſh'd to the Eaſt, or Eaſt and by South, with the *Red Sea*: His Territories were formerly large and famous, now reduc'd into a narrow Compaſs by the *Turks*, and his own Rebels, ſome hundreds of thouſands of the Natives being beſides deſtroy'd in Religious Wars, on the account of the Jeſuits, who vainly endeavour'd to ſettle there the Romiſh Religion.——Now as to their own proper Religion, the ſecond thing to be conſidered, 'tis neareſt that of the Greek Church, though there ſeems therein ſome mixtures of Judaiſm, and other Errors. We han't room to give a particular Account of their Confeſſion of Faith, only in general, for their Errors, they with the Greek Church deny the proceſſion of the Holy Spirit from Son, as well as Father. The Je-

ſuits

ſuits ſay, they own but one Nature in Chriſt, that they repeat Baptiſm every year, theſe are their principal Errors: On the other ſide, they have a venerable Eſteem of the Holy Scriptures, acknowledging them the only Rule of Faith and Life. They own no Purgatory, though they have a ſort of good Wiſhes for the Dead, as had the ancient Chriſtians and Jews. In nice Points of Religion, they ſuffer Men to be of different Sentiments; they believe the Trinity, deny Tranſubſtantiation, yet ſeem to own a Real Preſence; and theſe are the moſt conſiderable things we know of them, let thoſe conſult *Joh. Ludulfus* his excellent Hiſtory, who deſire further ſatisfaction.

Q. *Whether a Man is not ſenſible, whether he ſhall be happy or unhappy before he leave the World?*

A. We have known ſeveral Perſons, and We believe it holds with moſt, who a few moments before their *Death*, have had ſtrong and lively *Perſwaſions* of their being happy or miſerable in another *State*; nor can it be otherwiſe, ſince ſuch reflections are the genuine conſequence of a Life ſpent in *Lewdneſs* or *Vertue*: But whether ſuch a *Perſwaſion* as this be *Infallible*, how ſhould we know, unleſs two or three of our Society wou'd make the *Experiment*, and not only die, but come back again to reſolve this Queſtion?

Q. *Whether a Man does not ſin as much in ſpending his Money fooliſhly, as in being Covetous?*

A. Upon ſome Accounts we think more, for a *Prodigal Man* in our Judgment, is a worſe Member of the Common wealth than the *Covetous*, becauſe a Man may be Covetous, without injuring any but himſelf, and ſome or other will at leaſt get ſomething by his Death; but the Prodigal Man not only ruins his own Family, but very frequently all beſides, that have any thing to do with him; when he dies, cheats all beſides the Worms. And ſo fare thee well, *Briſtol.*

Q. *I would deſire you to give me a true Definition of Extortion in general, and withal your Opinion of Pawn brokers, whether their Calling be contrary to God's Law? And whether they come not under the Condemnation threatened in the Scriptures, to Extortioners, ſeeing they lend their Money to ſupply Peoples Neceſſities, and the Intereſt they receive is ſo inconſiderable, as it can never hurt the Borrower, conſidering the Advantage they may turn the Money to for the time they have it? Pray let me have your Anſwer in your next Oracle, becauſe there lies one or two in great doubt of Satisfaction, whith they do expect from you.*

A. The moſt Critical Notion of Extortion, We take to be, unjuſtly and violently taking away what's another Man's in time of Peace, either by Policy or Power: For *Pawn-brokers*, though We Confeſs they have an *ill Name*, as Uſurers once had, and ought ſtill to have, if Sir *J*——*C*—— be in the right, yet certainly if what the Queriſt alledges be true, if their Gains are but proportionable and moderate, it can be no Extortion, but a Benefit to the Poor; being, We think, of the ſame Nature with the *Lumber-Banks.*

Q. Three Men met together, *A. B. C.* their Diſcourſe is in praiſing their Wives Chaſtity; above the reſt, *A.* ſays that his Wife is ſo Chaſte, that he does believe no Man can make him a Cuckold; *C.* ſays that he can, and thereupon they lay a Wager, and *A.* is to be Stairs-keeper, and if his Wife calls Murder, he was not to let any up to her aſſiſtance; *B*'s Wife hearing their Diſcourſe, goes on with a deſign to acquaint her with it, but *A.* puts her back, and will not let her go, whereupon ſhe Miſcarries, and the Child dies; *C.* comes down and Swears he has won the Wager, and demands it from *B.* and he will not ſurrender it to him, becauſe there was no Proof: I deſire your Anſwer to theſe Queries:

Whether A. *be not guilty of Murdering the Child?*

Whether A. *and* C. *be not guilty of Adultery?*

How muſt the Wager be decided, ſince there is but ſingle Proof?

A. The Fact is ſo ſtrange, We hardly believe it; but on ſuppoſition of its being Truth, We think *A.* guilty of Murther, becauſe the *Child* was kill'd in an *Unlawful Action*; *A.* and *C.* guilty of Adultery, unleſs *C.* lyes, and beſides, *A.* the honourable *He Bawd* to his own beloved *Spouſe*.——— And for the *Wager* ſhe can beſt decide it.

Q. Gentlemen, *Your Anſwer to the following Caſe is much deſired and entreated, being ſo extraordinary.* There was a Gentlewoman when very young was put into a great Fright, fearing her Brother was untimely ſlain, which brought her into a Habit of Melancholy that encreaſed on her (eſpecially at Intervals) to her Dying-day; yet ſhe Married, and had about ſixteen or eighteen Children, her 6th or 7th (being a Son, though not the firſt or ſecond Son) was heard to Cry in his Mothers Womb ſome Days and Weeks before her Travail; this Perſon is now living, and ſome who heard him Cry before his Birth, are living in the City, (Perſons of undoubted Reputation) I have known this unhappy Gentleman many Years, and that he is (in mine and many others Apprehenſions) the moſt Diſconſolate Perſon in the World, his Life being a continual Burden, and as it were a conſtant Agony, as it wreſtling with Deaths Pangs. He lies under conſtant Temptations to make away himſelf, *&c.* but God hath hitherto prevented, and we hope will to the end, becauſe we are comfortably perſwaded he truly fears God.

Pray be pleaſed to give your Opinion of this wonderful Paroxiſm of Nature, and whether you think it hath a Natural Cauſe from his Mother; For if ſo, why ſhould not her firſt, or ſecond, or her laſt Child, be affected with Melancholy, (they all being free from it) and how comes it to light on this Child (her 6th or 7th) and not on others?

A. How much the Animal Part partakes of the Nature of its Original, is perhaps the moſt obſervable where promiſcuous Copulation is uſed, *viz.* in moſt tame Domeſtick Creatures, *Dogs, Cocks,* &c. What Courage is there to be found in the Off-ſpring of a true breed of Cocks, and how Cowardly other

others are, though eſſentially they are all the ſame; but the Degrees of Courage, Hope, Fear, &c. which are common to all Fowl, and Animals (as well as Men) are not eſſential, for we ſee they degenerate in a few Generations, ſometimes by contrary Parents, ſometimes by the Change of the Soil, as our Bull Dogs and Cats taken out of *Europe*, turn to other ſort of Creatures, not thoſe that are taken over themſelves, but thoſe that are bred there of ſuch as are taken over. And indeed we may as well wonder how a Lyon begets a Lyon, not an Aſs, &c. as well as enquire how the Off-ſpring does participate of the Means or Extreams of the Paſſions of thoſe from which it alſo derives its Eſſence: So that there's nothing extraordinary in this, that a Melancholy Mother ſhould bring forth a Melancholy Son. As to the latter part of the Queſtion, *Why the Seventh ſhould be more Melancholy than the reſt?* 'Tis eaſily anſwer'd. That 'tis more than barely probable, the Mother labour'd under that Diſtemper in a greater meaſure during the time of Conception and Parturition, than of any other Child ſhe had; and even now, though the impreſſion of Melancholy, and a ſtrong Habit together, may have ſtrangely wrought upon this Perſon, yet no doubt, he might find vaſt Advantages by proper Dyet and Exerciſe; this is extreamly obſervable where a little Impreſſion is viſible, as in Children, who from their Nurſes Milk can extract Diſeaſes, and from a ſound Diet grow vigorous and luſty. Religion indeed is the beſt Preſervative, ſince it engages the Author of Nature; but at the ſame time the Laws of Nature ought to be obſerv'd by all wiſe and prudent Perſons.

Q. *Gentlemen*, I kept a Coffee-houſe, and made a Livelihood by it; but my Wife uſing to go to a Tavern in an Evening, or to Gentlemens Chambers in a Morning, to be Treated, as I was made believe, for the Love of Wine only, I was adviſed by ſome Friends to keep Wine my ſelf, to take away her Pretenſions, and by which I find a very conſiderable Profit: But my Wife being Educated in a Tavern, and Naturally inclin'd to Wine and Company-keeping of all ſorts, and eſpecially when a Bottle is ſtirring, which ſhe ſeldom or never parts with till ſhe is overcome with the Creature, by which means ſhe is laid open to all, and thoſe in a more particular manner that drink with Deſign, as the Cuſtom of the Sparks of the Town do, ſeldom or never miſſes effecting *Then* their premeditated Wickedneſs, and which at the ſame time puts evil Thoughts into my Mind, and makes my Head often to ake, and my Neighbours to point their Fingers at me: Now if I leave ſelling Wine, I loſe a certain Profit, and if I continue it, ſhe is expoſed in her Reputation, loſes her Health, and in the long run may her precious Soul into the Bargain. *Your Advice in your next is deſired, What Courſe to take to preſerve my Wife's Health, and Reputation, my own Quiet, and ſtill keep the Wine Trade a going, in which you will do an Act of great Friendſhip*, Gentlemen, *to your Humble Servants.*

A. Truly, honeſt Friend, if your Wife will be Drunk, *&c.* 'tis the beſt and moſt private at home, for poſſibly by that means ſhe may eſcape the Mobb and *Bridewell*, but this on a ſuppoſition, that you can be content with Cuckoldry: But if you will take our Opinion in the Caſe, take your Opportunity for Witneſſes, and get a Divorce from her; for if ſhe is irrecoverably gone for Drinking and Jilting, it's Scandal, Unhappineſs and Sin, to have any Correſpondence at all with her.

Q. *What think you of the Milky way in the Heavens?*

A. It's ſo called from its Whiteneſs, it divides the Heaven into two Hemiſpheres, but not preciſely, one of the Sections being at the laſt Degree of *Taurus*, and beginning of *Gemini*, the other at the end of *Scorpio*, and beginning of *Sagittary*, at which place it's narrower about two Degrees than at *Gemini*, where 'tis ten Degrees broad, and is much like a River all along, winding, contracting and enlarging, and dividing its ſelf near the *Swan*, beyond the Tropick of *Cancer*, one of the Branches end nearer the *Equator*, the other paſſing between *Sagittary* and *Scorpio*, by the Feet of the *Centaur*, croſs the Ship *Argo*, where it is broadeſt; then goes by the *Unicorn* over the Head of *Leo*, to the Feet of *Gemini*; from whence croſſing *Bœetes*, *Perſeus* and *Caſſiopeia*, it returns again to the *Swan*. It's pretty to conſider the Extravagant Fancies of the Poets, and ſome of the ancient Philoſophers about it: Some ſay, that when *Juno* ſuckled *Hercules*, and diſcover'd who it was, ſhe ſpilt her Milk there; others, that 'tis the ſpace of Heaven, which the Sun's Chariot burnt by the ill driving of *Phaeton*; others, the place where *Apollo* fought with the Giants, the Road of the Gods leading to *Jupiter*'s Pallace, the Reſidence of Heroes, the Manſion of the Vertues, the High-way of Souls, with innumerable more ſuch Whims. The former Philoſophers, particularly *Ariſtotle*, held it to be a Meteor fed by plentiful Exhalations from the Earth, and fired and irradiated by the Stars in this place; this Opinion prevail'd till the Uſe of long Teleſcopes, which diſcover an innumerable Company of ſmall Stars there, which are not viſible to the naked Eye; and 'tis generally concluded that 'tis nothing elſe but Stars, which being not great enough to tranſmit their Light to us diſtinctly, the ſame is Aſſociated and United together, thereby cauſing a Whiteneſs, or a weak and imperfect Light.

Q. *I'm a Married Man, and have ſome Children; but having ſpent part of my Eſtate, betook my ſelf to an Employment under the King, which obliged me to leave my Family for ſome time; during which, it happen'd at one of the Places where my Buſineſs call'd me, a Young Lady fell in Love with me, and being mightily diſſatisfied in her Mind, her Siſter deſir'd to know the Reaſon of it, and upon her diſcovery of the Cauſe, and increaſing Diſpoſition, acquaints the Father with the whole Matter, who immediately came to me, and told me of it, and I him, that I was already Married, and therefore could not comply with his or his Daughters Deſire. However, he importun'd me*

me to see her, which I did two or three times a day, till at last she her self told me the Occasion of her Illness: I answered her, as I had her Father before, that I was Marry'd; however on her further pressing Instances, I promis'd her Marriage in Case my present Wife should die; on which, in some time after the Lady recovers, who I had almost forgot to tell you, is worth about 60 l. per. An. After some time my business called me to another place, where I now am, and a Widow there falls in love with me much in the same manner, and in the same Condition with the former Lady, to whom also I promised Marriage on the same Conditions, and for the same Reason; she's about 40, has no Children, and 150 l. a Year at her Disposal. I love them both equally, and my Wife is now dangerously ill: Pray your Advice in your next?

A. In what haste the Man is! ——— Sure one wou'd think he might stay, at least, till he see whether his Wife will die or live. Well, for shame let not our own faithful, constant, generous Sex ever say hereafter, that the *good Women* are in *haste* to be *Marry'd*, and tell unlucky Stories of their being Courted and Promi'd when leading to *Church* at their Husbands Funeral, since we find the Husbands can be so much beforehand with them, and promis'd to a second, nay a third, before their first Wife's dead, or they know when she will be: And indeed 'twere great pity, if this Man's Wife be good for any thing, but that she shou'd out-live both her Rivals. After all, who could think the Wars shou'd have already thus drain'd the Nation, and that there shou'd be such Quarrelling only for the *Reversion* of one poor handsome Fellow (as we may presume him, they are so eager after him, tho', for ought we know, he may be as ugly as ——— any of Our selves.) Wou'd this lucky Adventure now be but prevail'd with to sell one or two of his *Lotts*, which else must of necessilie upon his hands, what Droves of Chapmen might he have, and how many thousand *Bidders*, during the reign of one mortal Inch of Candel? For his *sick Wife* to be sure he'd want no Customers, particularly our poor Rhyming Friend, whom we advis'd to enter into the King's Service, as this has done, for a Sanctuary against his unconscionable *Creditor* at home. ——— How glad wou'd he be if this Man wou'd but change with him, and would give, We dare say, all the fair Odds he could desire. But to be grave: We think you did *ill* to see the *first Lady*, at least so frequently as to feed her *Passion*, which is now fixed on an *Unlawful Object* ——— you did yet worse in the Case of the *second*; *Worse* than both in *Promising* either; yet worse still, in *Promising* them *both*; and still *worst of all*, in *Loving* them, as you in plain *Terms* confess you do, even while your own *Wife* has a *live Tongue* in her *Head*, and *Breath* in her *Body*. It's true, if your present *Wife* be either an *Ill Wife*, or an *Ill Woman*, there wou'd be some *Temptation* (as *Jovian* says) if not to wish her a *fair riddance*, yet not to be *immoderately grieved*, ——— ——— but to bear the Loss as much like a *Man* as possible: But if her only or principal *Fault* be her *Darkness*, or such unavoidable Accidents of

Life, consider how you'd take it your self, were the Scales turn'd; she *young* and *brisk*, and you *infirm* and *sickly*, shou'd she promise two *New* Husbands for fail, before she got rid of one *Old one*? You'll say it sav'd the *Virgins* and *Widows* Life ——— And what if they had long'd for something more than thin *Airy Promises*? must you have been so *Honest* and *Civil* to Oblige them in that too? We therefore think fit to give you no other Advice, than to make *much* of your *first Life*, as you're bound to do, that she may have fair play, and live as long as she can, and if she does drops off, 'twill then be time enough for us to decide the Controversie between the *two others* ——— tho' We heartily Wish they might both have the *good Luck* to see this *Paper*, where they'd find what a faithful *future Lover* they have, and won'd serve you very right, if between *two Stools* they both let you *drop*, and go look for a *third Mistress*?

Q. *Whether there's any such thing in the World as a pure dis-interested Love? And whether all Love mayn't be reduc'd to Self-love? That most shew Kindness purely to Advantage themselves, is very evident, and some are Charitable and Kind out of Vain-glory, to have the Reputation of being Good, Pitiful, and Tender-hearted: But whether in others the Satisfaction of Obliging a Friend does not bring so great a Pleasure with it, that one may be said to do the Kindness to ones self? Nay, whether the shewing Pity and Compassion to one in Pain and Misery, tho' a Stranger to us, and whom for that Reason we can scarce be said to Love, and from whom we can't probably expect any return: Whether even this be not Self-love? Because there is something in our Natures that makes us uneasie at such Objects, and we put our selves out of Pain if we can any ways Ease or Relieve them?*

A. We believe there's no such thing as *Love purely dis-interested*, tho' some may be more or less Interessed than others: Whence it follows, that all *Mortal Love* centers in *dear self*, as, we think may be prov'd in all Instances, nay, from the very abstracted definition of Good, which *real* or *apparent*, is the Object of Love, and must be founded in *Agreeableness* or *Convenience*, that not being *Good* to *one* that is to *another*, and but one *Essential Good*. As for the Instance you give of some Persons being charitable out of *Vain-glory*, 'tis not only very true, but in Our Judgment, does clearly manifest the Wisdom of the Great Author of the Universe, who disposes so well of such contrary *Incidents*, and brings Good out of Evil: ——— Its also a proof for Natural Notices of *just*, and *fair*, and *good* in our Minds, which makes us seek *Glory*, by at least the appearance of *Virtuous Actions*. And indeed, such as are really beneficent to Mankind, ought not to be defrauded of their just Praise, tho' their Intentions mayn't be always right, for this unavoidable Reason; because one of these two things must be granted, either that they acted from the true generous Principles of Vertue and Honour, and then there will be no question in the thing; or else meerly for *Glory*, which since 'tis all

all the Reward they are ever like to have for't, 'twould be very hard if they ſhould loſe it. For the other two Inſtances you give, the *pleaſure* we feel in obliging a *Friend*, and the *Eaſe* in relieving the *miſerable*, We muſt grant, that even both of theſe are ſtill fairly reduceable to *Intereſt* and *Self*, tho' that Intereſt muſt be granted more *pure* than in the former Caſe, the *Pleaſure* reſulting from a fair and honeſt Action, is ſo natural to the Mind, and has ſuch a fitneſs and agreeableneſs to Humanity, that nothing purely relating to this World can pretend to equal it, nay we queſtion whether we ought to call it *moral*, and it ben't rather ſomething *Divine* and *Heavenly*. And to this may be reduc'd that of relieving the miſerable, there being certainly ſomething more in *pleaſure* and *privation of pain*; the former having ſomething in't that's poſitive and real, as the pain of *Hunger* may be aſſwag'd by the meaneſt *Food*; but there is certainly ſomething more than the removal or abſence of this Hunger, when we taſte the moſt *delicate Fruits*, or *generous Wines* ——— But ſuppoſing it were only to *eaſe* our ſelves that we *eaſe* others, it muſt thence follow that 'tis *Natural* and *Humane* to do ſo, ſuch Tenderneſs and Inclinations being it ſeems ſtampt on the Nature of Man, as makes him concern'd for all the reſt of his Species: And indeed its the ſame in other Ranks of Animals, eſpecially the more generous; for how will a *living Horſe* be allarm'd at the ſight of another that's dead; and it's ſaid, that the *Cries* of all ſorts of Animals will call together as many others of the ſame kind as are within hearing, to attempt their Relief. In a word, 'tis only of the Diety himſelf that we can ſay, he *loves* without *Advantage* or *Intereſt*, and without any thing of *pain*, *pities* the *miſerable*.

A PARAPHRASE

Of David's *Elegy on* Saul *and* Jonathan, 2 *Sam.* I.

I.

MOurn *Iſrael!* Mourn! admit of no Relief,
To thy intolerable Grief!
To *Love* and *Beauty* bid a long *Farewel!*
For *both* thou now may'ſt look in vain,
Since *Love* and *Beauty* both are *ſlain*:
With *Saul* and matchleſs *Jonathan* they fell,
Who breathleſs on thy *barren Mountains* lie,
Their *Manly Limbs* expos'd and bare
To all the *Inclemencies* of th' *Air*,
And their more cruel *Enemy*.

Mighty in *Arms!* who never *fled*,
Who now are *ſlain*, not *vanquiſhed!*
How are you *fall'n?* How is the *Crown*
Of *Iſrael's Glory* tumbled down,
And undiſtinguiſh'd lies among the *Vulgar Dead?*

2.

Let not, O let not *proud Philiſtia* know,
Leſt they *Rejoyce* and *Triumph* in our *Woe!*
Let not the *News* in *Gath* be told,
The *fatal News* from *Aſcalon* withhold!
Stifle, if poſſible our foul *Diſgrace*,
Let *Iſrael* only bear its own *ſad Load*,
O *ſpread* it not in *Heathen-lands* abroad,
Among the faithleſs *Fore-skin'd Race!*
Leſt they to *impious Feaſts* our *Faſts* ſhould turn,
Envying ev'n our *Sorrows* too,
And *Loyal Tears* for ſuch vaſt *Loſſes* due;
Leſt they *Inſult* and *Revel*, while we *Mourn*;
Leſt they their *monſtrous Idols* ſhou'd adore,
As when *devoted Iſrael* fled before:
Leſt they agen their *two-form'd* Dragon boaſt,
And *Acaron*, the Prince of all the *Airy Hoſt*.

3.

Ah *fatal Gilboa!* 'twas on *thee* they *fell!*
More *barren* may thy *ragged Mountains* grow,
Like *Ararat* hid in *eternal Snow!*
No *Flocks*, no *careful Shepherds* on thee *dwell!*
Or parcht with *Thirſt*, ſtill may'ſt thou *gape* in *vain*,
And raiſe thy *blaſted Head* to Heav'n for kindly *Rain*.
A *Friend's*, a *Son's*, a *Subjects Curſe* on *Thee!*
Nor *Dew*, nor *Rain*, for ever on thee *fall*,
But Heav'ns dread *Bolts*, when thou for *Rain* doſt call:
Eternal *Barrenneſs* thy *Portion* be!
There *mighty Saul* amid the *faithleſs Hoſt*,
'Twas there he *loſt* his *Shield*, tho' firſt his *Life* he *loſt*.
His *Sacred Head* lies *bleeding* on the *Ground*,
Ghaſtly, it lies, unknown, deform'd, *uncrown'd*,
Which once with *myſtick royal Drops* was richly *circled* round.

4.

Roll *Warriors*, roll your *Enſigns* in the *Duſt*,
That oft with *Blood* were nobly *ſtain'd*,
That *light* and baſe *Retreat* diſdain'd!

Your

Your *Sorrow* is but *juſt*,
Trail, heavy, your *big Lances* on the Ground!
Let the hoarſe *Trumpet* ſlow and mournful ſound!
Let your *Broad Swords* within their *Scabbards* ruſt!
Farewel the greateſt *Pride* that *War* cou'd boaſt!
The *Bow* of *Jonathan*, the *Sword* of *Saul* are loſt.
So fatal, *Prince!* thy *Bow* did prove,
As thou hadſt chang'd with *Death* or *Love*.
Thy Father's *Sword* ne'er rais'd in vain,
His *Thouſands* he, thou haſt *Ten Thouſand ſlain!*

5.

Bleſs'd Pair; whoſe Lives ſhall the beſt *Pattern* prove
Of *Filial* and *Parental Love!*
Ev'n *Death* it ſelf in vain has try'd,
Nor cou'd your Sacred *Band* divide:
Great Saul, when *Iſrael* baſely *fled*,
Alone *maintain'd* his *Ground*,
Tho' *doubly* compaſs'd round,
Encompaſs'd with the *Living* and the *Dead*.
Aloof awhile th' *Uncircumcis'd* appear'd,
And ſome *New Sampſon* fear'd:
Grinning their *Dread* and *Rage* expreſs'd,
And dart whole *Groves* of *Deaths* againſt his *Royal Breaſt*:
Whole *Groves* of *Deaths* on his broad *Shield* he wore,
'Till now no *room* for *more*;
So when *fallacious Nets* are plac'd,
And to the Toils the *Royal Beaſt* is chac'd,
Attack'd by many a *winged Wound*,
By crowds of *Hunters* circl'd round,
Whom *Numbers* ſelf not *guards* from *Fear*;
A *diſtant War* they *thus* ignobly make,
Their *knotted Javelins* round him *ſhake*,
But dare not *venture near*.

6.

O matchleſs *Jonathan!* O where
Is now thy *Piety* and *Care!*
A *Father* calls; fly *ſwift*, or 'tis too late,
Fly to *prevent*, or *ſhare* his *Fate!*
He did, he came, tho' *tir'd* and out of *Breath*,
Among the *trembling Squadrons* ſcatt'ring *Death*.
So, when the *Bird* that does the *Thunder* bear,
Or *hears* her *callow Eaglet*'s cry,
Or *ſees* far off with piercing *Eye*
Her *Eyry* ſtorm'd by th' *Rabble* of the *Air*,
She *darts* to their *Relief*, like *Lightning* thro' the *Skie*.

He

He came, and ſaw, ſome from his Vengeance *fled*,
And ſome his *Sword*, and ſome his *Eyes* ſtruck *dead*:
He *came*, but cou'd alas! no *more*;
For *Fate*, more *ſwift* than he, got there *before*;
He ſaw his *Father*'s Fall, and by his *ſide*
Himſelf he *dropt*, embrac'd his *Knees* and *dy'd*.

7.

Now *Iſrael*'s *Daughter*! now *lament* and *mourn*!
Indulge the mighty *Woe*!
So *juſt* a *Grief* too *high* can never *flow*,
Tho' *Statues* you, your *Eyes* ſhou'd *Fountains* turn.
There needs no purchas'd *Grief*, no borrow'd *Tear*,
Nature, not *Art commands* 'em here.
Gratitude, Int'reſt, Piety unite,
The *Tribute* of your *Sorrows* all demand,
Great Soul, whoſe *Reign* ſo long has bleſs'd the *Land*,
Is *ſunk*, for ever ſunk in *Death* and *Night*.
Long *Plenty*, *Pleaſure Eaſe*,
You owe his *Royal Care*:
He brought you all the *Wealth* of *Peace*,
And all the *Spoils* of *War*.

8.

How are the mighty *fall'n*? Tho' e'er they fell
How *dearly* they their *Lives* did *ſell*!
(A *War* alone, when all the reſt were *fled*!)
With what a *Pomp deſcend* among the *mighty Dead*?
O *Jonathan*! whom dearer Names commend
Than that of *Brother*, *Jonathan* my *Friend*!
My *Princely Friend*! how wert thou *brave* in vain?
How art thou *fall'n*, oppreſs'd with *Heaps* of *ſlain*!
What *Trophies* did thy *Sword* erect, before
It *left* thy *Hand*? How oft the *Day reſtore*;
Ere thy *Great Soul* from *Gilboa* took its *riſe*,
And at a *thouſand Wounds* ruſht out for *Paradiſe*!

9.

Cou'd thy *dear Soul* look down from *Bliſs*, and joyn
As oft it did when here, with *mine*;
Soon wou'd it know that *Grief* and *Care*
Which ſtill, when *here*, it us'd to ſhare;
Whole Jonathan wou'd ſtill be *graven* there:
There wou'dſt thou ſee what *Sorrows* unexpreſt
Fill all thy *Faithful David*'s Breaſt.

How

How all my Joy, how all my Pleaſures fled,
And how I *drag* my *Life*, now thou art dead:
The *happy Hours* to mind I often call,
Tho' now, alas! they're *vaniſh'd* all;
How cloſe embrac'd we often *walkt*,
How dearly *lookt*, how dearly *talkt*;
How *fair* a *Love* fill'd eithers Breaſt,
Uutouch'd by *Vice* or *Intereſt*:
O wonderous *Friend!* what *Tribute* ſhall I pay,
For ſuch a Love as ev'n a Crown cou'd not *outweigh*;
This Juſtice then, great Friend I'll do,
Unto your *Sacred Memory* and *You*.
Not Princely *Michal*'s ſelf, altho' as fair
As Cherubs dreſs'd in ſhining Robes of Air;
Tho' ſoft her Sighs as *murmuring Turtles* be,
Not ev'n the charming *Michal* ever *lov'd* like *Thee*.

14.

Soft as the *gentle Smiles* of *Virgins* are,
Was *Jonathan* in *Peace*, but *Thunder* in the *War*:
Like that cou'd *ſtrike*, like that cou'd *wound*;
Wide ſcattering *Terror* and *Deſtruction* round.
Yet is he fall'n, Ah that it muſt be ſaid!
Yet are the *Mighty fall'n*, my *Jonathan* is dead.

Queſt. *How do you reconcile theſe two Places*, 2 Kings 9. 27. *where 'tis ſaid of* Ahaziah, Jehu *commanded to ſmite him in his Chariot* [and they did ſo] *at the going up to* Gur, *which is by* Ibleam, *and he fled to* Megiddo *and died there* ——— *and* 2 Chron. 22. 9. *And he* (Jehu) *ſought* Ahaziah, *and they caught him, for he was hid in* Samaria, *and brought him to* Jehu, *and when they had ſlain him they buried him*, &c.

Anſw. We Anſwer, *Firſt*, That thoſe Words in the 2 *Kings* 9. [*and they did ſo*] did actually and immediately obey *Jehu*'s Commands, are not expreſt in the Original, whence they are in our Bibles in a different Character from the reſt of the Text. Which the 70 being ſenſible of, made 'em, we ſuppoſe, tranſfer the Verb to the latter place, as we keep it in the former —— καὶ ἐπάταξεν αὐτὸν —— καὶ ἐπάταξεν αὐτὸν. Now if they did not ſmite him there, as is ſcarce certain from the Text, neither is it certain that he there receiv'd his *Deaths* wound. But becauſe we have been taught formerly by a learned Queriſt, in the Caſe of the Dew of *Hermon*, &c. that Reduplications are common in the Scripture, the Verb, or ſome ſmall Sentence being frequently to be ſupply'd by the *Senſe* of the Reader, from the Idiom of that Language (and the ſame more or leſs in all other) therefore we inſiſt not on this Anſwer, but come to what ſeems a *clearer*, and *firmer* ——— *Samaria* is ſometimes taken for the *Kingdom*, the whole Region of

of *Samaria*, and with much more eaſe then for the Contrary near it, and round about it. And this not only frequently in the New Teſtament, where 'tis ſaid our Saviour muſt go through *Samaria*, and *Samaria* is ſo often mentioned as a *Diſtrict*, not a *City* (for the Name of it was then chang'd to *Sebaſte*, as *Joſephus* tells us) but even here, in the Old Teſtament, in ſeveral inſtances. Particularly 1 *King* 21. 1. *Ahab* is called King of *Samaria*, tho' he had a Palace at *Jezreel*, and there often, if not *chiefly* liv'd. But this ſeems yet plainer from the 21. and 18. where 'tis ſaid, Go down to meet *Ahab*, King of *Iſrael*, which is (or rather who is, 70. βασιλέα Ισραὴλ τῦ ἐν Σαμαρείᾳ) in *Samaria* ——— behold he is in the Vineyard of *Naboth* ——— where 'tis plain that *Naboth*'s Vineyard, tho' undoubtedly at or very near *Jezreel*, was yet in *Samaria*, near which Village *Joram* was killed, and *Ahaziah* wounded, whence he fled, and as it ſeems himſelf in *Megiddo*, very near *Jezreel* and in *Samaria* where *Jehu* found and ſlew him.

Q. *A Gentleman to obtain his Deſire of a young Lady, after ſeveral Promiſes of Marriage, to confirm her the more, takes a Bible and reads the Matrimony, declaring themſelves Man and Wife, in the Preſence of God Almighty, Wiſhing the Contents of that Holy Book might riſe againſt him at the Day of Judgment if he falſify'd that Vow* ——— ——— *after which he paſs'd for her Husband, living with her ſeveral Years and had two Children by her; but ſome Jealouſies being then rais'd between them, they fell out and parted, and the Gentleman is married to another* ——— ——— *the Queſtion is, Whether of the two is his lawful Wife before God?*

A. Conſult our *Tables*, and you'll find this, if We miſtake not, more than once Anſwer'd ——— All We ſhall add at preſent ſhall be this Remark, That if People, after all, will take no Warning, but ſtill go on thus to *Cheat* the *Parſon*, they muſt e'en *thank themſelves*, and *take what follows*.

Q. *A Gentleman Courts a Lady of a conſiderable Fortune, and has gained her Affections and Friends Conſent to be marry'd, the Ladies Friends having enquired, and being ſatisfy'd with the Character they have of the Gentleman: Now I having but too much Reaſon to ſuſpect his* Honeſty *as to* Women, *Query, Whether I'm oblig'd to acquaint the Ladies Friends therewith, being Perſons I've a great Eſteem for, the Match being, as I'm inform'd, agreed to by all Parties, before which I was ignorant of the Gentleman's Demeanour? I'm the more Cautious of acting in the Cauſe, leaſt it ſhould ſavour of Intereſt or Envy, there having been not long ſince ſome Overtures of Marriage between her Parents and my ſelf.*

A. If you Love the Lady, it's fair play between Rivals, if you can juſtly, to ruine his *Reputation* with the *Old Folks* ——— (tho' we can't tell whether 'twould do as much with the *Young*.) If 'tis only pure reſpect for the Family makes you concern'd, you ought however to conſider, ſuppoſing your *Intelligence* certain, whether the Accuſation is grounded on ſingle Inſtances, or a *Confirm'd Habit*

Habit——————If the *latter*, you're undoubtedly Obliged to let the Family know it.——————If the *former* only, We are not ſo ſure of it, unleſs you know where to direct the Lady in ſuch an Age as this, to a Lover who had not been *guilty* in the ſame manner.

Q. *Whether in the Reſurrection we ſhall riſe with the ſame Numerical Bodies, which the Soul leaves at Death, not as to the Nature of them (which will undoubtedly be more glorious) but as to the Matter of them, whether the ſame entire Subſtance ſhall be re-united to its former Soul? The Affirmative I find to be the general receiv'd Opinion, which yet ſeems to labour under a conſiderable Difficulty,* viz. *ſuppoſing the Body of a drown'd Perſon to be devour'd by Fiſhes, a living Man by Cannibals, ſince the Body devour'd is incorporated into the Body of theſe Cannibals, or into the Bodies of ſuch who afterwards eat thoſe Fiſhes, how can the ſame Particles of Matter be recalled to their former Body, without making a Diminution in the Body from whence they are taken, and ſo by compleating the firſt Body, makes the other to riſe imperfect?*

A. A Humane Body is not ſo confined to a determinate Bulk, but that the ſame Soul being united to a Portion of duly Organized Matter, is ſaid to Conſtitute the ſame Man, notwithſtanding the vaſt differences of Bigneſs, that there may be at ſeveral times between the Portions of Matter whereunto the Humane Soul is united. A conſiderable part of the Humane Body conſiſts of Bones, which are Bodies of a very determinate Nature, and not apt to be deſtroy'd by the Operation either of Earth or Fire.

Of the leſs ſtable, and eſpecially the fluid parts of a Humane Body, there is a far greater Expence made by inſenſible tranſpiration, than even Philoſophers wou'd imagine. The ſmall Particles of a reſolved Body, may retain in their own Nature, under various Alterations and Diſguiſes, of which 'tis poſſible they may be afterwards ſtrip'd, and without making a Humane Body ceaſe to be the ſame, it may be repaired and augmented by the Adaptation of Congruouſly diſpoſed Matter, to that which pre-exiſted in it.

Therefore why ſhou'd it be impoſſible that a moſt intelligent Agent, whoſe Omnipotency extends to all that is not truly contradictory to the Nature of Things, or to his own, ſhou'd be able ſo to order and watch the Particles of a Humane Body, as that partly of thoſe that remain in the Bones, and partly, of thoſe that copiouſly fly away by inſenſibly Tranſpiration, and partly, of thoſe that are otherwiſe diſpoſed of, upon their Reſolution, a competent number may be preſerved or retrieved; ſo that ſtripping them of their Diſguiſes, or extricating them from other parts of Matter, to which they may happen to be conjoin'd, he may reunite them betwixt themſelves, and if need be, with Particles of Matter fit to be conferred with 'em, and thereby reſtore or preproduce a Body, which being united with the former Soul, may in a ſenſe Conſonant to the Expreſſions of Scripture, recompenſe the ſame Man, whoſe Soul and Body were formerly disjoyn'd by Death.

Q. *A little Tract that I have lately read, very much encourages Women to be ſtudious, and contrary to the general Opinion of moſt Men, maintains, that they are capable of making as great improvement in it as we are. Now I muſt confeſs, I am ſo far from the Author's Opinion, judging by that Acquaintance I have had with the Sex, that I believe it impoſſible, their natural Impertinences ſhou'd ever be converted into a ſolid Reaſoning; I am ſomething the more deſirous to be determined in this Matter, becauſe I have a particular Friend amongſt the Fair Sex, over whom I have ſome Power, that has a great Inclination to begin, if ſhe may ever be able to make one amongſt the Learned World. She hopes well of her own ſide, but I am unwilling ſhe ſhou'd engage her ſelf in an Affair, that will prove ſucceſsleſs in the end. But we are at laſt both contented to be determin'd by you,* Whether it be poſſible for a Woman that will be induſtrious in the Purſuit, to make any conſiderable progreſs in Learning?

A. God having ſubjected the Woman to the Dominion of the Man (endued with Strength to keep himſelf in Poſſeſſion of that Empire;) as abſolute Power is often accompanied with Tyranny, ſo he hath not only reſerv'd to himſelf alone the Authority of making Laws (whereunto Women never being called, have always had the worſt) but have alſo appropriated the beſt things to himſelf, without admitting them to partake therein; for Men, not content to have reduced them by thoſe Laws into a perpetual Wardſhip, which is a real Servitude; to have ſo ill provided for them in Succeſſions; and to have themſelves Maſters of their Eſtates; under the Title of Husband; further, unjuſtly deprive them of the greateſt of all Goods; to wit, that of the Mind, whoſe faireſt Ornament is Knowledge, the chief good both of this World and the next, and the Nobleſt Action of the Souls moſt excellent Faculty, Underſtanding, which is common to Women as well as to Men, over whom too they ſeem to have the Advantage of Wit, not only from the ſoftneſs of their Fleſh, which is a ſign of goodneſs of Wit; but becauſe of their Curioſity, which is the Parent of *Philoſophy*, deſined for this Reaſon, *The Love and Deſire of Wiſdom.* And this Vivacity is conſpicuous in their Loquacity and their Artifices, Intrigues and Diſſimulation; their Wits being like thoſe good Soils, which for want of better Culture run out into Weeds and Briars. Their Memory cauſed by the moiſt Conſtitution of their Brain, and their Sedentary and Solitary Life, is further favourable to Study. And not to ſpeak of thoſe of the preſent Times, we have Examples of ſuch as have excelled in Divinity, Poetry and Eloquence. Now if it be true, that Politicks and Oeconomicks, are founded upon the ſame Principles, and there needs as much Knowledge to preſerve as to acquire; then ſince Women are in a Family, what Men are in a State, and are deſtined to keep what Men get, why ſhould not they have the Knowledge of the ſame Maxims, as Men have by Study and Theory; inſomuch as the reſervedneſs and Modeſty of their Sex, allows them not to have the Experience thereof, by frequenting the World? And from thence it was, that the

ancient

ancient *Gauls* left to them the Adminiſtration of the Laws, and other Exerciſes of Peace; reſerving to themſelves only thoſe of War. And as for other Sciences, if Women joyned together with Men in the diſcovery of them, no doubt, but their Curioſity would ſharpen Mens Wits, who are diſturb'd by extraneous Affairs, and by their help might make great Progreſſes, and find out many rare Secrets, hitherto unknown. And ſince Knowledge depends upon Purity and Simplicity, it ſeems the ſafeſt courſe Women can take for Security, their Purity and Chaſtity, is, to make Proviſion of Learning and Knowledge. For 'tis a thing hitherto unheard of, that a Woman was learn'd, and not Chaſte and Continent; which the Ancients deſigned to repreſent by *Minerva* the Goddeſs of Sciences, and the Nine Muſes, all Virgins.

Q. *I am an Innocent Woman, given to Paſſion, and often times overcome with Jealouſie of my Husband, and upon Information of an Ill Action committed by him, I in my Wrath ſwore by my God, I would lie with the firſt Man I met, though it were a Tinker, meaning Play the Whore with him; but upon ſecond Conſideration, I immediately retired to my Chamber, and reſerve my ſelf from the ſight of all Mankind, and ſhall, till I receive the Opinion of your Learned Society*, Whether it will be a greater Sin to break my Oath made to God, or Commit the Sin I ſwore to? *Gentlemen*, I beg your ſpeedy Anſwer, as you tender my Liberty, in relieving my ſelf from this Confinement?

A. Then meet your Husband, and lie with him. If you think your ſelf not Abſolv'd from your Oath, becauſe you meant another Perſon beſides him, How did you know that ſuch other Perſon would lie with you? If you ſtill had this reſerve, upon ſuppoſition he will do it, 'tis yet as great a Task to tell how he ſhould know your Mind; for you would hardly propoſe ſuch a Thing to any one. But to make ſhort of the Matter, all Oaths unlawful or impoſſible, are Diſſolv'd as ſoon as they are made, and not to be perform'd. All that you have to do, is to Repent, and beg Pardon for ſuch a Raſhneſs, and however your Husband treats you, to mind your own Duty.

Q. Gentlemen, *A Friend of mine is very much given to Talk in his Sleep, and does ſo riſe out of his Bed in his Sleep, that without great Care he is very apt to run againſt Chairs and other Things that are in his way, to the great Hurt of himſelf; therefore we would deſire your Advice, how this may be avoided, and therein you will Oblige us that are his Friends, as well as himſelf?*

A. The ſafeſt way is to have a ſort of Net work about the Bed, that he can't get out of Bed.

Q. *It being a Common Opinion, That Man conſiſts only of two Parts*, viz. *A Soul and Body, and finding that Dr.* Hammond *in his* Practical Catechiſm, *is of Opinion, that Man conſiſts of Three Parts, a Body, a living Soul, and an immortal Spirit, which to prove, he uſes* 1 Theſſ. 5. 23.

Now

Now I desire to know your Opinion, Whether the Soul and Spirit are one, or how diversified? And if the Soul be the more ignoble, what becomes of it at Death?

A. We have already in our former Oracles, asserted a Man to be made of *Body*, *Soul* and *Spirit*, from the aforesaid Text, where St. *Paul* prays, *That their whole Man, Body, Soul, and Spirit, may be*, &c. As for the difference of the Soul and Body (tho' they are generally taken for the same) the Spirit is that Immortal Substance which is commonly taken for the Soul; and this agrees with our Saviour's recommendation of his Spirit into his Father's Hands, when he dy'd upon the Cross; as also after him St. *Stephen*, when he was ston'd. By the Soul we mean no more than the Animal Life; and hence it is that we say, that Beasts and Vegetables have Souls, that is, have Lives, or live after their proper Nature. As to what becomes of the Humane Soul, when a Man dies, we believe the same that some of the Poets did, *Tenus Vaneſcit in Auras*, it vanishes into Air; or perhaps, as *Solomon* speaks of the Soul of a Beast, *It goes downward*, meaning to the Earth; that this middle Principle or Soul of Man, is common with that of Beasts, may very fairly be gathered from the Experiments that have been made of Transfusion of the Blood of Brutes into Men, which have done very well after, when as their own was before that drain'd out; or no longer able to entertain Life, by reason of Indisposition and Distempers; and the Scripture expressly calls the Blood of Beasts their Life, but their being Transfus'd into Man, and he living by that, makes good what we have said above, and perhaps would evince more to the same Effect.

Q. *In the Gospel we meet with a Man, out of whom our Saviour cast many Devils, which are there termed* Legion, *pray what Company might there be, or how many does the word Legion signifie?*

A. The *Roman* Forces were anciently divided into two parts, *Auxilia & Legiones*, into Auxiliary Bands, and Legions. The Auxiliary were such as the Neighbouring Tributary Countries did send in to the *Romans:* As for the Legions, they were a choice select Party taken out of all the *Roman* Soldiers, and were called *Legions*, *ab oligendo*, from *choosing*. *Rosin. Antiq. Lib.* 10. *Cap.* 4. supposing *Romulus* was the first Author of this Method, and his Legion at first contain'd 3000 Footmen and 300 Horsemen, afterwards he augmented it to 4000 Footmen, whence it was called *Quadrata Legio*, but in Process of time it encreased unto the Number of 6000, which it seldom exceeded, as *Sigonius* tells us, and of this last Number it was accounted by the *Romans* at that Time our Saviour was in the World; as also the *Jews* had the same Computation, they being a mixt People, and then Tributary to the *Roman* Empire, *Pilate* and *Herod* being *Romans:* So that the Devil which spoke out of the Wretch for himself and Partners in Answer to our Saviour's Question, *What his Name was?* Meant by *Legion*, that they were about 6000 who were permitted to Tyrannize over and possess that one Man.

Quest.

Q. *I have long indulg'd my ſelf in a reſtleſs Habit, which I now find contradictory to my Reaſon, and would leave it. I'll not be particular, becauſe the Anſwer may be of uſe to every Body, who are not without the Allurements of ſome Darling Sin:* Query, *What an Habit is, whether to be overcome, and what are the Methods in order to it?*

A. Some Authors have defin'd *Habits of Acts*, making no diſtinction, when to *have* is not an *Action*, but the *Mode of Action*. The Schoolmen have defin'd an Habit to be, *That according to which we have our ſelves to ſomething good or bad*; or to give a plainer definition, according to others, 'tis a *permanent Form*, or 'tis a *Quality informing ſome new power*. The two laſt are ſomething foreign, yet true; the firſt is full, the only difficulty lies in the Expreſſion of *having our ſelves to ſomething*, &c. where *have*, only ſignifies a *Freedom to uſe and enjoy the thing poſſeſſed when we will*. Some Habits are to be loſt, and ſome not: Such as are of the very Eſſence of Nature, (by which I mean the whole compoſition, Intellective and Senſitive) as to Act, Love, Fear, Hear, See, &c. are not to be diveſted till we lay by our *Nature*; but the Act of loving, hating, hearing, &c. may be alter'd both as to the *meaſure*, and as to the *object*; for ſuch Alteration is accidental, and in our own Choice; nor can our additional Conſtitutions abſolutely byaſs our Power in our determinations of them. To the firſt of theſe, that the Principles of Nature, ſuch as were given in our Creation, as to deſire, love, fear, eat, ſleep, &c. are not to be remov'd, there's no body will diſpute; but that ſuper-indue'd Habits, or Cuſtoms may, whether good or bad, remains to be prov'd ——In order whereunto we premiſe, *That an habit of either Vice or Vertue, is caus'd by a Repetition of acting vitiouſly or virtuouſly:* (lib. 2. *Eth.* c. 1. to 5.) But we need not bring in the Philoſophers Suffrage, ſince every one knows this to be truth. This granted, there was a time before theſe Acts were repeated, and by conſequence a time before the firſt of theſe Acts began, which conſtituted the Habit. Now, when the *firſt Temptation* was offer'd, 'twas either in our power to withſtand it, or out of our power; if out of our power, then we are forc'd upon't by a neceſſity of ſinning, that God left us ſo, or elſe by our own irreſiſtable weakneſs. Not the firſt, becauſe God cannot be the Author of Sin; nor the laſt, becauſe as yet we were not weakned by the habit of it: So that it follows, the firſt Act was in our own power. This prov'd, I ſhall further premiſe, that the *General is of the ſame Nature with all the Particulars of which 'tis conſtituted, or it could be no General, made up of thoſe Particulars.* As for inſtance, An habit of ſuppoſe twenty Repetitions, the laſt is conſtituted of the Nature and Guilt of the preceding Nineteen and it ſelf, and ſo downward till you come to the firſt, which as is prov'd, was once in your Power to have withſtood it; and if the firſt, the ſecond muſt alſo be in your own power, becauſe 'tis part of the firſt, only your power ſomething leſs, and weakned by guilt, yet not deſtroy'd, nor can ever abſolutely be deſtroyed by repetitions, I mean Morally, from the Reaſon above, for I deſign not to enlarge how God in Juſtice reprobates ſome Perſons, when they have arrived

to ſuch, or ſuch a *Degree* in *Impiety*. Only thus much I aſſert, That any Perſon, let his *Habit in Vice be never ſo ſtrong*, if he is not given over to a judicially reprobate Mind, may by the aſſiſtance of God's Grace, and a co-operating care proportionable to his danger, *reclaim and undo all his wicked Cuſtoms in Vice*. It holds ſo alſo in Vertue, wherein a Habit is ſtronger in the laſt Act, than the preceding one, but yet of the ſame Nature, and ſo downward to the firſt, where we ſhall find our own Power (for ſo we may call what is given us) effectually co-operating with the Grace of God, which we may reſiſt (ordinarily) for we are not forc'd into good Actions more than into vicious ones, for that would deſtroy Rewards and Puniſhments; from whence it alſo follows, that a *Habit of Virtue* may be loſt, and the Grace of God extinguiſh'd in us, I mean Morally, or according to the Nature of Cauſes and Effects; for in this alſo I deſign not to ſearch into the *Decrees of God*, and extraordinary Aſſiſtances of Grace, but the common Methods that God Almighty makes uſe of with his Creatures. I know ſeveral Inſtances of *falling away from habits of Virtue*, and of *reclaiming habits of Vice*, which alſo is plainly ſuppoſed in *Ezekiel* 18. 2 *Pet.* 2. 20, 21, 22. and ſeveral other Texts——There are only two Objections for an impoſſibility of leaving off Habits in Vice and Vertue, the firſt is: *Can the Leopard change his Spots, and the Blackamore his Skin? Then may ye alſo do good, that are accuſtomed to do Evil*; and the other is, *He that is born of God ſinneth not, for his Seed remaineth in him, and he cannot ſin, becauſe he is born of God.* Both which places only ſhow that 'tis a very unuſual difficult Matter to do it. The firſt of theſe places ought not to render us deſperate, nor the laſt ſecure; for they expreſs no more, than that generally it is ſo, but not always, as other Teſtimonies of Sacred Writ, and the frequent Inſtances we meet, do convince the contrary.

Having ſhow'd what *an Habit* is, and that it may be broke, it only remains to lay down the *Method* how: *An Habit always has its contrary, and may be broke by the uſe of thoſe Methods which conſtitute its contrary, or by removing the occaſions by which 'tis encreas'd and continued.* As for inſtance, a Fire is extinguiſh'd by Water, or by not applying Fewel to feed it. But to come nearer the Matter, and at the ſame time to anſwer ſeveral other Queſtions ſent us about conquering ſuch and ſuch Habits, and altering Conſtitutions; we ſay, That Ambition, Revenge, Paſſion, and all other Effects of Pride, are the beſt overcome by *practiſing Arts of Self reſignation* and Subjection to the Divine Providence. One of the Ancient Philoſophers us'd himſelf to beg *Alms of Statues*; and being ask'd the Reaſon? Said he, *I am Learning Patience by Denial.* A ſeeking of all opportunities of being deny'd, diſappointed, abus'd and affronted, and at the ſame time reſolving to bear it, quickly alters the Man, and roots out the above mentioned Effects of Pride; 'tis a *Method God approves*, and often makes uſe of, when he reclaims, ſuch People by Sickneſs, Afflictions, *&c.* Again, is the Habit *Drunkenneſs, Gluttony, Idleneſs, Whoring*, or *Uncleanneſs*? The Cure is by practiſing the conſtitutive Parts of *Temperance* and *Chaſtity*: But in theſe

and

and ſuch like Caſes where the Fleſh is concerned, our Divines have well inculcated, that 'tis *ſafer to flee than fight*; not once to hear reaſons of either ſide upon any ſuggeſtion, but to drive it out of your Mind, by going about ſome Buſineſs, or entring into good Company; and when the Temptation is off, to fortifie your ſelf by *Reaſon, Prayer*, and Reſolution not to comply: Examples are of great uſe; read *Auguſtines* Confeſſions. I knew a young Man had habituated himſelf to Uncleanneſs for ſeveral years, yet conquered it at laſt by this means. After his many Vows, Reſolutions and Prayers, finding his weakneſs, he opened *his Caſe to his Friend*, and made this Contract with him, (1.) *Never to hide the leaſt Circumſtance of his Temptation from him, but continually from time to time to give him an Impartial Account what ground he had got or loſt in the Combate.* (2.) *To take ſuch Meaſures as his Friend offer'd him, becauſe the Temptation was ſuited to the Inclination and Temper of the Tempted, and not the other; ſo that the Devil having two to deal with, whoſe Inclinations were contrary, one of which was always ready to withſtand him, he was at ſuch a loſs that his Meaſures were broke, and his Captive manumitted.* And ſo 'tis poſſible in all Habits to get the Maſtery: What more Tyrannizing than the *Paſſion of Love*? And yet how eaſily overcome by avoiding the occaſions that bred it, as converſe, or by repreſenting the ingratitude, weakneſs, &c. of the Party belov'd? In ſhort, get *but a true inform'd Judgment, the Act of knowing things as they really are in their own Nature*, and the buſineſs is almoſt done to your hands. As to *Conſtitutions*, they are of the ſame Nature as Habits, and differ moſtly in Name, when they come to any perfection; tho' at the beginning we are more indebted to Nature for the firſt, than the laſt: But that part of Nature it ſelf may be ſpar'd is evident, by Examples every day in the loſs of Limbs, Eyes, &c. and yet after a little uſe, the loſs is little, and why it ſhould not be yet leſs, when 'tis our Intereſt, is a riddle to every underſtanding Man? How has a *Fit of Sickneſs alter'd the paſſionate Fool, a Fit of the Stone reclaim'd the Intemperate, the Chains and Priſon converted the Thief*? And if theſe Alterations have been by afflicting the Senſitive Soul only, who can ſuppoſe the Rational Soul, which is yet of a more noble powerful Nature, to be leſs ſuſceptive to the Methods of Regulation from Errors? *To think, is the Prerogative of an Intellective Being; and thinking is a comparing of Principles in order to ſome Concluſion; Concluſions are demonſtrative, and oblige the Underſtanding; the Underſtanding moves the Will, and the Will commands Action agreeable to Thought.* Hence to be Maſter of ones ſelf and Habits, 'tis indiſpenſibly neceſſary that our thoughts be good and regular, which is effected by good Converſe either with Books or Perſons. Hence we may know our ſelves, and adapt particular Remedies to our weakneſſes, for there's nothing impoſſible that is neceſſary to the Accompliſhment of our Happineſs.

Q. *A Malefactor was executed at* Tyburn, *and eight hours after was by a Statuariſt put into a Mold, when taken out, they perceived a prominence in the middle of the Mold, rais'd by a full Erection of the* Penis *of the dead Felon, and within the*

hollow part as considerable a quantity of digested Blood as is supposed sufficient for Generation; Query, *What could cause the Erection and Emission mentioned?*

A. We meet with several Instances of Erection after Death? In answer to the present one, we say, That some Corps retain heat for a longer time than can be conceived, and revive, tho' exposed in deep frosty Weather. *Vessalius*, that famous Anatomist, attempted to dissect the dead Body of a Grandee who rose at the cut of a Knife, and many have revived after Suspension or Hanging. But admitting this Corps Exanimated, the reason of this *Erection* might be thus: The Weather being hot, and the Circulation of the Blood suppres's'd by the Suspension of the Body not actually cold, the natural heat that remain'd in the Blood, and the intercepted *flatus* in the Vessels, was by the Circumambient cold Plaister of Paris compressed, driven, or compelled to make that part turgid, and take it's Course where *mechanically it cou'd find vent*. Nothing being so common as the Belly tumifying and purging after the *Extinction of Vitality*; which to prevent, some Cold thing is usually applyed only to the Belly, whereas it was all over embalm'd with the Plaister of Paris, *ut supra*.

Q. *What is Knight Errantry?*

A. Knight Errantry is *Loving*, *Sighing*, *Whining*, Rambling, Starving, Tilting-Fighting, Dying, Reviving, Waking, Staring, Singing, Crying, Praying, Wishing, Composing, Writing, Serenading, Rhyming, Hoping, Fearing, Despairing, Raving.

Q. *What place doth the Sun enter in, and where doth it rise?*

A. All the World over.

Q. *How does a Spider poyson a Fly?*

A. It hath been observ'd, that when a large Fly is intangled, the Spider dares not come so near to her as to a small one, but stands at some little distance, and uses a sort of a shoving Motion with the Head forward and backward, as School-boys do when they spit at one another: So that 'tis concluded they emit their Poyson either by *spitting* or by *breathing*, for the Fly has quickly done struggling when they begin to use that shoving sort of Motion.

Q. *What are the true Bounds of Honour, as to Firsts and Seconds in* Duelling? ——— *and how far may a Person of Honour* refuse a Challenge, *and how far* comply? ——— *Your Thoughts upon the whole.*

A. The World is confounded with Opinion, Customs and *false Notions of Honour*: ——— That Man is certainly the *most Honourable that is most Rational*, *and he is the most Rational that is the best Christian*; such Persons as pretend not to that Title, I have nothing to say to 'em; but to every one that owns that Character, let 'em think themselves concern'd in the following Measures. *The Christian Religion is the most perfect Scheme of Morality and Greatness, that ever was drawn*; and teaches every Man to be greater than *Alexander* himself, who knew not the *Nobleness of Self-Conquest, and the bravery of forgiving Enemies*. If I am challeng'd, either *I have*, or *I have not* injur'd the Challenger. If I have injur'd him, 'tis a greater Injury, and a base Obstinacy, to proceed farther: If I have not injur'd him, I ought to take such measures as to make him sensible

ſenſible of his Miſtake; and amongſt other things, to *let him know I am a Subject*; and that Her Majeſty has eſpous'd the *Right of my Quarrel*: So that the Affront *(however the World may take it)* is levell'd at the *Soveraign Power*, who are inveſted with the meaſures of Diſtribution and Revenge; but when that is extorted out of the Magiſtrates hands into *private* Mens, preſuming to give Laws unto themſelves, it hazards the Peace of the Kingdom, by a poſſibility of growing from Quarrels to Banding, ſo to *Trooping*, thence into Tumults and Commotions, and ſo into National Diviſions and Inflamations, eſpecially where young Men of great Families are firſt concern'd. We have almoſt loſt the true *Notion of Valour* and Fortitude, without diſtinguiſhing the Occaſions and Grounds of Quarrels; whether they be juſt, and worthy a *Man's Life*, which ought only to be ſacrific'd to good Cauſes, and honourable Services. It was about *Anno* 1614. when Men began in *England* to fight *Duels*, upon ſlight Occaſions; which induc'd his then Majeſty, King *James* the Firſt, to publiſh a *ſevere Edict* againſt private Combatants, and their Seconds. There's but two Objections I meet with amongſt the *Dueliſts* of our Age, againſt the Defectiveneſs of the Law: The firſt is, that it makes no diſtinction between a *baſe Murder*, and *killing upon fair terms*; the ſecond is, that it provides not a ſufficient Puniſhment againſt *ſuch as give the Lie*, or uſe contumelious Language. Theſe have been both learnedly anſwer'd by Sir *Francis Bacon*, then Attorney-General, to this Effect. As to the firſt; "The Law of God makes no "ſuch diſtinction, for *Murder* is "*Murder*; and that our Law di-"ſtinguiſhes between Manſlaughter in Heat, and Murder upon "Malice, being the Effects of the "*Will enflam'd*, or the *Will adviſ'd*. "To the ſecond. The Magiſtrate "has the Power of cenſuring *Injuries*, *Reproaches*, &c. And upon very good Reaſons our Civilians have concluded to proſecute in theſe Caſes. (1.) Such as ſhall appoint the Field, tho' the Fight be not acted. (2.) Or ſhall ſend Challenges in Writing, or Meſſage. (3.) Or ſhall deliver either of them. (4.) Or ſhall accept or return the Challenges. (5.) To be a Second. (6.) To depart beyond Seas to Combate. (7.) To revive a Quarrel by ſcandalous Bruits, Paſquils, *&c.* *Greece* and *Rome* had not this practice of Duels. It is ſaid, *Fas eſt & ab hoſte doceri*. There was a Duel between two Eminent *Turks*, the one was ſlain, the other ask'd by the Council of *Baſhaws*, *How durſt you undertake to fight one with another, are there not Chriſtians enough to kill?* (a pertinent application may be made here) *Did not you know, that whether of you were ſlain, the loſs would be the Grand Seignours?* Judicial Trials by the Sword, anciently in *Spain*, the *Goths*, and the Northern Nations, and the *French*, before the late rigorous Laws were practiſed: But yet a wiſe Man ſaid very well, *Taliter pugnantes, vidintur tentare*, &c. *Thoſe that fight ſo, ſeem to tempt God, becauſe they are willing that God ſhould work a Miracle*, to wit, *that the Conqueror ſhould always be in the right, which has often fail'd.* 'Tis a remarkable thing, that amongſt *Solon*'s Laws, there was not one againſt Affronts; and being ask'd the Reaſon why he ordain'd no Puniſhments againſt 'em? He anſwered, *He cou'd not be-*

lieve the World ſo fantaſtical as to take 'em. No Challenge is to be accepted, or given; we may defend our ſelves, and kill the Aggreſſor too, where there's no other way to eſcape with our own Lives. *Seconds* come under the ſame Circumſtances (very near) with *Firſts*; and he cannot be my Friend, that wou'd engage me in Duelling, contrary to my Reaſon, Law, and Religion. ——'Tis a baſe, little Spirit, that loves *Revenge* and *Error*; but he that *begs Pardon for his Miſtakes, is Generous*; *becauſe it is a Debt*, and what is due, ought not to be withheld.—— Read *Seneca*.

Q. *Whether Aſtronomers can truly know the bigneſs of the Sun, Moon and Stars, each of which they make ſo many times bigger than the Earth?*

A. The moſt modeſt of 'em will not pretend to any *exactneſs* in theſe matters, which depend chiefly on Conjecture and probable Suppoſition. That there can be no great certainty in things of this Nature, we may rationally infer from the vaſt and *irreconcilable difference* betwixt the Computations of the moſt Learned and Induſtrious in theſe Sciences. They all reckon both the diſtance and bigneſs of the Stars by *compariſon with the Earth*, in whoſe Diameter they don't very much differ, but in comparing it with others, infinitely *diſagree*. The Moon, as being neareſt to us of all the Heavenly Bodies, one would think they might be beſt acquainted with, and gueſs beſt at, yet here they come no nearer one to another than four or five times the bigneſs of the Earth, which *Ptolomey*'s Followers account 39 times bigger than the Moon, *Tycho* 42, *Copernicus* 43, *Lansbergius*, who rely'd on *Tycho*, forty five and a half. *Mercury* is eſteemed by *Ptolomy* nineteen thouſand times leſs than the *Earth*, by *Tycho* but nineteen (a very great fall.) by *Lansbergius* only twice leſs. *Tycho* thinks the Sun but a hundred thirty nine times bigger than the Earth, *Copernicus* a hundred ſixty two, the *Ptolomæans* a hundred ſixty ſeven, *Landsbergius* is liberal enough, and makes it four hundred thirty four times bigger, and ſo of the reſt. From whoſe ſo vaſtly different Computations, we may well conclude the uncertainty and infallibility of any ſuch Gueſſes.

Q. *Whether* Ninias *the Son of* Ninus *and* Semiramis, *the fifth Emperor of the* Aſſyrians, *were the ſame with* Amraphel *King of* Shinar, *of whom we read* Gen. 14.

A. The Affirmative ſeems not improbable, from ſeveral reaſons. Firſt, The general ſtream of Writer have thought him the ſame; *one Perſon* having, as 'tis notorious, *different Names*, both in Sacred and Prophane Writers —— Agen, 'tis generally agreed *Ninias* the Son of *Semiramis*, King or Monarch of *Babylon*, the ſame with *Shinar*, reigned in *Abraham*'s time, and that the overthrow of the four Kings by *Abraham* happened during his Reign: For *Ninias* reigned, as Chronologers generally have agreed, 38 Years, and *Abraham* came into *Canaan* according to their Computation ſome 23 Years after *Semiramis* dy'd, which was the 75th Year of his Age, ſo that he and his *Fellow Kings* might have receiv'd this overthrow in the 85th Year of *Abraham*, and the 33d of his own Reign. It's true, here's a great Objection againſt this Hypotheſis, and 'tis, —— That *Chederlaomer*, another of the Kings, whoſe Country was *Elam*,

Elam, or *Perſia*, commanded in chief in this Expedition, the *Kings* of *Sodom*, *&c.* being his Vaſſals, not the other——And this not well agreeing with the account profane Hiſtories give us of the greatneſs of the *Babylonian* Empire at that time. Tho' to this Sir *Walter Rawleigh* very judiciouſly replies, ——That by the ſoftneſs and luxury of *Ninias*, the vaſt Conqueſts of *Ninus* and *Semiramis* being loſt, the Empire he poſſeſt might be agen reſtrained to *Babylon*, the Plain of *Shinaar*, or a much ſmaller Tract of Ground than it formerly poſſeſt, and from hence *Chederlaomer* might date the Grandeur of his Empire.

Queſt. *If Polygamy were allow'd, whether we ſhould not have a more temperate Age than we now have?*

Anſw. Much otherwiſe, from the very thing it ſelf; for certainly (*cæteris paribus*) he's a more temperate Man that can dine upon one Diſh, than he that gorges himſelf upon twenty or thirty: But more from the Effect 'twould produce—All *Intemperance*, the more 'tis indulg'd, the higher it grows. The Drunkard is ever dry, and will be ſo, tho' he cou'd drink up an Ocean; and the more Wealth a Covetous Man has, the more ſtill he ſcrapes for. And this we learn from *Experience*, as well as *Reaſon*—— Where are fouler Luſts, than in thoſe Countries where *Polygamy* is allow'd, particularly, in the *Turkiſh Seraglio's*, and all the *Eaſtern Nations?* And thus we ſee even in Sacred Hiſtory, that thoſe whom perhaps the *Laws* or *Cuſtoms* of their Country indulg'd the Liberty of *two Wives*, wou'd not ſtop there, but ſome of 'em wou'd have *two hundred* and more, as many as they cou'd get.

Queſt. *Whether are more Inconſtant in Love, the Men or the Women?*

Anſw. For the moſt part we believe 'tis a pretty even lay, tho' Intereſt makes both the one and the other complain loudeſt of the contrary Sex. But ſhou'd the Women be moſt *unconſtant*, the contrary to which we are more inclin'd to believe, they ſeem at leaſt more *excuſable* than we, becauſe our Sex are generally the *Aggreſſors*; and beſides, we pretend to more *firmneſs* and *conſtancy*, than we'll allow in them. Add to this, one Obſervation more, That we have known very few Kings or Princes who have been conſtant to one Woman; and have Inſtances of ſome, who cou'd not be contented with leſs than *ſeveral hundreds*; whereas we have but comparatively few of the *Female Sex* in that high Station, who have been falſe to their *Lords*; and never heard of any of 'em who kept a *Seraglio of Men*, or cou'd not be ſatisfied with leſs than a *hundred Husbands*.

Queſt. *Whether in a Diſhonourable Amour is moſt to blame, the Man in tempting, or the Woman in yielding?*

Anſw. We think the Man; not only for a Reaſon mention'd in the preceding Queſtion, but becauſe he's the *very Cauſe* of the *Evil*. The Woman had been *Vertuous*, had he not tempted her, tho' had ſhe reſiſted, Ten to One but the Man wou'd have found ſome other of a more pliable Temper.

Queſt. *Whether it be really, in ſe, a Happineſs to have a handſome Wife?*

Anſw. Few Men but wou'd count it ſo. If the Goods of Nature, as *Wit*, *Beauty*, *Wiſdom*, &c. are really deſirable in my ſelf, or Children, they are ſo in what is as near as one, and nearer to me than the others. An *Happineſs* then we think

it is to have a *fine Woman*, but as the *lewd World* goes, we muſt own a very dangerous *Happineſs*; and if a *noted Beauty*, the danger is ſtill greater, leſt, as *Osborn* roguiſhly expreſſes it, every gawdy Fleſh Fly ſhou'd be crowding nearer to her than is fitting. But if there's *Virtue* too, as well as *Beauty*, and a *Fair Soul* to inhabit a *Lovely Body*, there's no fear, but one will be ſufficient guard to the other.

Queſt. *What muſt a Gentleman do that hath loſt his Miſtreſs, in order to forget her, and prevent the danger of Love Melancholy?*

Anſw. *Love* and *Melancholy*, if they don't proceed from Idleneſs, yet are often fed and nouriſhed by it; and the contrary muſt therefore be in all probability a Cure for both. Accordingly, we'd adviſe the Gentleman to go to the Wars, ſince a *deſperate Diſeaſe* muſt have a *deſperate Cure*; where, in the Fatigues of Sieges, Campaigns, Marches and Countermarches, he's as likely to loſe both his *Melancholy* and *Love*, as any where in the World.

Queſt. *Whether Fondneſs, or a more diſdainful Coyneſs, be more deſirable in a Miſtreſs?*

Anſw. They are both Extreams, and conſequently one can't be much more diſagreeable than the other: But as in all Extreams one is often a little nearer the middle than the other; as *Prodigality* nearer *Liberality* than *Covetouſneſs*, *&c.* ſo here we are apt to think *Coyneſs*, as more prudent in the Women, ſo more deſirable to the Men, if they wou'd have their fancy'd Happineſs laſting; ſince *Fondneſs* quickly makes 'em *nauſeate* and *ſurfeit* on what they before ſo paſſionately admired.

Queſt. *What's the beſt Cure of Jealouſy?* &c.

A. 'Tis ſuch a perverſe Paſſion, we queſtion whether any thing will do't. Kindneſs does but increaſe it, and makes the Perſon ten times yellower than before; and if that fails, 'tis n't very likely *Unkindneſs* ſhou'd be more effectual. To be in earneſt, we ſee no remedy for't, but *Patience*, and *Prudence* in giving no occaſion, either in *appearance* or *reality*, and then ſlighting, or taking no notice on't; which, if any thing, will make it dye of it ſelf.

Queſt. *Whether all Marriages are made in Heaven?*

Anſw. No, certainly, for we are ſure ſome are made in *Hell*, as *Inceſtuous Marriages*, and ſuch like. But the bottom of the Queſtion is, *Whether every Man and Woman, who marry together, were predeſtinated to the ſame.* If by this *Predeſtination*, is meant ſuch a neceſſary determination of our Actions as make 'em ceaſe to be humane, or which is the ſame, free and rational, we muſt abſolutely deny any ſuch thing, as being only an Excuſe for Impudence and Folly, and may as well be made uſe of by ill Perſons as weak ones. In the mean time I don't doubt but the Providence of God does really interpoſe and preſide over all humane Actions, *ſuo modo*, or in ſuch a way as is agreeable to it's own Juſtice and Wiſdom, and the Nature of Man; and if in other Actions, certainly in this, which is of the higheſt concern as to the *Happineſs of Life*, ſo as to permit the Evil, and diſpoſe to the good; but this, as has been ſaid, infers no manner of neceſſity upon us, nor in the leaſt takes away the freedom of our Actions, which we feel we have in whatever we do: Tho reaſon tells us there's one above us; and tho' it may perhaps fall ſhort in its Enquiry, how theſe things

can

can be well reconciled with another.

Queſt. *Whether there are any other Worlds beſides this we live in?*

Anſw. The word *World* is in this place an equivocal or ambiguous *Term*, which I muſt therefore diſtinguiſh upon, before I anſwer the Queſtion. If by *World* is meant ſuch an Earth, ſo inhabited with ſuch Creatures as ours is, no doubt there's no other *viſible World*, becauſe there is no other place where *Mankind*, or the *Race of Adam* lives. That there are other Globes beſides this Earth, we are as ſure of as our Eyes can make us, and can never doubt, as long as we ſee the *Sun*, *Moon*, and *Stars* all round us. That any of theſe are actually *inhabited*, as the certainty can never be known, ſo we eſteem the probability to be very *weak*, if it lies not rather on the other ſide of the Queſtion. *Spirits* have no need of ſuch *Habitations*; beſides the *Good* are in Heaven, the *Bad* in all probability nearer *this World*, where they may do much Miſchief. No other rational *Creatures* there are but Man; and for irrational, they are only for his *Service*, and what ſhou'd they do ſo far out of his reach? It's true, God may make ſome other orders of *Beings*, to us unknown, but ſtill according to our Notions of *Things*, they muſt ſome way or other partake of theſe *Natures* before mentioned — tho' whatever they are, if any ſuch thing, they are to us utterly unknown.

Queſt. *How comes the Duty of Singing Pſalms in private Families to be ſo generally neglected as we find it is?*

Anſw. There are a ſort of *Enthuſiaſts* who neglect this *Chriſtian Exercise* out of a miſtaken piece of Conſcience, thinking it, forſooth a *carnal way of Worſhip*, tho' therein they directly contradict the Apoſtles Precept, and our Saviour's Practice, and may as well object againſt uſing Words, as Tunes, in Devotion, one being invented as well as the other; nay, perhaps a *Tune* the more *natural* of the two: But of theſe there are not many. A more *general Reaſon*, for the neglect may be the general *Decay* of *Piety*, every where too viſibly reigning—— *Singing Praiſes* and *Pſalms* to God, being too Spiritual an Exerciſe for the moſt of Men, as too Carnal for ſome few. I am unwilling, among other Reaſons, to remember that I have ſeen thoſe times when't had been enough to have been call'd a *Phanatick*, to have had any ſuch thing in a *Family*; but theſe things are better forgotten. There's one *Reaſon* more which I am confident has extreamly prejudic'd the *Ingenious part* of *the World* againſt this moſt pleaſant and holy Exerciſe, and that is the diſadvantage of the *Vulgar Tranſlation* (not to add the ill choice of the *Tunes*.) But this inconveniency is already partly remedied by the incomparable Verſions of Mr. *Patrick* (as far as he has gone) Mr. *Tate*, Dr. *Brady*, Mr. *Ford*, and ſome others.

Queſt. *Whether a Contract ſolemnly made with all the moſt Sacred Invocations, may be violated by any unfortunate Accident, or Error in Life or Manners? (the breach of the Seventh Commandment only excepted) And whether the offended Party may abandon the other for a new Lover, without a joynt Conſent, or whether it may be done with Conſent?*

Anſw. Such a Marriage is valid, and not to be cancell'd either with or without the Conſent of either

or

or both Parties, unleſs under peril of Damnation, which a continued Habit of Adultery expoſes the *Vow breaker* to, upon another Marriage, which will certainly, one time or other be met with, altho' our *Common* Law takes no notice of it; for Marriage is like a Deed of Gift, there's no recalling it when once done: So that young Perſons (for it's too common a Vice of the Age) ſhould be careful to act no farther than they are willing to ſtand by. That Marriage is not generally what it is taken to be, is manifeſt by the ſeveral Cuſtoms of Nations, theſe publick Solemnizations are only to the ſatisfaction of the World, to avoid Scandal, and make proper Objects for the *Law* to work on, in matter of Iſſue, Debts, Mortgages, and to give other Perſons notice from intruding into ſuch a Right or Propriety; all which would be confus'd, if there was no Perſon that could legally be indited: As for Example, a *Whores Debt, is her own; but a Wives, her Husbands.* We could give many dreadful Inſtances of Vow-breakers, but of late a very particular one. A young Man courted a Maid, won her, and they were contracted ſolemnly *betwixt themſelves*, but not marrying immediately, he ſolicites her for a Nights Lodging, as there was convenience enough (too much as it happened) ſhe obſtinately refuſed, before a publick Satisfaction was *given to the World.* He promiſed to marry her the next Day, made many *ſolemn Proteſtations* of his Conſtancy, and at length prevail'd; they ſlept together that Night, ſomething hindred their Marriage the next Day, and with leſs, tho' not without ſome Importunity, he ſlept with her again; and amongſt other *Proteſtations*, he wiſh'd, if he prov'd falſe to her, and pray'd to God *he might break his Neck.* In a little time ſhe prov'd with Child, inform'd him of it, and pray'd him to marry her. He began to ſcorn her, and went and courted another Miſtreſs, and the next day after, in lopping a Tree, he fell down and broke *his Neck.* And thus the *Vow-breaker* met his wiſh'd-for Fate: *And 'tis well if all his Puniſhment was cancell'd by ſuch a Judgment.*

Queſt. *Whether it's lawful to make a Vow never to Marry? If 'tis ſo, Why not to all as well as one? And if ſuch Vow be lawfully made, whether or no it ought to be broken?*

Anſw. I queſtion very much, whether it be lawful to make an abſolute *Vow never to marry*, and am rather incliu'd to conclude in the Negative, for 'tis to me unanſwerable Reaſon ——Becauſe the whole Temper and Conſtitution of the Body has been known to alter in ſome Years time; and tho' a Perſon may at one time have Power over himſelf in things of this Nature, he may not at another; the Body being *perfectly mechanical*, and in ſome caſes refuſing to obey the Mind. A ſafer Courſe in my Judgment, if Perſons are willing to devote themſelves to a ſingle Life, for the more uninterrupted Service of God and their Country, is to do as 'tis ſaid a late Noted Man has done for ſeveral Years, *Make a Vow every Morning, not to Marry till Night*; ſince for ſo long one may be able to gueſs at ones own ſtrength.—— For the next Queſtion —— If ſuch a Vow be lawful to *One*, why not to *All?* I have already anſwered. That ſuch an abſolute Vow never to marry, would not be lawful to any one: (I would be underſtood, in ſuch Caſes where there's a poſſibility

lity of breaking it) and if not to *One*, much leſs to *All*. I add yet more, that *tho'* to *One*, *not* to *All*; for this wou'd in the time of two or three Generations unpeople all the World. The latter part of the Queſtion is, from what has been already ſaid, eaſily decided. A Vow lawfully made, ought not to be broken, unleſs there appears ſome impoſſibility of its performance, which could not be foreſeen at the time when 'twas made. But a Vow unlawfully made, that is, either to an unlawful thing, or to what we might then foreſee an impoſſibility in its performance, muſt be repented of, that ever 'twas ſo wickedly or raſhly made; when in one Caſe it proves impoſſible to be kept, and in the other ought to be broken.

Q. *Whether all Souls will be equally happy in Heaven?*

A. I think not, being rather inclin'd to believe degrees of Glory there, as of Piety here—If Degrees of Puniſhment in Hell, there muſt be of Happineſs in Heaven: One there is, or elſe all Sins were equal; the other conſequently there muſt be; for there is a right unto, and Juſtice in Rewards, as well as Puniſhments; tho' one, 'tis granted, owing to God's goodneſs; t'other to our own deſert. Over and above that, without granting ſuch degrees I know not how to make ſenſe of *Paul*'s words—*As one Star differs from another Star in Glory, ſo alſo ſhall it be in the Reſurrection of the Juſt.*

Q. *Whether the Soul of a Child quick in the Womb ſhall enjoy Heaven or Hell?*

A. Enjoying Hell, is a very odd Expreſſion,—But the meaning is plain,—Whether it ſhall be eternally Happy or Miſerable? In Anſwer—It muſt be one of 'em—it cannot be without Action, becauſe that's of the Eſſence of Spirit; and if it acts, it muſt be ſenſible either of Joy or Miſery. But I ſuppoſe the Queſtion was intended diſjunctively,—In which of thoſe two States we ought to conclude the Souls of Infants? I ſhall give this Anſwer to the Queſtion now before us—That for the Children of good Men, or believing Parents, there's none of the moſt rigid but think 'em happy, and ſav'd by their Parents Faith; tho' rather I'd ſay, by the Merits of our Saviour. That if any will ſay, the Child ſhall be eternally puniſh'd with eternal Miſery for the Parents Sin, or want of Faith; and that the immediate Parent, as well as *Adam*; that the moſt juſt and merciful God will put a pure Soul into Corrupted Matter, let it remain there but a few Minutes perhaps, or Hours, without ever being ſo much as capable of offending him; on purpoſe only to take it out agen, and throw it into infinite endleſs Torments; or that the Merits of our Saviour cannot or muſt not reach the poor Infant, becauſe of want of Faith in his immediate Parents:—If any are of this mind, they muſt forgive me if I can never ſubſcribe to ſuch Doctrines, as in my Opinion, neceſſitate Mankind to entertain very hard Thoughts of the common Father of the Univerſe.

Q. *Whether 'tis lawful for Chriſtians to Swear on any Occaſion?*

A. Yes, undoubtedly——if on great and ſolem occaſions. for they have the Examples——of God himſelf, who is commonly introduced in the Scriptures, ſwearing by himſelf——and ſtrengthning the Faith of his Saints, by his Oath as well as his Promiſe: And of good Men, who have followed his Example, St. *Paul* himſelf

ſelf calling God to witneſs, when he tells thoſe whom he writes to, *Before God I lye not.* 'Tis the end of all Strife, and the way of Deciſion not only permitted but enjoyned by God himſelf, and that not as a part of the Ceremonial Law. 'Tis objected, That our Saviour commands his Diſciples, ——*Swear not not all!* To which I anſwer, that this Precept muſt be reſtrain'd to common Swearing, upon light and frivolous occaſions, which it ſeems 'twas the Cuſtom of the *Jews* to do (as 'tis now with ſo many who diſgrace the Name of Chriſtians) the Unlawfulneſs whereof our Saviour teaches, even *notwithſtanding* all the ſubterfuges, and a ſort of Clipping their Oaths (as ſome now) not ſwearing immediately and directly by *God*, but by *Heaven*, *Jeruſalem*, the *Temple*, or the *Altar*; which our Saviour tells 'em, is the ſame as if they ſwore by God himſelf. But that this Precept is not to be taken in the utmoſt literal Latitude, wherein ſome few Enthuſiaſts receive it, is plain by examing thoſe other Precepts given at the ſame time. That of parting with the Coat, of turning the other Cheek, *&c.* which as all acknowledge, only ſignifie a diſpoſition rather to ſuffer Injuries than offer 'em, or privately revenge 'em. 'Tis alſo plain by the fore-mentioned Example of St. *Paul*, who undoubtedly underſtood the Mind of our Saviour in thoſe Precepts he left his Church: Unleſs thoſe who are againſt Oaths, will be ſo modeſt here, as they have been in other places, and plainly tell St. *Paul*, that he *wanted the Spirit*, when he made uſe of any ſuch Expreſſion.

Q. *Who was the firſt Founder of Atheiſm?*

A. Who, but the *Devil*, the beginner of all *Miſchief*, eſpecially that which will ſo much promote his *Kingdom of Darkneſs*: Some may perhaps object that we *ſlander* him, ſince it's ſaid, *He believes and trembles*, therefore he can't be the *Founder of Atheiſm*, and the *Atheiſt* muſt by neceſſary conſequence be even worſe than his *Father*. But neither are many of thoſe who dignifie themſelves with that *Title* really ſuch, tho' they wou'd fain be ſo; nor does it follow, that one who believes not *Atheiſm* himſelf, for that reaſon might not be the *Founder* of it; for he has been a *Lyar* from the beginning, and ſo it ſerves but to promote his *Intereſts*, wou'd freely enough endeavour to perſwade others what he does not himſelf believe, as he did in the caſe of our *Firſt Parents?*

Q. *What became of the Ark when the Flood was over?*

A. It reſted upon the *Mountains of Ararat* ——This I am ſure of, and no more; ſince for the Stories of ſome *Fragments* thereof remaining a thouſand Years or more after, I eſteem it perfectly *fabulous*. ——In all probability it there lay ſtill where it reſted, for a *Monument* of what happen'd in it for ſome ſucceeding *Generations*, being beſides of that *Bulk*, it could not eaſily be *remov'd*, unleſs taken aſunder, where 'tis likely it *remain'd* till *Time*, which conſumes all things, had *moulder'd* it to Duſt. And that many a *fair Year* and *Century* before thoſe who pretend any part of it remaining in their Time, were in being.

Q. *Whether* Adam *ſhould have multiplied Children, if he had lived in the State of Innocency?*

A. I

A. I meet with very plauſible Objections againſt the *Affirmative*, which I ſhall endeavour to prove, after I have anſwer'd what is brought againſt my *Opinion*. One Argument is alledg'd out of *Lib.* 5. *Phiſ. Text* 51. where 'tis ſaid that *Corruption is contrary to Generation*, but Contraries are in all Acts. Now in the State of Innocence there was no *Corruption*, and therefore cou'd be no *Generation*; the *Minor* I deny not; and the *Major* would be demonſtrative if the Body begat the Soul, or if the Body of Man in its own Nature was *incorruptible*, when 'tis generally concluded that it was not ſo according to its firſt matter. The ſecond Argument us'd againſt it, is, that if *Man had multiplied*, and been immortal, the World wou'd have been too populous: To which I anſwer, This Poſition is againſt the received Notion of all Politicks, for every one almoſt (if they will give themſelves the liberty to Converſe) will find that the pooreſt *Common-wealths* are the leaſt peopled; and if all *Adam*'s Heirs had been alive at this day, there is room enough for 'em, at leaſt wou'd be; for if they found themſelves ſtraitned, there's no doubt of more new Diſcoveries to be made; of thoſe that have been lately found, how poorly inhabited are they, and their *Continents* ſcarce known; and how many Places that have been inhabited, are now buried in Ruins.——I hope there's no need of offering any more Argument to prove my Opinion, than what follows, ——*Increaſe and Multiply*; it was ſpoken before Corruption, and when *Adam* and *Eve* were yet in the State of Innocency.

Q. *Whether that Tradition be true amongſt ſome Country People, that thoſe Circles and Meadows, and Commons, are places where Fairies dance in the Night-time; and if a Houſe be built upon ſuch ground, whoever ſhall inhabit therein does wonderfully proſper; and alſo what is the Cauſe of ſuch Circles?* —— To which I ſhall add one from another Hand, *Whether any Credit may be given to thoſe various Reports of our Anceſtors concerning Fairies and Goblins, which frequented and haunted many places in this Kingdom in the Ages laſt paſt, and within the Memory of ſome now living, of whom People would uſually borrow Money, Houſholdſtuff, &c. as they had occaſion, obſerving that juſt Principle of repaying it; why ſo frequent then, and ſo rare now, or not at all obſerved. What ſhould the drift of thoſe obſequious Daemons be, and whether you meet with any notable Inſtances concerning them in Hiſtory, and your Opinion of them in general?*

A. To reduce all this into a Method, I ſhall firſt prove, that there have been, and yet are *Fairies*; Hiſtory is very full of Examples, take the following. I read in *Georgius Agricola*, that great Searcher of Subterraneal Mines, that they appear frequently in thoſe places whence precious Metals are dug, and from their manners are called *Cobali*, or Imitators of Men; theſe ſeem to laugh, to be cloathed like the Workmen, to dig the Earth, and to do many things that really they do not; mocking ſometimes the Workmen, but ſeldom or never hurting them. The *Latins* have called them *Lares* and *Larvæ*, frequenting, as they ſay, Houſes, delighting in Neatneſs, pinching the Slut, and rewarding the good Houſe-

wife

Wife with Money in her Shoe.

Siarra hath left us this notable Relation: That there lived in his time in *Spain*, a fair and beautiful Virgin, but far more famous for her excellency at her Needle; insomuch that happy did that Courtier think himself, that could wear the smallest piece of her Work, tho' at a Price almost invaluable. It happened one day, as this admirable Sempstress sat at work in her Garden, that casting aside her Eye on some fair Flower or Tree, she saw, as she thought, a *little Gentleman*, yet one that shewed great Nobility by his Cloathing, come riding towards her from behind a Bed of Flowers: Thus surprized how any Body should come into her Garden, but much more at the stature of the Person, who as he was on Horse-back, exceeded not a foots length in height; she had reason to suspect that her Eyes deceived her. But the Gallant spurring his Horse up the Garden, made it not long, tho' his Horse was little, before he came to her; then greeting the Lady in most decent manner, after some Complements past, he acquaints her with the Cause of his bold Arrival; that forasmuch as he was a *Prince amongst the Faires*, and did intend to celebrate his Marriage on such a day, he desired she would work him Points for him and his Princess against the time he appointed. The Lady consented to his demand, and he took his leave; but whether multitude of business caused the Lady to forget her Promise, or the strangeness of the thing made her neglect the Work, thinking her sight to have been deceived, I know not: Yet so it fell out, that when the appointed time came, the Work was not ready. The hour wherein she had promised the Fairy Prince some Fruits of her Needle, happened to be one day as she was at Dinner, with many noble Persons, having quite forgot her Promise, when on a sudden casting her Eye to the Door, she saw an infinite Train of Fairies come in; so that fixing her Eyes on them, and remembring how she neglected her promise, she sat as one amazed, and astonished the whole Company. But at last the Train had mounted upon the Table, and as they were prancing on their Horses round the Brims of a large Dish of White broth, an Officer that seemed too busie in making way before them, fell into the Dish, which caused the Lady to burst into a sudden fit of Laughter, and thereby to recover her Senses. When the whole Fary's Company was come upon the Table, that the Brims of every Dish seem'd fill'd with little Horsemen, she saw the Prince coming towards her, and hearing she had not done what she promised, seemed to go away displeased. The Lady presently fell into a fit of Melancholy, and being asked by her Friends the cause of these Alterations and Astonishments, related the whole matter; but notwithstanding all their Consolations, pined away, and died not long after.

Now upon a Supposition that such things have been, there's a possibility that they yet may be: In the *North of England* they have been very frequent, and if we may believe a late Relation I met with, there yet are such things; for the dancing upon such Circles in the Night-time, (as are to be seen in *Meadows*, *Commons*, &c.) we have Instances enough, but not more common than in other places. The Cause

Cauſe of thoſe Circles are not the *Faries* dancing there, but more probably from *Lightning*, as has been obſerv'd in the Tranſactions of the *Royal Society*, and 'tis very reaſonable that that *Bituminous Sulphurous* Heat (which always darts circularly from Lightning) ſhould haſten the *vegetation of Graſs* where it falls, as *forced Pears, Apples*, &c. are ripened by a greater Heat, ſooner than thoſe of the ſame Tree where they grew. If it be demanded, that Lightning can ſcarce fall in the ſame place the next Year again, and yet the ſame Circles appear again: I anſwer, that every *thing produces its like*, and the Seeds or Roots of a ſtronger ſort of Graſs muſt the next Year produce a ſtronger Graſs than the other which is weaker, but in two or three Years you will find the forced power to abate, and that Graſs to return by little and little to it's old likeneſs again. That Houſes built upon *Fairy Ground* or *Circles*, are more than ordinary proſperous, is fabulous, there being juſt contrary Inſtances. In ſhort, I meet with no reaſon to believe (as ſome wou'd have it) that theſe *Faires generate, and are mortal*, but that they are Devils aſſuming ſuch little *Airy Bodies*; for 'tis obſervable, that they were never found but where People were ſuperſtitious and credulous: And as for the Power they have had over ſome People, as to *blow out an Eye, ſtrike 'em Lame, lend Monies to be paid again, to be kind to cleanly Houſewives, and pinch the Sluttiſh*, all which Inſtances I am very well ſatisfied of, and it amounts to no more than this, that by *diſtruſts of Providence, vain Fears, ſuperſtitious Credulity, and a falſe Faith*, ſuch Perſons have put themſelves under the Devil's power; as we meet with parallel Inſtances of *Charms for the Tooth-ach*, &c. I believing ſuch things, the Devil effects 'em, by ſome natural Means we know not of, he being willing to have as many Servants as he can, upon any Terms whatever. That ſuch things appear leſs than formerly, is, becauſe the *Chriſtian Religion* is better underſtood, and People are not ſo Ignorant and Superſtitious as they have been: And that this Argument is good, is verified by the frequent Apparitions and Deluſions of Devils in the *Indies*, where the poor, ignorant, ſuperſtitious, credulous Inhabitants are kept in a miſerable awe and ſlavery by 'em.

Queſt. *Whence are the ſtrange Antipathies in Nature, as to Swoon at the ſight of a Cat, an Egg, Cheeſe, ſweating at the cutting of a Lemon*, &c.

Anſw. Amongſt the innumerable Inſtances, I find of this nature, I ſhall relate one or two perhaps very *uncommon*. One I read of, That if Pork, or any thing made of *Swines Fleſh*, were brought into the Room, he would fall into a *Convulſive Sordonian Laughter*, nor cou'd he for his Heart leave, as long as ſuch an Object was before him. *Libavius* reports, That a certain Man wou'd be ſurprized with a *Lypothymy* at the ſight of his own Son; nay, upon his approaching near unto him, though he ſaw him not; for which ſome aſſign'd this Reaſon, That the *Mother, when ſhe was with Child*, uſed to feed upon ſuch Meats as were abominable to the Father; concerning the rationality of this Conjecture; ſee Sir *K. Digby*'s Diſcourſe of Bodies, *p.* 409, 410.) Another would fall into a *Syncope*, if either a *Calf*'s *Head*, or a *Cabbage*, were brought near

near unto him. We have already ſhewn the *Power of Imagination as to Longing, Marking*, &c. as before, which we muſt again make uſe of, in the reſolving this Queſtion thus. 'Tis obſerv'd, that thoſe Meats which the *Mother longed for*, the Child when born, is very greedy of the ſame; ſo on the contrary, when Mothers take an *Averſion* to any ſort of Meat or Creatures (*occaſioned by Fancy and Indiſpoſition of Body, when Breeding*) the ſame is by the Imagination of the Mother (as before) impreſs'd and fix'd in *the very Nature of the Child* ſhe goes with, as in the laſt mention'd Example of the *Calf's Head and Cabbage*; the Mother had a ſtrange Averſion to that Meat in Breeding, and the Fancy had the ſame Effect as Longing in other Women; for the Child was mark'd on the right ſide, in the form of a *Calf's Head*, and on the Left with the likeneſs of a *Cabbage*.

Queſt. *Whether every Angel makes a Species?*

Anſw. The Queriſt ſhou'd be a Philoſopher by this Queſtion, and I am very willing to comply with ſuch; only 'tis a ſort of unhappineſs to ſpeak unintelligibly to ſome part of the World, and we have no other Plea for ſuch a Rudeneſs but this, *That all Subjects muſt be treated on according to their own Nature, or elſe I muſt let 'em alone.* I aſſert, that *Angels* are not of one and the ſame *Species*, and I doubt not but it may ſeem abſurd, till for proof of it we add, *That in things which are of the ſame Species, there cannot be ſomething firſt, and ſomething laſt*, (lib. 3. Metaph. Tex. 11. *Tom.* 3.) but in Angels of one Order, there are firſt middle, and laſt. Therefore, *&c.*

Indeed, I own that ſome Philoſophers have aſſerted, That all *Spiritual Subſtances* are of the ſame *Species*; from which ſome would alſo infer an *equality of Souls*, but upon weak Grounds, as perhaps may be demonſtrated by and by. Others, that all Angels are of the ſame *Species*, but not of the ſame Principles of *Thought and Action*. Others, that all Angels are only of one *Hierarchy*, and of one *Order*: But thoſe things which agree to conſtitute a *Species*, and only differ in *Number*, yet agree in *Form*, are diſtinguiſhed *materially*; but Angels are not compounded of *Matter*, (as may be eaſily proved) and therefore it follows, that 'tis impoſſible that two Angels ſhould be of one and the ſame *Species*. But if I ſhould grant, that Angels are compounded of *Matter*, it won't follow, that there ſhould be more Angels of one *Species*; for then the beginning of the diſtinction of one thing from another ſhould be Matter; nor indeed according to the *diviſion of Quantity*, when Angels are incorporate but according to the *diverſity of Powers*, by which Action is performed, and *diverſity of Matter* cauſes not only a difference of the *Species*, but alſo of the *Genius*.

Queſt. *What's the Reaſon of the Polarity of the Load-ſtone, and that a Needle touch'd with it turns towards the North? And what is the reaſon of the Variation of the Compaſs in ſome places?*

A. I have conſidered all the *learned Pens* that have treated on this Subject, both in *Theorick* and *Experimental Philoſophy*, as the *French Virtuoſi* and our own, *Gilbert, Ward, Cabeas, Kepler, Kercherus, Johnſton, Brown*, Mr. *Boyle*, &c. and from all together I ſee reaſon to believe this, *That the Earth it ſelf is the great Magnet.* Mr. *Seller's* Obſer-

Obſervation bids fair for this Opinion, When a *Bar of Iron* has ſtood long in the Window, that end of it which is next the Earth, will have the ſame Vertue which the Loadſtone it ſelf has. Mr. *Boyle*, in his Book of the Uſefulneſs of *Experimental Natural Philoſophy*, obſerv'd, that an *Oblong Loadſtone* heated red hot, loſt its attractive *Virtue*, and by cooling it again, he gave its extreams *a Polarity*, and by *refrigerating* the ſame end ſometimes *North*, and ſometimes *South*, *changed the Poles at Pleaſure*; and this Change was wrought not only by cooling it directly *North* or *South*, but perpendicularly, that end of it which was towards the Ground turning towards the North, which ſhews the *Magnetick Nature of the Earth*, its *Effluviums* being able to impart a Magnetick Faculty to the Loadſtone it ſelf. Now if this *terraqueous Globe* be moſtly Earth under the North Pole, the *Myſtery* is plainly reſolv'd; or if it be the moſt perfect Earth there, and not Duſt or Sand, by the burning of the Sun, or be not overcome with *reſtringency of Ice and Cold*, the Caſe is yet the ſame. Hence the Solution of the *Variation of the Needle is alſo plain.* I am aſſur'd, that between the Shoar of *Ireland*, *France*, *Spain*, *Guiney*, and the *Azores*, the North Point varies towards the Eaſt; at ſome part of the *Azores*, it deflecteth not; on the other ſide of the *Azores*, and this ſide of the *Æquator*, the North Point of the *Needle wheeleth to the Weſt*, ſo that in the Latitude 36. near the Shoar, the Variation is about 11 Gr. but on the other ſide of the *Æquator*, it is quite otherwiſe; for in *Braſilia*, the South Point varies 12 Gr. unto the Weſt, but *Elongating* from the Coaſt of *Braſilia* toward the Shoar of *Africa*, it varies Eaſtward, and arriving at the *Cape de las Aquilas*, it reſts in the Meridian, and looketh neither way: *The Cauſe of which Variations, is, the inequality of the Earth variouſly diſpoſed, and indifferently mix'd with the Sea, the Needle driveth that way where the greater and moſt powerful part of the Earth is placed*; for whereas on this ſide *Azores* the Needle varies Eaſtward, it is occaſion'd by that vaſt Tract of part of *Europe* and *Aſia* ſeated Eaſtward. At *Rome* there's a leſs Variation (*viz.* 5 Degrees) than at *London*; for on the Weſtſide of *Rome* are ſeated the great Continents of *France*, *Spain*, and *Germany*, but unto *England* there is almoſt no Earth Weſtward.

1.

Queſt. *It was the time when the pale Queen of Night,*
With all her Starry Train did ſweetly ſhine;
When ſilent dullneſs did to ſleep invite,
And weary Souls lay drown'd in Love *and* Wine.

2.

In this propitious Hour the God of Love
Breath'd in my Soul, and whiſper'd in my Ear,
Told me the Moon *high in her* Orb *did move,*
And that th' appointed happy Hour was near.

3.

No ſooner that Blind God had toucht my Heart,
But all Lethargick Sleep *was quickly gone,*
All Midnight Dreams did at his Sight depart,
As Miſts diſſolve before the Riſing Sun.

4.

Then up I roſe, and did my ſelf convey
With ſtealing Steps unto the Bow'r of Bliſs;
To Mariana's Bow'r, *which did diſplay*
A Bed of Roſes in a Paradiſe.

5.

No Night was there but what the Trees did make,
For all refulgent was with Lunar Light:
The Sun when near the Zenith *ne'er cou'd take*
With ſuch ſweet Beauty's the admiring ſight.

6.

But as fair Eden *was a Wilderneſs,*
And all unpleaſant did to Man appear,
Till Heaven conſider'd his Unhappineſs,
And Eve *was ſent to make the Happy Pair.*

7.

So all the Charming Objects *of this Night*
Could not my Soul from it's lov'd Center draw;
The Songs of Angels *could not me delight,*
Till I my deareſt Mariana *ſaw.*

8.

The Time prefix'd, pale Luna *now had brought,*
When my dear Charmer ſhould have met me there:
She comes, ſaid I; for ah! I little thought
She could be Falſe, *who was ſo wondrous* Fair.

9.

I waited long, and Sigh'd the Time away,
And try'd if Love *would ſuperſede my* Fear,
For Lovers Souls are ſooner bent the way
That leads to Hope, *than that unto* Deſpair.

10.

What various Paſſions ſeiz'd my troubled Breaſt,
When firſt I thought even ſhe could prove untrue?
What wild Idea's *robb'd my Soul of Reſt?*
How did my Hopes *decay, my* Fears *renew?*

11.

My Hopes, which vaniſht with the Night away,
And ſetting Stars *her* Perjury *proclaim;*
The Moon grew ſick at the approach of Day,
And left me Curſing *Mariana's* Name.

12.

Now learn'd Athenians *tune your willing* Lyre,
And in ſoft Muſick waft me to that World
Where Love's *bright* Flames *no longer feed* deſire,
Or Souls with various Paſſions toſs'd and hurl'd.

13.

For I am loſt in Hurricanes of Grief,
No Joy's Horizon bounds my wandring Sight,
My Eyes, *deny'd the* Object *of* Relief,
View nothing now but Everlaſting Night.

14.

The Sun *does daily* ſet, *but ſets to riſe,*
The Moon *each* Month *doth loſe her* borrow'd Pride;
Yet they regain their Light, *and grace the* Skies;
He like a jocund Bridegroom, *ſhe the* Bride;

15.

But all my Glories *are for ever fled,*
And loſt for ever in the Womb of Night,
No Light appears my wandring Steps to guide,
But Ignis fatuus, *which deceives my ſight.*

16.

Yet I am forc'd to follow, tho' it lead
To the black brink of Ruin and Deſpair:
I thought this Beauty with the Night was fled,
But now it riſes like the Morning Star.

17.

This perjur'd ſhe, *whoſe* Crimes *might ſink her Soul*
Quite thro' the Center *to th'* Infernal Pit;
Yet now methinks her Eyes begin to Roll,
And ſhine like Diamonds that are ſet in Jett.

18.

Tell me why Beauty *has ſuch wondrous* Charms,
Why Gaudy Nature *baffles Human* Art?
Why the ſhort Pleaſures of a Womans Arms
Dethrone Mans Reaſon, and bewitch his Heart?

19.

The Fire of Love *burns fiercely more and more;*
And Chymiſt-like, *has chang'd my* Earthly Frame;
Each Atom *now, that* paſſive *was before,*
Is big with Soul, and I no more the ſame.

20.

Say where my Thoughts ſhall their glad Requiem *find,*
Free from the Tumults of ungrateful Love?
Say, ſhall I pluck this falſe one *from my Mind,*
And in the Orb of Wine, *not* Women *move?*

1.

Anſw. The *jolly World*'s deceiv'd; ah happier thoſe
Who in fair Vertues Paths ſecurely tread;
The *Day* with pious Thoughts devoutly *cloſe,*
With equal *Calmneſs* take their *Grave* and *Bed.*

2.

As *happy* they whom the *true God of Love*,
Gently inſpires ſoft whiſpering in their Ear;
Who when the *Moon* high in her *Orb* does move,
Forget all mortal *Thoughts* and *Pleaſures* here.

3.

No ſooner his *kind Spirit* can touch their *Heart*,
But all *inglorious Sleep* is chas'd and gone;
All *worldly Dreams* muſt at his ſight depart,
Thoſe *Miſts* diſſolve before th' *Eternal Sun*.

4.

Then up they riſe, and their glad *Minds* convey
On a wing'd *Sigh* to yon Celeſtial *Bow'r*;
The *Path* which thither leads, the *Milkie Way*,
The *Skie*'s the *Fields*, and every *Star*'s a *Flower*.

5.

No *Night* is there but what our *Crimes* have made,
For all refulgent is with *heavenly Light*,
The *Sun* himſelf, is but th' *Almighty's ſhade*,
Dazled, like us, with *Beams* more fierce and bright.

6.

But as fair *Eden* was a *Wilderneſs*,
While the *firſt Man* did *wander* there alone,
Till Heav'n beſtow'd a *proper Happineſs*,
And *Eve*, bright *Eve*, t' her raviſht Lord was ſhown.

7.

So all the charming Objects of the *Night*
Too narrow for Mans mighty *Mind* would prove;
The *Songs* of *Angels* cannot yield *delight*,
Till they the *Head of Angels ſee* and *love*.

8.

That *Syren*, *Pleaſure*, why ſhould we *admire*,
And yet that it *deceives* us, ſtill complain?
Rather let's fix our *Admiration higher*,
Where is no *Fair and Falſe*, or *Fair* and *Vain*.

9.

There no *unmanly Fear* contracts the *Heart*,
There no *falſe Hope* ſhall cheat the graſping *Mind*:
Fear, which at Dreams and Shadows make us *ſtart*,
Falſe *Hope*, the worſt of *Ills* that plague *Mankind*.

10.

How ſhould the *lab'ring Mind* but be diſtreſs'd,
When wildly toſs'd on *Paſſions* rowling *Wave*?
How can you either *ſafely* hope, or *reſt*,
When there's no *Anchor* the *vex'd Bark* to ſave?

11.

Happier, who wear the Night in Hymns away,
And with the Morning Gods high Praiſe proclaim:
Who teach the *warbling Birds* at waking Day,
To celebrate their *common Makers Name*.

12.

Ah could we but, *Great Bard!* ſo happy be
To feel one *Spark* of that *Cæleſtial Fire*,
We'd leave the *Scoffing World*, our *ſelves*, and *thee*,
And mount to Heav'n in *Flames* of pure deſire.

13.

There from the *Angels* learn their *Songs Divine*,
And ſcarce leſs bleſs'd our ſelves than *Angels* prove:
How bright the *Beatifick Glories* ſhine!
How lovely the lov'd *Face* of boundleſs *Love*!

14.

How looks the *Saviour!* what vaſt Streams of Light
From his *five dazling Wounds* inceſſant flow!
How mild his heavenly *Eyes*, and yet how bright!
And all thoſe *Joys* we'd gladly dye to know.

15.

From that bleſs'd *Canaan* ſome bleſs'd Fruits we'd bear,
Till you and all the cheated *World* grew wiſe:
We'd tell you what *unfading Beautie*'s there,
Tell you how ſweet the *Walks* of *Paradiſe*.

16.

No Winds or Sighs, no Rain, or ſtubborn Tears,
No glowing Wrath, or no reſiſtleſs Fire,
No chilling *Froſts*, or far more chilling *Fears*,
No *Hurricanes* of *Anger*, or *Deſire*.

17.

Here mortal *Beauty* all its Charms would loſe,
Nor *Glow-worms* in the Sun pretend to ſhine:
No fair Enchantreſs could our *Eyes* abuſe,
Or ſeize our *Hearts*, if fill'd with *Love Divine*.

18.

We'd have 'em all forſake th' *inglorious Field*,
Petition to be *Slaves*, and Court our *Chain*;
Would late retrieve what we too ſoon did yield,
Firſt meanly *yield*, as meanly then *Complain*.

19.

Ev'n yet 'tis poſſible to win the Day,
Could we the *Glorious Prize* of *Conqueſt* ſhow;
Could we that World in its true Light diſplay,
But Ah, we ſink *ten thouſand Worlds* below!

20.

Yet this ſmall *Aim* may guide thy *vigorous Mind*,
May tell thee where thy *weary Soul* may reſt:
Where ſoon th' advantage of the *Change* thou'lt find
And ev'n her *Falſhood* bleſs, that makes thee bleſs'd.

Queſt. *Why one Hours Sermon ſeems longer than two Hours Converſation?*

Anſw. For ſeveral very *unlucky Reaſons:* Sometimes becauſe the Sermon may be duller than the Converſation; at others, becauſe the Hearer is dull himſelf, and han't the Wit to like it; ſometimes becauſe thoſe in the Pulpit talk all, and talk ſenſe; when in Converſation, thoſe who love it, may hear their own dear ſelves talk as much, and as impertinently as they pleaſe; and beſides, have this liberty of Contradiction, the very Life and Soul of ſome People —— But the moſt general Reaſon for this ſad Truth, is a very ſad one, and that is, the almoſt univerſal *decay of Piety*, added to the *natural averſion* which the beſt Men find in their Minds towards *Acts of Devotion*, till conquered by Induſtry and Pains, which by the Aſſiſtance of God's Grace, in time produce contrary Habits. And where thoſe are to be found, where Men are truly pious and religious, they think no Entertainment in the World comparable to that wherein they may be taught the *way of Happineſs*; nor will they eaſily be tired with what affords 'em at the ſame time ſo much of Profit and Pleaſure.

Queſt. *A Perſon lately Condemn'd in the County of* L—— *for a Capital Offence, and the Sheriff on the Day of Execution, being unprovided of a Hang-man, promis'd* 20 l. *to any one that wou'd undertake the Office: The Criminal being therewith acquainted, told the Sheriff, that if he wou'd give his Wife* 20 l. *he wou'd be his own Executioner; and was ſo accordingly.* —— Query, *Whether the Criminal was not guilty of* Suicide?

Anſ. This is a very unuſual Inſtance; but ſince no Injury can occur to us by the Suppoſition, I take it for granted, and anſwer in the Negative; That he was not guilty of *Suicide* or *Self Murder*, but rather the Author of a brave Action, in acting at once two parts of the Law, *viz. Doing* and *Suffering*, in which perhaps he may Challenge all *Chriſtendom* for another *Example*; he ſatisfied the Juſtice of the Law by Dying, and did a good Action, in being a Miniſter of the juſt Sentence of the Law. But 'tis ſuppoſed this was not the Conſideration that prevail'd with him, but his *Tenderneſs* to his *Wife:* He knew he muſt die, and 20 *l.* might as well be a Legacy to his Wife, as the Reward of another's Office. If he was a *thinking Man*, I ſhould conclude he had read *Seneca: Ducunt Volentem, Nolentem trahunt Fata. The Deſtinies lead the willing Mortal out of the World, but drive out the unwilling.* But to prove my firſt Poſition: He was a dead Perſon in the Eye of the Law, and the Law directs no particular Perſon to be Executioners of its Sentence; but the Law had particularly Sentenc'd him to be Hang'd, which Sentence was as punctually obſerv'd, therefore the Law was ſatisfied, and he committed no Murder in being the Officer of Juſtice.

Queſt *A young Man that is almoſt out of his Time, hath been a wicked and lew'd Liver, and hath wronged his Maſter very much at ſeveral times, ſo that he doth not know how much, nor nothing nigh the Sum, and is now very ſenſible, and much troubled for it, and wou'd willingly beg Pardon of God for it, reſolving to mend his Life; but not having wherewithal to make Reſtitution, is afraid that God will*

will not accept of his Repentance: Your Advice *and* Counsel *is humbly desired in the Case.*

A. Restitution must be made either in Act or Desire, or else Repentance will be unsincere, and not accepted by God Almighty. Our Advice is thus: Either your Master is a Good Man, or he is not; if the first, make a sincere free Confession of your Injustice to him; let him know the impossibility of present repayment, promise, and be as good as your word, to lay up weekly so much (you know your own Circumstances) in order to wear off the Debt (as near as you can imagine what it is) by degrees, for you contracted it by degrees, and desire his Secresy; if he fears God, he'll promise it, and accept of such a Restitution, and perhaps such an ingenious Confession will make him kinder to you than you can expect. If he be an ill Man, or a peevish, cross, covetous Person, let him not know you have injur'd him, but begin *forthwith* to lay up what you are able, in order to a *repayment* at least, or what you think you may have injur'd him in (if you understand *Arithmetick*, you can compute pretty near; and if you pay him, or his lawful Executors in some way unknown, it won't wound your Reputation, for the Cheat was also unknown. Set upon, and resolve one of these things immediately, and upon your hearty Repentance, *which will be evidenc'd by leaving your ill Courses*) no doubt but God will accept of you. Direct your Letter to me as before, and let us know your Resolves or further Doubts, for Delays in Repentance are dangerous in this World's Concerns, much more in the other. *You shan't want our further Counsel upon Application to me.*

Q. *A young Man being troubled in Mind, has often design'd to make away with himself upon some Discontent, and therefore desires to know what may be the most effectual way and means te suppress any such Thoughts. Your speedy Answer is desired before it be too late.*

A. If the Circumstances wou'd permit me, I shou'd blame the Querist for sending such a *weighty Question in general Terms*, thereby rendring it as unintelligible as if one shou'd send to a Physician to know what wou'd cure a sick Man, at the same time concealing the Particulars of the Disease, and what Distemper the Patient may labour under. The Case is the same here, and no particular Application can be made, unless by chance, which ought not to be attempted, for fear of applying wrong Remedies; which (if no worse) may give such a Disappointment as may enhance the Distemper: However, as Physicians say, *So long as there is Life, there is Hopes*; let the Disease be what it will; so I say, *No Misfortunes, no Troubles or Despair, how black soever, are remediless on this side Hell.* I advise, that forthwith I have a particular Account of the young Man's Condition, with the Causes of it; And in the mean time, let him *tremble at the Thoughts of that Sin, which does not allow him time for Repentance*, and give himself to *Prayer, as his Case requires, Prayer being always the best, and sometimes a present Remedy for the greatest Uneasiness of Conscience, or Trouble of Mind*; and let him consider, that nothing can render him really miserable in this World, whatever Suggestions the Devil, or

his own Weakneſs, may faſly repreſent to him.

Q. *How may a Man reclaim a headſtrong or unruly Wife?*

A. Give her Rope enough ——— my meaning is, e'en let her alone, for ſhe's not to be made Civil by any thing but the *Worms*. But if you have a mind to try what Hand you have at *working Miracles*, you may make uſe of ſome of theſe following Directions: *Watch her Tame*, —that's the *laſt* Remedy *firſt*; this is a way to tame even Lyons, and it may be Tygers too: Some have *gotten a Drum* and beat it ſo long till the poor Women have been ſtruck perfectly Dumb and Deaf with the Noiſe on't. Some are for *Letting her Blood* —— If any where, 'twould be beſt one would think *under the Tongue*, or in both Arms, to prevent her Scolding or Fighting. Others are for *Drawing her Teeth*, which would do well enough if they could Cut the Nails too at the ſame time: But the ſureſt way of all is, being a *good Husband your ſelf*; for 'tis bad Husbands are very often the Cauſe that the Wives are no better than they ſhould be.

Q. *Is't probable there will be any Sexes in Heaven.*

A. I believe not—Our Saviour ſays, that *there they neither marry nor are given in marriage*; and if ſo, what *need of Sexes? And why that in Heaven which there's no need of?* All that's of the Eſſence of a Man, will undoubtedly be there, *And that's a rational Soul united to an organiz'd Body*; but what Organs will be neceſſary then, we can't tell, however theſe cannot. Beſides, this difference is only Accidental, *Man and Woman being in Eſſence the ſame.* But in a State of Bliſs and Perfection, all that's Imperfect or Accidental ſhall be removed, and accordigly one would think *Sexes ſhould.* I won't add for another Reaſon, what, as we remember, one of the Fathers has ſaid That *were there any Women in Heaven, the Angels could not ſtand long*, but would certainly be ſeduced from their Innocency, and fall as *Adam* did.

Q. *Whether it does not weaken the Credit of the* Athenian Oracle *that the Author of it deſcends to ſuch a pitiful Employment, as to take notice of Feminine Impertinencies?*

A. Now dare I venture a good Wager, tho' that way of Trading is a little out of Faſhion, that the Queriſt is ſome *ſowr, old, ſurly, or young diſappointed Lover*; or elſe a grave Philoſophical Don, ſo *perfectly refin'd*, that he's made up of nothing but Spirit and Notion: But leaving Gueſſes, I muſt tell him I am troubled with Ten, perhaps a hundred *Maſculine Impertinencies*, to one Feminine, as he himſelf wou'd find, if he was for one *half hour to read my Letters.* Whereas, on the other ſide, I have Letters upon the File from Ladies, and theſe without the *boaſted Advantages of Learning*, which are of ſo great Concern, and carry ſo much Weight, that we dare not without conſiderable *Time* and *Thought*, attempt their Anſwer For medling with Queſtions of *Courtſhip, Love* and *Marriage*, I might ſay, we deſign'd thereby to mingle the *Dulce* and the *Utile*, that one might, like a gilded Pill or ſweeten'd Potion, get down the other. But I ſcorn to excuſe what needs it not, but rather ought to be gloried in, ſince tho' ſome things of this Nature may be *pure Matters of Gallantry*, yet there are very many Queſtions which not only have Influence on the Happineſs of particular Men, and the *Peace of Families*, but even the

the good and welfare of larger Societies, and the whole Commonwealth, which consists of Families and single Persons; the Instances *whereof* need not be more distinctly remark't to the Observing Reader.

Quest. *Will Love and Friendship continue after this Life?*

Answ. To us it seems probable they may—— as *whatever is rational*, and seems to depend on the Mind, not the Body. 'Tis probable that there's such a thing as *Friendship among Angels*, for Love each other undoubtedly they must, and love more intensely they may, such as have the most beautiful *Characters of the Divine Power and Goodness* upon them: Now we shall be like the Angels, and may therefore have *friendships* as well as they.

Quest. *Is there any real force in Charms, Amulets, Love-Powder, Potions, &c. to procure Love?*

Answ. For *Charms*, if there's any thing in 'em, *abstracted from Fancy*, it must be Diabolical —— but they can't do more than the Devil himself, who can only represent the Object, not force the Will to embrace it: All your *Babble of Amulets, Talizmans, &c.* I look upon to be of the same Nature, and their Planetary Influences perfectly unaccountable, if not ridiculous. *Love-Powder* and *Potions* there may be with a vengeance, but then they are all Natural, and rather *move desire than Love, and may command the Body, but never touch the Mind.* The only lawful Philtre or Charm then to procure Love, is Love, attended with Zeal, Assiduity and Discretion, and *illustrated with fair and virtuous Actions.*

Quest. *Which of our Senses can we best spare?*

Answ. None of 'em very well — for God and Nature have made nothing in vain: However I may make a Comparison between 'em, for there are *Degrees* in all *Goods*, except the *highest*: *Seeing* is the pleasantest Sense —'tis a *pleasant thing to behold the Sun*, and a *sad thing to be blind*; as those poor Creatures tell us, who are so unhappy to be so.

'Tis besides, the finest, the purest, and most spiritual of all the *Senses*, performing its Operations rather by the *Image* of Matter, than Matter it self. 'Tis the *Learned Sense*, (though herein *Hearing* puts in for its *Rival*) and 'tis the most certain of all the rest, giving occasion to that Proverb, *Seeing's Believing*; tho' this admits of limitation; Reason being required to assist and regulate this as well as the other Senses. *Hearing* has the most delicate of any sensible Pleasures for its Entertainment, namely the Noble *Art of Musick*, and is the most spiritual of any Sense next to the *Sight?* its *Object* being *Sound*, and that only *Air moved.* This may in a great measure supply the Loss of the *Sight*, we having a multitude of Instances of those who have been excellent Scholars without their Sight; tho' of very few, if any, who were born *Deaf*, who therefore must be *Dumb*, and generally are very weak and foolish, it being a difficult Matter to convey any of our Notions to 'em; and indeed almost unintelligible how it should be done, Natural Signs being so few and insufficient to ground any thing like Language on. Tho' yet even here there are Exceptions, but those that are so, are a sort of Prodigies in Nature. Nor can we tell what to say to the *Mutes* in the *Seraglio*, until we know whether they were born so. *Tasting* seems very convenient even for Life, as well as the Comforts of it. The *Touch* is the most necessary of all the rest, for

for *when that's gone, Life's gone*; and indeed the other four ſeem little elſe than this diverſified according to different *Objects* and *Organs*. For the *Smelling*, it's a Senſe that appears to be given us on purpoſe for the *Brain*, to *regale* and refreſh it with agreeable *Odours*.

However, the inconvenience is but inconſiderable on the loſs of it, eſpecially compared to that of any of the others. We therefore conclude, that this we might better ſpare than any of the reſt.

Q. *Whether it's poſſible for a Girl of ſeven Years old to be in Love, the Queriſt having an Inſtance of one who has all the moſt violent Symptoms of that Paſſion at that Age?*

A. It's not impoſſible but *Cupid* may have been in the mind to get himſelf a *Play fellow of his own Age*, and having often before made *old People Children*, be now reſolv'd to make a *Child Old* before its time. That *Children Love*, we are ſure, as well as Hate, Fear, are angry, Rejoice, and are ſubject to all the other Paſſions.—But all theſe Paſſions being for the moſt part *ſhort* and *fleeting*, not *ſteddy* or *reſolv'd*, it's ſeldom or never there can be any ſuch thing found among 'em as may properly be called *Love*. —But if there be any thing of it in the Party mention'd, it muſt certainly be very innocent; and if the Perſon *belov'd* can but *love the pretty Play thing again*, he need not, at leaſt for ſome Years, be under any Apprehenſions either from her Falſhood, or the Addreſſes of a Rival.

Q. *How do we call to mind things we had forgotten?*

A. Mr. *Hobbs* has a very pleaſant way of explaining this in his *Tripos*, or *Diſcourſe of Humane Nature*, where he defines *Remembrance* by *Forgetfulneſs*. But tho' he aſſumes never ſo *dictatorial an Air*, he muſt not expect to make us take *Contradiction* for *Oracles*. But I muſt not quarrel at what others advance, without bringing ſomething of my own, and allowing the World the ſame Liberty to cenſure mine: I muſt then make a difference between *recollecting* and *remembring* (tho' in common Speech they are taken for the ſame) the latter whereof is as it were the Effect of the former. When we wou'd *remember* any thing more diſtinctly, whereof we had before a *confuſed Idea*, we firſt *recollect* or gather together in our Minds the *Circumſtances* thereof, and ſo climb from one thing to the other (as when we have loſt any thing about the Houſe, we *tumble* over our *Goods* to find it) till by the *Relations* and *Dependencies* there are between all Things, we at length arrive at what deſire. To illuſtrate it in *Travelling* —— When I have been ſuch or ſuch a *Road* before, I have a ſort of *Picture*, or a Map thereof, at leaſt of ſome *principal Places* therein, inſcribed upon my Mind: Now when I return thither agen, I ſee ſuch a *Tree* or ſuch a *Stone*, which I remark'd when I went the ſame way laſt —— this brings to mind ſuch *another* which lies *further*, or ſuch a *turning* either of *this* ſide or *beyond* it, by which I know I am in the right.

Q. *A Woman at* Rocheſter *happening to fall ſick, was extreamly ill almoſt to Death; ſhe had two Children at Nurſe about ten miles from the Place, and ſhe had a great deſire to ſee her Children; but thoſe that were about her knew very well that ſhe was far incapable of ſuch a Journey. She fell into a very deep ſleep, and when ſhe awoke, ſhe ſaid that ſhe had*

ſeen

seen her Children: Thoſe that did watch her, told her, that ſhe had not been out of her Bed. She ſaid that ſhe had ſeen them, and now was willing to die, which ſhe did immediately. As ſoon as ſhe was dead, the Nurſe, which was ten Miles diſtant, came running in a great Fright, and ſaid ſhe had ſeen her Miſtreſs, and that ſhe felt her Children, and turned them: (for that was the Expreſſion.) *I pray your Sentiments how this could be, that the Womans Soul ſhould take Wing and return again to its old Habitation; or, Whether it be conſonant to Scripture? And whether the Soul did agrandize Air, ſo as to make a Perſonal Appearance?*

Anſw. I meet with parallel Inſtances in Hiſtory; *Fulgoſ.* (and alſo *Korman. de Mirac. Mort.* relates, That there were two Brothers *Knights of Rome*, the Elder of 'em was named *Corſidius*, who being in the repute of all Men dead, the Table of his *laſt Will and Teſtament* was recited; in which he had made his Brother the Heir of all he had. But in the midſt of his *Funeral Preparations*, he roſe with great *chearfulneſs* upon his Legs, and ſaid, that he had been with his Brother, who had recommended the *Care of his Daughter* unto him, and had alſo ſhewed him where he had hid a *great quantity of Gold* under Ground, wherewith he would defray his Funeral Expences. While he was ſpeaking in this manner, to the admiration of all that were preſent, there came a Meſſenger with the News of his Brothers Death, and the Gold was alſo found in the very place as he had ſaid.

——But what is yet a ſtranger Relation, and mention'd by the ſaid laſt Author, is this—— *Everardus Ambula*, a *German* Knight, fell ſick in *Germany* in the time of Pope *Innocent* the Third, and when he had lain as one for ſome time dead, returning to himſelf, he ſaid, That his *Soul was carried by Evil Spirits* into the City of *Jeruſalem*, thence into the *Camp of Saladine*, who then reigned in *Egypt*, from whence he was conveyed to *Lombardy*, where in a certain Wood he had ſpoken with a *German Friend* of his. Laſtly, he was brought to the City of *Rome*, the *Site, the Form of Places, and Buildings* of which, together with the *Features of divers Princes* there, he moſt exactly deſcribed; but what is yet *ſtranger*, he with whom he ſaid he did Converſe in the Wood, affirmed, that he had there at the ſame Time and Hour, diſcourſed with this *Everardus*, according as he had declared. Was *Plato* and *Pythagoras* alive, we know what uſe they wou'd make of theſe Inſtances towards a Tranſmigration of Souls. Our Thoughts *upon the whole*, are only theſe, that theſe Souls went not to *Ramble of themſelves*, but were convey'd by *Spirits* that had ſome particular *Commiſſion to guard 'em, and make Organs of Perception for 'em*, for the Soul cannot act of it ſelf, but confuſedly. 'Tis ſaid, *when* Lazarus *died, he was carried by Angels into* Abraham's *Boſom*, not fled thither himſelf. Theſe are particular Inſtances, perhaps moſtly for the convincing of ſuch Perſons, as believe nothing of Spirits or Witches.

Queſt. *There was a certain Perſon in the World, whom I deſign'd for my Wife, but was out rival'd by Death; whilſt ſhe was alive, our Friendſhip was to an Exceſs; and now ſhe is dead, tho' I have endeavour'd all I can to the contrary, my Grief is ſuch, as has reduced me to a great hatred of my Life; beſides which, I begin to Doze, and am ready to run Diſtracted.*

——I

I deſire to know, whether in this Condition I may not voluntarily reſign my Life? And whether ſuch an Act may not, by the Unhappineſs of my Circumſtances, be accounted pardonable in the ſight of God?

Anſw. We can offer the ſame Remedy as has been already effectual under the ſame Circumſtances. *Natural Philoſophy* teaches, that to trouble our ſelves for what is out of our Power, is as great a Madneſs as ſtriving to make *Three Nineteen*, or to hinder the *Revolution of the Heavens*. *Chriſtianity* (which is yet a more *refined ſort of Philoſophy*) teaches us, that 'tis impoſſible to eſcape Uneaſineſs where we give that to the Creatures which is peculiar to the Creator; for the *Mind being Eternal*, no Temporal thing can be a fit Object for it, no more than *Sounds* are proper *Objects for the Eye*, or *Sights for the Pallate*, as we have formerly urged: Beſides, if the Loſs of a Creature, who was only an Emanation of the great Divine Original, is ſo afflicting and grievous, how intollerable wou'd the Loſs of the *Original* it ſelf be? Or if we are unhappy in the deprivation of one *ſingle imperfect Good* for a little time, what a Caſe ſhou'd we be in, if we ſhou'd be depriv'd of all Good for ever? We are Creatures, and *as ſuch* owe a dependance to the Author of our Being, therefore it wou'd be an *unpardonable Theft*, to diſpoſe of our ſelves without his Licenſe. A Commander will puniſh a private Centinel that leaves his Poſt without his Conſent; and can God, who has a *far greater Right* over his Creatures, take it well to ſee us ſlight his Appointments, or take upon us to Cenſure his Actions? For 'tis in Effect, an Arraigning his Wiſdom, when we think we can provide better for our ſelves than he does. A little time and converſe will wear off theſe *blacker Thoughts*; *(for what can be blacker than Self-murder?)* When that is committed, there's no Remedy, but a more inexpreſſible plunge into Miſery. Hell is only remedileſs, but nothing elſe. *Secure your Duty to God*, and reſt ſatisfied, you will ſoon be Maſter of a *quiet eaſy Breaſt*.

Queſt. *Whether there's any ſuch thing as the Perfection of a Language and wherein it conſiſts? And whether our Language is now in its height, or when it was ſo?*

Anſw. This may be a more difficult Queſtion than what at firſt it appears. All Languages are in a continual flux, one Age making ſtill Additions to the paſt, or at leaſt altering or taking away many Words from it; that compariſon of the Poets being extreamly apt,

——That Words are like Leaves, the old ſtill wearing off, and new ſpringing up in their rooms. The *Grammarians*, whoſe unenvied Buſineſs 'tis to *Beat Languages*, as *Oldeam* calls it, have almoſt demonſtrated that the *Phœnician* is only a Corruption or Dialect of the *Hebrew*, the *Greek*, and perhaps many other Languages; of the *Greek*, the very Characters of the *Phœnician*, and the old *Roman* being the ſame, as may be ſeen in old Inſcriptions and Monuments. On the other ſide, the Modern *Greek* and *Ruſſian* from the ancient Claſſick *Greek*; the *Italian*, *French*, *Spaniſh*, *Portugueſe*, from the Corruption of the *Latin*, and its adulterous Mixtures with ſeveral barbarous Languages, every one of which daily alter, and are ſtill like to do ſo, as long as the World laſts;

laſts; and when they are ſo much alter'd, that the greateſt part of the Words come to be chang'd, it's probable enough that theſe will ſtill be call'd New Languages. Thus 'twas here in *England*; the old *Saxon* is undoubtedly the proper Engliſh Tongue, our very Country taking it's laſt and moſt famous Name from thoſe *Angli*; and yet our preſent *Engliſh* is as abſolutely a different Language from it, as the old *Greek* is from the *Roman*. But ſtill, which is more to our preſent purpoſe, old *Chaucer*, *Gower*, and their Contemporaries were call'd great Refiners of our Engliſh Language, and undoubtedly were thought to have brought it to as great a Perfection by their Contemporaries, as we ſay a *Waller*, a *Dryden*, a S———t, or B———t, have in our Age brought it. And 'twas juſt the ſame Caſe with *Ennius* and *Lucilius* in their times, who were thought as well of by others, and ſpoke as ill of their Language who went before 'em, as *Horace*, or any of the Criticks of *Auguſtus* his Court, who came after 'em. But the mentioning his Court recalls to mind the Notion of ſome Men, and we think the moſt common of any other, concerning the Perfection of any Language: *That the Court is the Standard of a Language, all own*; that then the Language is in Perfection, when the Empire is in Perfection, and the Court at the greateſt height, is generally held; and an Inſtance given thereof in that of *Auguſtus Ceſar*. But ſtill the difficulty ſeems to recur —— Is not this a begging the Queſtion? And how know I that the Language of the *Romans* was in greater, or more proper Perfection at that time, than 'twas in the Reign of *Auguſtus*, or in the greateſt height of, what is call'd Barbariſm? Or is there any reaſon that he who Conquers moſt, his Language muſt be beſt, which ſeems the Caſe of *Auguſtus* —— If ſo, the barbarous *Goths* and *Huns* had afterwards as good a Title to *Purity of Language*, as the *Romans* before, the *Romans* being at firſt only as Colluvies of Robbers got together, and hardly of ſo honourable an Original as thoſe who afterwards turn'd 'em out, or became their Maſters. Accordingly if it be ſaid that then a *Language* degenerates when it comes to be mingled with any *barbarous*, that is, *Foreign Words*; it muſt at this rate be ſaid, it always *degenerates*, becauſe all *Languages* daily Enfranchiſe ſuch *Foreign Words* as they find neceſſary or convenient. But all this is only *Negative*, 'twill be ſtill ſaid we are never the nearer. Where ſhall we fix the Perfection? Or is there any or no? I think there is, and in theſe two things it muſt be fix'd, or no where———in the pleaſingneſs and tunableneſs of the Accent, and Expreſſiveneſs and Fullneſs of the *Language* —— and if this may be the *Standard*, I am ſure our *Language* is now at, or near the *Acme*, and has not been ſo in *former Ages*.

Q. *Whether Witchcrafts or Poſſeſſions are credible? And whether Natural Diſtempers han't often preternatural Effects, which may be judged by ſome to be the Work of the Devil?*

A. *Poſſeſſions, indeed, ſome Divines deny*; but they have another word, call'd *Obſeſſions*, which they uſe inſtead on't, to ſignifie ſomething *very like it*, if not the ſame thing. *Poſſeſſions* they ſay, *were only proper to the time of our Saviour*, tho' they have no *ground* that we know

know of, for such an Assertion, either from *Scripture*, *or sound Reason*——On the contrary, tho' I am sensible there have been very many *Cheats of this kind*, yet I believe there's no Reason to think all Instances we have thereof, are to be reckon'd in that Number.

Q. *Want and ill Company induce a young Man to take ill Courses for some time* —— *afterwards he gets into Business and marries a vertuous Woman by whom he has Children, and by assistance of Friends, and his honest Endeavours for several Years, is bless'd with a Competenct, just sufficient to support his Family:* Query, *Whether he is in justice oblig'd* forthwith *to part with all, to make satisfaction as long as he can, while he lives, or leave it to the Poor when he dies, and thereby expose his Family to Want and Beggary, who had* no hand in the Wrong, *nor any advantage by it?* —— *or what is fittest for him to do in this Case, since he knows not all the Parties whom he has wronged.*

A. I have printed this Question at large, as 'twas sent me, because I esteem it a very *singular Case*, and my Judgment concerning it is as follows——

That he ought in the first place very *seriously to repent the Injury* which he has done——but this, I hope he has already done, by his being so *concerned for Restitution.*

That if any of his *ill gotten Goods remain*, he *ought* forthwith to restore e'm, whatever the Inconveniency might be to his own private Fortunes —— But this, if he proposes the question fairly, there does not, since he says, *his Family received no Advantage* by those Injuries he had formerly done to others.

That he *ought* seriously to put the *Question*, Whether no *Retrenchments* might be made in his own, or his Family's Expences: Which if possible, he ought to do it, tho' they liv'd never so *meanly*, without wanting Necessaries, in order to restore as much as he can of what he had formerly *unjustly taken away.*

That if ever he is in *better Circumstances*, he *ought* to make full Reparation, even to the *Interest* of what he has taken, either to the *Persons injur'd*; or if that can't possibly be, to the *Poor, who are God's Trustees in such a Case.*

That, to come to the *Pinch*, I think it hard for any one to *ruine and starve his innocent Family*, because he himself has formerly been an *ill Man*; which he says he must do, if he shou'd *forthwith* make satisfaction. Nay, 'tis my Judgment, God does not require he shou'd do so, especially when, as he says, they *had no Hand in the injustice, or Benefit by it*; and that by the assistance of Friends, possibly his Wives as well as his own, he was put into a capacity to *live honestly*, and to maintain his Family; and if he ought not to beggar 'em while he is alive, I see little or less Reason why he shou'd do it at his Death, when he himself is like to feel none of the Hardships his Family will suffer thereby; tho' if he can make *Reparation*, and leave 'em a competent, tho' not a plentiful *Estate*, he ought to do it.

This is all I have to say on *so nice a Subject* —— which being of so great moment, I advise the Querist not *wholly to rely upon my Judgment herein*, but consult some Grave and Reverend Divine, who on knowing the whole Concern and Circumstances thereof, may give him a *more certain* and entire satisfaction.

And

And if there be any *good Man*, who ſhall be offended with what I have advanc'd on the Subject, I deſire his *further Thoughts thereon*, as always profeſſing my ſelf as willing to retract or learn, as to teach or inform others.

Queſt. *Whether the Tree of Life, and the Tree of Knowledg, were two different Trees?*

Anſw. So *Antiquity* generally held, ſo *Joſephus* thought, and delivers it as the received Opinion of his Countrymen. In his *Antiquities, cap. 2. p. 4.* of his *Engliſh* Tranſlation ——Among *the Trees of Eden*, ſays he, were the *Tree of Life*, and another, *the Tree of Knowledge*. So the Scripture ſeems alſo not obſcurely to aſſert. Thus *Gen. 2. 9.* Out of the *Ground God made every Tree to grow —— the Tree of Life alſo, and the Tree of Knowledge of Good and Evil* ——and yet more plainly after the Fall, *Chap. 3. Ver. 22. Behold*, ſays God, *the Man is become as one of us, to know the Good and Evil*; that is, upon his eating of the *Tree of Knowledg of Good and Evil* —— *And now leſt he put forth his Hand, and take* alſo *of the* Tree of Life, *and Eat and Live for ever.*——What's the meaning of that *Alſo*, if the Trees were all one, and what wou'd it be but a *diſtinction* without a *difference*; nay, a fruitleſs Caution, and beſides an impoſſible one ——if he was to be turn'd out of Paradiſe, leſt he ſhould eat of that *Tree* which he *had* eaten already? Beſides, the Effects of the *Tree of Life were Life*, as appears both by its Name, and by the Suppoſition here made; that on the taſting thereof Man might live for ever; (nor can we ſee any need of an *Irony*, which is commonly ſuppoſed in this place) whereas the Effects of the *Tree of Knowledge* were quite contrary. *In the Day thou eateſt thereof, thou ſhalt ſurely die*; and what can differ more than *Life* and *Death?* In the mean time I muſt acknowledge there wants not ſome Conjectures from the *Hiſtory*, which ſeems to make for the other ſide, and wou'd perſwade me it might be one *Tree* only; for *Chap. 3. Ver. 9.* before mentioned, we read *The Tree of Life* alſo in the midſt of the Garden; and *Chap. 3. v. 3.* the Woman tells the Serpent, who very probably had but a confuſed Knowledg of thoſe things before he got it out of the Woman, as it ſhou'd ſeem by his *firſt Queſtion to her*, ſhe tells him the *Forbidden Tree* was that which was in the midſt of the Garden. It's plain the Tree they eat of, was the *Tree of Knowledge*, the Tree they eat of, was that in the midſt of the Garden, the *Tree of Life* was in the midſt of the Garden, therefore one would think the *Tree of Knowledge* ſhou'd be the *Tree of Life*. But notwithſtanding this, I am rather inclined to my former Opinion, and believe it's not very difficult to get *clear of this Objection* —— becauſe there might be *two Trees* planted about the *middle of the Garden*, encompaſs'd perhaps by all the reſt—— which if once granted, the difficulty wou'd vaniſh; and becauſe the words in the *9th Verſe* of the *2d Chapter* may be tranſpoſed, or falſe pointed, an alteration in either of which, wou'd make the ſenſe very plain: For *the Tree of Life* in the midſt of the Garden, and the *Tree of Knowledge* of *Good and Evil* ——If I ſhou'd read, *the Tree of Life*, and, in the midſt of the Garden, *the Tree of Knowledge* of *Good and Evil*, that Phraſe *in the*

the midſt of the Garden, belonging to the following words, *the Tree of Knowledge of Good and Evil*, not *the Tree of Life*, which goes before. This is my Judgment, from which I am not Angry if any differ; and ſhall alter my own, when they give me better Reaſons.

Queſt. *What Phyſical Alteration was made in the Body of* Adam *by the Fall?*

Anſw. I believe, and none doubt that his Body was created without *any actual Diſeaſe*, as well as his Mind without any *actual Sin*, tho' both with a poſſibility of either. Now had he for ſome time obey'd God's Command in abſtaining from the forbidden Fruit, it's very probable his Mind had been confirm'd by God's Oracle, as *Angels and good Men now are*, and his Body had alſo been preſerv'd *incorruptible*, and in a fit Tenor for the Operations of his Soul, by eating of the Tree of Life, whoſe *noble Qualities* wou'd have corrected or fix'd the mutability of *Matter*, and reſtrain'd or united thoſe *contending Principles* and *Humours*, which by a Neceſſity of Nature were in the Body of Man. Now upon his Fall, he was forbidden to taſte of this Tree of Life, as God himſelf ſays, *leſt he ſhould eat and live for ever*; and for that very end he was thruſt out of Paradiſe, and a *flaming Sword* placed before the Gate. The *Phyſical Alteration* then which was made in his Body, we eſteem to be chiefly a *letting looſe of all thoſe Principles and Seeds of Diſeaſes wherewith he was made*, all which, had he ſtood, wou'd have been reſtrain'd, or employ'd to a better Uſe, as it alſo wou'd have been in the *Affections* of the *Mind*, which are now turn'd into Vices and Tormenting Paſſions. Beſides this, the Change of Climate, Change of Diet, nay, Change of the whole *Creation* with the Fall of Man; (and ſuch a Change it has undoubtedly undergone, ſince we read it now *groans* for a Renovation:) Theſe ill Accidents, with continual *Labour* for himſelf and his Family, and other Domeſtick Vexations, and the irregular Motions of his Mind, his now unruly Paſſions and Affections, and perhaps as much as all, the quick and violent *Senſe* of what he had *loſt*, *Eden* it ſelf being not improbably always in his *Sight*, as well as *Memory*. I ſay all this together was ſufficient to make thoſe fatal Alterations in his Body, which his Children have receiv'd from him, and ſtill labour under; and ſuch they were, as are the common and neceſſary Effects of thoſe Cauſes already mentioned.

Queſt. *Why does our Saviour uſe that odd Similitude of a Camels going through the Eye of a Needle? And what's the genuine meaning of that* Text?

Anſw. It betrays a weak Judgment, rather than ſhows an acute one, to quarrel with any thing that *eternal* Truth hath delivered; we ought rather modeſtly and juſtly to queſtion our own *Knowledg*, which is finite and determin'd, whereas the other is *unbounded* and infinite. The Cuſtoms of Nations, among other things, we are commonly ignorant of, though eaſily knowable, even of thoſe near us, much more of thoſe ſo far diſtant, and that in Age and Time, as well as Place. The *Proverbs of all Nations* are ſaid to contain the greateſt part of their *Experience and Wiſdom*; and this Similitude moſt Commentators agree is founded on a *Proverb of the Jews*: Some ſay it alludes to a very ſtrait and low *Gate* in *Jeruſalem* call'd

call'd *The Needle Gate*, through which the *Camels* cou'd never paſs, without firſt unloading their Burdens or *Impedimenta*; which if true, were a *very beautiful and appoſite Simile*. But we doubt this is rather a *witty than a true Interpretation*. The Learned and Indefatigable *Bochart* has another; he tells us in his Diſſertation concerning the *Camel*, in his Hierozoicon, that the word *Gamal*, which ſignifies a *Camel*, is alſo interpreted a *CABLE*, and withal tells us 'tis a common Proverb among the *Eaſtern Nations*, when they ſpeak of an impoſſibility—— "That 'tis ea- "ſier for a *Cable* to be *threaded* "through the Eye of a Needle,— which is a very proper and apt Simile——and this of the two I eſteem the more Natural Interpretation, leaving the Reader to embrace which he pleaſes.

Q. *Whether Vertue and Goodneſs, or Prudence, be any defence againſt Miſery and Misfortune? Or whether Vertuous and Good Men been't as equally liable to Miſery and Diſtreſs, as the worſt of Men? What's the meaning of that Common Proverb*, God never ſends Mouths, but he ſends Meat? *And how does he provide for Men in Miſery and Diſtreſs? How does he feed the Hungry, Cloath the Naked, and take Care of Vertuous and Good Men?*

A. Thoſe who propoſe theſe Queſtions, ſeem to be very much in Earneſt, and to write out of the abundance of their own Grief and Miſery, and therefore at the ſame time that I blame 'em, I muſt pity 'em too, ſince the very beſt of Men have fallen into the ſame miſtake, when they have ſeen good Men miſerable.

I Anſwer then to the *Queſtion*, —— That Vertue and Goodneſs, generally ſpeaking, are a Defence, though Prudence alſo muſt be uſed. That God does take Care of the Good, and defend and provide for them, otherwiſe there could be *no Providence, and then no God*. That Vertuous Men are for theſe Reaſons leſs liable to Misfortunes than the Wicked: Nay, that God by his *Common Providence* makes Proviſion for all his Creatures. If Fact be brought againſt this, we have this to ſay upon it; That often times thoſe are not good Men, but Hypocrites, who are miſerable: That if really good, they may yet in ſome things be faulty; and for that, be for a time puniſhed to make 'em better; That if they neglect *prudent means* to obtain or preſerve a ſhare in the *Neceſſaries of Life*, or imprudently and unneceſſarily draw a greater Charge on themſelves than they can maintain, they muſt *blame themſelves, not Providence*: That in ſome Inſtances of Common Calamities, the Good can no more expect to be always preſerv'd, than from Sickneſs, Pain, or the other Natural Inconveniencies of Life: That notwithſtanding all this, a fervent Devotion and generous Truſt on God's Mercies, Promiſes and Providences, are not in vain —*that they often deliver out of Miſery and Diſtreſs*; and none knows that they ſhall not while there is Life, for ſo long there's Hope; and when once the happy Turn comes, the former uneaſie Circumſtances render the preſent much more pleaſing and welcome: *That if all fails—there is another World*——which if thoſe who are afflicted in this, don't believe, nay, are not willing to ſtay for, they are not patient, they are not good, they

have no ſhare in this particular Providence of God; they themſelves Vindicate his Juſtice, and Deſtroy their own Argument.

Queſt. *Whether the* Socinian *Hereſie were broach'd in St.* John's *Time, and occaſion'd the writing his Goſpel?*

Anſw. We are told in his Time, in the Scriptures themſelves, of ſuch as denied the Lord that bought them. Church Hiſtorians give us an Account of *Cerinthus*, *Ebion*, the *Gnoſticks*, &c. who denied the *Divinity and Eternity of our Saviour*, one whereof implies the other; and that on the Increaſe of thoſe Hereticks, St. *John* being then the only ſurviving Apoſtle, at the Deſire of the Biſhops and Churches of *Aſia*, did *ex profeſſo*, write this Holy Goſpel. Let's now examin into the Goſpel it ſelf, and ſee whether it anſwers that End; which at firſt glance ſhews us, that 'tis impoſſible for a Man to invent fuller or clearer Expreſſions for the Proof of any thing in queſtion, than this Evangeliſt has for our *Saviour's Divinity*, as well as his Exiſtence before he came into the World. His Exiſtence before his Birth is prov'd from the *Baptiſt's Confeſſion*; *Joh.* 1.15. *He was before me* —— and that in order of Time, becauſe oppoſed to *coming after* him. That he was in *Iſaiah*'s Time, *John* 12. 41. That he was before *Abraham*, and that as the very *I AM*, the incommunicable Name of God, *John* 8. 58. Laſtly. *That he was before all Worlds* —— In the beginning he was with God, *Joh.* 1. 1. and that he made the World, *v.* 3. *All things were made* by him, *v.* 10. The *World was made* by him, and this not the *New Creation*, becauſe, *ibid.* the *World knew* him *not*. Further he is expreſly ſtiled *God* by the *Evangeliſt*, *v.* 1. The Word was *God*, not *Is*, as the *Socinians*, but *was*, and that not after his Reſurrection, but *in the Beginning*. And when I can ſee all this anſwer'd by the ſubtileſt Wits in the World, without ſtraining it into perfect incongruous Nonſenſe, I promiſe to turn *Socinian*.

Queſt. *Whether the Foundations of the Earth are to continue for ever?*

Anſw. The Queriſt has propoſed the Doubt in ſuch a manner, as if he intended a *ſecret Dilemma* in't. That the Foundations of the Earth ſhall continue for ever, is Scripture; but then how can the World have *any End*? But this Argument is ſo far from binding on *both ſides*, that it rather admits of a double Solution. It's not at all improbable that the Foundations of the Earth, the Subſtance or Matter thereof, may really continue for *ever*, in the utmoſt extent of the Word, as it certainly muſt, unleſs annihilated by a particular Act of God. And how extreamly does this ſeem to be favour'd by that Expreſſion both of Heaven and Earth —— *They ſhall be changed*; which ſuppoſes they have ſtill a Being, though not ſuch an one as formerly; but as they are call'd, and as the alteration of their Qualities will make 'em, *a New Heaven and New Earth*. For the other ſide, which is the more common Interpretation, *viz.* That the Earth as 'tis now, ſhall be Conſumed, it may ſo very well be, notwithſtanding this place, ſince the Word *for ever*, in that place, as 'tis notorious to any one who can but read his Hebrew Pſalter, ſignifies very often any long ſpace of

of time, or at leaſt is uſed in a Poetical, Hyperbolical Senſe—as the Ancient Salutations of the *Eaſtern* Countries———*Let the King live for ever*; and *David* himſelf (if that Place looks not beyond *Solomon*) when he Prays or Propheſies of his Throne's being as the Days of Heaven.

Queſt. *How* Judas *was Hang'd, and yet burſt aſunder? How the High-Prieſts bought the Field, and yet* Judas *purchas'd it, as we read in the Acts and Evangeliſts?*

Anſw. The common Anſwer is, He firſt Hang'd himſelf, and the *Rope breaking*, fell to the Ground, his Bowels, guſhing out by a ſtroke, either on a ſtump of a Tree, or ſome great Stone. Nor is there any abſurdity in this Opinion—though there's a ſecond embrac'd by many Learned Men. The Word ἀπήγξατο here uſed, ſignifies *any kind of Suffocation*, which they think may naturally be caus'd from extream Anguiſh of Mind and Deſpair; at leaſt that 'tis poſſible for a Man to ſtop his own Breath, and thereby kill himſelf, Inſtances whereof Hiſtorians give us——to which Condition *Judas* being brought, he muſt neceſſarily fall to the Ground, and that with great Weight, as a dead Man does; by which Fall his Body being before diſpoſed for ſuch an Accident by Suffocation, and the particular Judgment of God ſo ordering things, as a greater Mark of his Vengeance on the *Traytor*, his Belly might burſt aſunder, as we have ſeen thoſe which have in our own Age, and his Bowels ruſh out at the *Orifice*: Either of theſe Opinions are probable, and take which we will, the Contradiction vaniſhes. For his Purchaſing this *Field*, whereas the *Prieſts* and *Elders* did it, altho' in *Strictneſs* of ſpeaking he can't be ſaid to have *bought it himſelf*; yet in the common *Latitude* of Expreſſion, it may be *affirm'd* he *bought it*, ſince 'twas his Money paid for't, tho' he left it to their Diſpoſal.

Queſt. *How know you preciſely what is the true Word of God, and that the Copies and Tranſlations which we have are ſuch, ſince we ne'er ſaw the Originals?*

Anſw. By the forementioned Indications, if 'tis a *Papiſt* propoſes this Queſtion, I'd ask him how he knows the *Councils and Fathers to be genuine?* Since he neither has the Originals; nor if he had, Knows the Hands, nor could be ſure that they are not Counterfeited——He therefore ſatisfies himſelf by the concurring Evidence of thoſe who have tranſmitted ſuch Writings to him, comparing the Writings themſelves with each other, and with others of the ſame Age. Now this Evidence I have, and yet more, I have the Teſtimony of his *Church*, of all the World beſides, and of the very Books themſelves, compared with thenſelves and each other. If a *Proteſtant* makes the ſame Queſtion, I'd ask him how he knows our preſent Laws to be the ſame our Anceſtors made, ſince Records, *&c.* are but of a later Date? Or how he knows the *Deeds and Evidences* of his Eſtate to be the ſame with the Original Writings which were made and ſeal'd many Years, perhaps Ages ſince? And whether ſuppoſing there ſhould be one or two Letters miſtaken in the Writings, he'd for that Reaſon throw 'em all away? In a word, I have all the Reaſon in the World for the Affirmative, whereas none can be brought for the Negative.

Q. *About twelve Years ago a Tradeſman in Town, who was newly ſet up, married a young Woman who was about ſeventeen Years of Age, her Relations were dead, her Fortunes were* 600 *l. which was paid him down on the Day of Marriage; the Woman quickly found that her Husband neglected his Trade, which made her to be more careful to get an Inſight into it her ſelf, and being a quick and induſtrious Woman, in a little time ſhe underſtood and managed the Trade as well as any Man cou'd do; thus for eight Years they liv'd together creditably, quietly and comfortably, as any Couple in the World, ſhe being the fondeſt and beſt Wife (as he had uſed to ſay) that ever Man had; in that eight Years they had ſix Children, three of them are ſtill living. Tho' this Man was idle, yet for eight Years he was no great Spender; but ſince that time is fallen to Gaming, Drinking, &c. and has now ſpent and conſum'd all that ever they are worth, and run himſelf ſo in Debt, that he is expecting every Day when he ſhall be thrown into Priſon. They have not for theſe few Years lien in Bed together, which no Body knew till he told it to one of his Neighbours, to whom he alſo declared, that for theſe two Years he has not been capable of lying with any Woman: This Neighbour of his is a ſingle Man, has a free Eſtate of* 300 l. per annum, *and has made to the other this Propoſal, That if he and ſhe wou'd both conſent, he (the ſingle Man) wou'd take her to him as his Wife, that he wou'd be bound to maintain the three Children, and to give them* 100 l. *a piece when they ſhall come to the Age of twenty Years; That he will ſettle on her* 100 l. *a Year, which at her Death ſhe ſhall have Power to diſpoſe of as ſhe pleaſes; and that he will allow him the ſaid Husband* 20 l. *a Year for his Maintenance — The Man preſently conſents, and was overjoyed at his good Fortune; away they both went to the Woman, and told her what they both agreed on, if ſhe wou'd conſent thereto; and both urg'd it to her as much as poſſible, but ſhe obſtinately denies, ſaying, that ſhe is not ſatisfied but that it is Adultery ſo to do. Now, whether it is not the ſame thing in the ſight of God (in this Womans caſe) as tho' her Husband were really dead, ſince in the firſt place he never took care for her Maintenance, and ſince he has not for theſe two Years been capable of performing Matrimonial Duties? I'll aſſure you the whole Relation is true to a Tittle.*

A. I cou'd heartily wiſh the *Relation* were not true, as alſo that the Perſons that ſent it had given themſelves the *Liberty of thinking*, what the meaning of thoſe Words are, *For better for worſe, till Death do us part*, which are ſo ſolemnly vowed in the preſence of God, *&c.* how ridiculouſly impious it looks to cajole Heaven, and to make *Bargains with God*, as if he were a Man; nay, and ſo ſilly a one too, as to be over-reach'd; but, miſtake not your *ſelves, God is not to be mocked*, nor can any plauſible pretences take with him, tho it may with prejudicate Perſons. It had been as reaſonable to have propos'd *Leaſes in Heaven, or to offer Security for an Hundred Years Maintenance in the Grave.* 'Tis enough for the Injur'd to ſeek for Juſtice, and not the injurious themſelves. The unhappy good-natur'd Woman, *whoſe Modeſty, Reſpect, &c.* wou'd not ſuffer her to divulge her Husbands Infamy, and her own barbarous Treatment, does certainly deſerve better, than to be brought into *further Unhappineſs.*

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If the Propoſers object, That the Law it ſelf allows *Divorces*, we anſwer, It does ſo, *both the Law of God, and the Law of this Land*; and they both make Adultery to be a ſufficient Warrant. Adultery is not here *mention'd*, but 'tis to be feared 'tis too great a Truth, for his *vertuous Wife* cou'd not make him in the condition repreſented. Nay, if Adultery it ſelf be granted (tho none but the moſt infatuated Wretches love *Calumny and Diſhonour*, if caus'd by their own Conduct) yet the Law acts regularly, *Divorcement may be from Bed and Board*, but ſecond Marriages are not ſuffer'd, or if they were, what need of 20 l. *per annum* to the firſt Husband, and Portions to the Children, ſince it might have been done without? That very part of the Propoſal *argues Guilt*, and an indiſpenſible Obligation: But I'll ſuppoſe the Law of the Land wou'd allow a ſecond *Marriage in Caſe of Adultery* (tho it does not) perhaps no Hiſtory or Records will afford an example, ſo full of Folly, Diſgrace, Unkindneſs, and Ridicule as this. But to the particulars of the Queſtion, whether *non maintenance*, &c. render not her Husband dead in the Sight of God? We anſwer; No, both the Qualifications ſpecify'd have been manifeſted, and the Forbearance of either through an Impoſſibility cannot now have the contrary effect, for we have not one Preſident for it either in *Law*, *Hiſtory or Divinity*.

Q. *Is it not better to Dye than Live?*

A. The Queſtion ought to have particularized one of theſe, whether is better for a good Man or an ill Man, an Animal or a Vegetative, to Dye or Live; and then a Direct Solution might have been given; but ſuppoſing the Queſtion means in *General Terms*, we anſwer, That Life is much more deſirable than Death; by a common *Inſtinct of ſelf-Preſervation*, all Creatures ſhun that great Evil, *Death*. 'Tis the greateſt of all Evils, becauſe a deſtruction of all good, a Creature is *much more noble in its due proportions* and ſhapes, than when it lies in its corruption or Chaos of Earth; in the laſt there is nothing in't deſirable, in reſpect either of it ſelf or the reſt of the Creation, but in the firſt there's *particular Impreſſes* of, and Communications from the *Great Divine Original Good*; nay, a good Man himſelf, whatever the Stoicks dream'd of, would be afraid of the Grave, where he is not in hopes of *living again*; Life is the *All of every Being*, being a part of him who is the Fountain of Life; what perfection, happineſs, enjoyment, *&c.* can be expected in *Nothingneſs*? All that can be pretended in favour of the contrary opinion, is the *abſence of Evil*; there (ſay they) we ſhall meet with no *Croſſes*, *Diſappointments*, *Pain*, *Miſery*, and (in ſhort) none of the Evils of Life. To which I anſwer, That the preſence of God is more deſirable, than the abſence of Evil; again, every *individual* Animal of the Creation may be happy, *Birds*, *Beaſts and Fiſhes*, ſeek no further than *Moderate well temper'd Elements*, to fly, breathe, and ſwim in, and ſufficient food to live upon; when they enjoy this, they can ſeek no farther; and if ſo, they muſt be happy; for if not, they would ſeek for Happineſs in ſomething elſe; Man only, that *irregular*, *reſtleſs Lump*, who knows no *Medium of things*, but is much

more happy or miſerable than all the reſt of the Creation, is not left deſtitute of his reſt and end, *to wit*, *God*; if he will be ſo inconſiderate, notwithſtanding his frequent Diſappointments, to *renew his ſearch* after Happineſs, where it is not to be found, he has only himſelf to blame; but he has no cauſe to accuſe Heaven, who has taken care enough for his Happineſs, unleſs he expects to be made *happy againſt his Will*.

Q. *Hath the World any Kindneſs in't, but Intereſt?*

A. No: 'Tis Selfiſhneſs and our own *dear Intereſt*, that is at the Root of all Friendſhip: Not to mention thoſe *little Benefits for Byends* which are ſo common in the World, we'll go to the greateſt Inſtances and Proofs of *Friendſhip*; nay, we'll ſurmount theſe too, and go to thoſe Obligations where *mutual Fleſh and Blood* cannot be heard to make their Plea in this caſe; and amongſt the reſt, if we conſider the *brave Sayings* of the Philoſophers, *of loving Vertue for its own ſake*, and the common rapture of ſome of our Divines too, who tells us of *loving God for his own ſake*; theſe are great ſayings, but perhaps have more of the Platonick Spirit in 'em than Reaſon; I would (and that with as much *Modeſty* as the Honour of Truth will warrant) ask theſe Perſons the meaning of that paſſage in St. *John*, *We love him, becauſe he firſt loved us?* St. *John*, that beloved Diſciple, had the greateſt Flights, and Aſſurances, but he excludes not *Self* in the Enumeration. And 'tis impoſſible it ſhou'd be otherwiſe, I cannot do my Friend a kindneſs, *freely* (as we ſay) but I do it, becauſe I my ſelf have the *Satisfaction* in ſerving my Friend. Nay, *ſuppoſe I die* to ſave my Friends life, which is the greateſt Teſtimony (if any) of an *unintereſted Friendſhip*; yet even there my own *ſweet ſelf* is chiefly concern'd; for in ſo doing, it is a greater Satisfaction *to me* to die for him, than not. 'Tis ſo in *Martyrdom for Chriſt's ſake*, the pleaſure in that great Office, by manifeſting and declaring his Glory, deſigns and ſecures our own.

Q. *How does a Spirit become viſible?*

A. A Spirit cannot become *Viſible*, 'tis not an Object for a *Material Eye*, being it ſelf not Matter. What appears to us is *ſomething* that a Spirit aſſumes, as *Condens'd Air*, or the like, wherein it acts.

Q. *Whether Angels may be properly ſaid to move?*

A. The Learned *Aquinas* has taken a great deal of pains in the diſcuſſion of this point, diſtinguiſhing between a continued and an *uncontinued* Motion; but neither he, or any other *Philoſopher*, can prove, that any *Angel*, *Soul* or *Spirit* can be ſaid to move properly: That they are ſometimes in this place, and ſometimes in that, is certain; and 'tis no more than an act of our own Minds, we can think of *Rome*, *Geneva*, *Weſt Indies*, and then the *Eaſt*, without locally paſſing over the Medium or Interjacent places; but 'tis neceſſary, that in *Motion*, which can be truly ſaid to be proper, that they muſt alſo be continuous, and meaſure place all the way; but Angels not being Matter, cannot meaſure place otherwiſe than by Virtual Contact.

Q. *Whether our Modern Ladies dreſſes and high Topknots are not an infallible Sign, of their going to their old Father of Pride, the Devil,*

vil, without Repentance and Reformation?

A. I am afraid the *Queriſt* is a little too uncharitable, not conſidering the *Cuſtoms of Nations*, the Differences of Imploys, *Birth*, and many more Exceptions, which mightily alter the Caſe; *God forbid* I ſhou'd be ſo wicked as to *Plead for Pride*, or ſo fooliſh as to charge all Perſons (as in the Queſtion) as fit Subjects of it. *Pride lies in the Heart; and not in the Dreſs*, the laſt is an Effect of the firſt, if it lay in the Dreſs, then all People equally dreſs'd wou'd be equally proud, and upon the ſame Argument, *an Ape dreſs'd in Boys Apparel wou'd be a Boy, when 'tis an Ape ſtill.* 'Tis a great Sin and Error, that the levity and vanity of Servants ſhou'd aſpire to an *Equality of Dreſs* with thoſe that command: As the Law of God has commanded a diſtinction in Habits betwixt *Male and Female*; So the ſame Law condemns Exceſs of Apparel in both, yet he allows a a difference according to the places of Perſons; thoſe that are in *Kings Courts, wear ſoft Raiment*, (ſays our Saviour) *Dives* was not condemn'd becauſe he *fared deliciouſly, and weared ſumptuous Apparel*, but becauſe in his Proſperity, he out of an uncharitable Pride, neglected *poor* Lazarus *at his Gate.* 'Tis Pride and Singularity in the *Quakers* to affect a *different Dreſs* from the World. 'Tis Pride to be in the *Extremity of Faſhions*; but to conform modeſtly to all Faſhions, is Neceſſary and Prudent; unleſs at the ſame time we deny our ſelves the *Converſe of the World*, and joyn with Anchorites or Brutes. We are no where in the Scripture forbid or commanded to wear *ſuch or ſuch a Dreſs*, God Almighty has left ſuch indifferent things to the *Cuſtom of Nations*, and the Prudence of the Age; Every one ought to conform to the Practice of the Age he or ſhe lives in; but at the ſame time, wiſely and prudently to conſider the Station that God Almighty has put 'em in; to live above that, is an *Indication of a proud Heart*; and to live under that, is an Argument of *ſordid Covetouſneſs*; an humble Heart *ſecures us to God and our Conſcience, and a diſtinct regular Judgment keeps unoffenſive to the wiſer part of the World.*

Q. *Doctor* Brown *in his* Religio Medici, *P.* 150. *ſays, He hopes he doth not break the Commandment if he loves his Friend before the deareſt of his Blood; even thoſe to whom he owes the Principle of Life*; and immediately after, *he never caſt a true affection upon a Woman, but he has loved his Friend as he does Vertue, his Soul, his God. I pray your Thoughts upon both; the former ſeeming too far for an Extent of acquir'd Friendſhip, and the later an Oblivion of his Mother?*

A. Dr. *Brown* has throughout that Book ſhew'd ſuch a *great Spirit*, ſolid Judgment, and Evenneſs of Temper, that he has at leaſt deſerv'd Sir *Kenelm Digby's* Encomium. But to the Queſtion, I think his *Choice of Friendſhip* very laudable; where he ſays he loves his Friend as his *Vertue, his Soul, his God*, 'tis a bold Stroke, a little too bold amongſt ſuch as do not underſtand what true Friendſhip is; tho' amongſt ſuch as do underſtand, we think *him not to blame*; he ſays he loves his *Friend, as his God*, not as much as his God, that is, he loves his Friend with a Love of the *ſame Nature* as he loves his God. What are we to think of theſe Words, *Thou ſhalt love thy Neighbour as thy ſelf?* This Text

does not enjoyn us to love our Neighbours *as much as our selves*, but freely, sincerely, *&c.* as we love our selves. *True Friendship is only fixt upon Vertue*, which is only an Emanation or *Ray of the Divine Original*; so that by loving a vertuous Friend, 'tis in Effect *a loving of God*; so that to say, *I love my Friend as I love my God*, is no more than to say, I love God; or to say, I love one part of the Divine Communications as sincerely as I do the whole, but not as *extensively*; But I cannot excuse the Doctor for saying he never *cast a true Affection upon a Woman, for* doubtless there's *no Sexes in Souls*, and the Soul of a Woman may be *as great and vertuous as that of a Man*; but perhaps he was afraid of Conversing with Womans Soul, because he was afraid of *a Feminine Body*——having in another place of his *Religio Medici* declared, that he cou'd be content that Mankind shou'd *Procreate like Trees.*

Q. *I have formerly addicted my self to a most Grievous Sin, and tho I have for some considerable time (by the Grace of God) refrain'd from the Commission of it, and have a great Abhorrence and Reluctance, at the least thought of it, when I am awake and have the use of my Reason, yet notwithstanding in my Dreams I seem to commit it, and to take a pleasure in the Commission of it: I desire you wou'd give me your Opinion in the Case, whether I yet sin or no; and if I do, what course I may take to break my self of such Idle wicked Dreams which unwillingly and unwittingly I am subject to?*

A. Quarles was of Opinion that he that *Dream'd he committed* Sin, 'twas the same as if he really did it——But I am of another Opinion, and I hope for very *good Reasons*; for tho I shan't deny but that all the *Thoughts, Words, Actions*, and every thing else that proceed from ill Men are ill, as proceeding from such Persons, and therefore their Dreams (*where they are agreeable to their Practices*) are wicked, because all the Powers of their Soul, with their *Imagination (which is the Parent of Dreams)* are equally depraved; but 'tis not so in other Persons, whose *Wills and Practices* agree not with their Dreams. *Involuntary Motions* are not wicked, because not to be avoided; and what cannot be avoided, is no Sin: For if any thing were enjoyn'd us that's impracticable, it wou'd be Injustice in the Lawgiver; *and the Judge of all the Earth cannot but do Right.* I believe the Queriſts Dreams chiefly arise form his Temper, and not from an Habit, because the *Habit is broken off*, and because other Persons that have never made the least Progress in such Habits, have come under the very same Circumstances.

Q. *Is there thinking in Dreaming?*

A. Thinking is an *Act of the Intellect*, but the Intellect acts not but by *means of the Senses*, immediately the Phantasms or Representations of material objects, or else by a *Recollection of the Ideas* of such objects as have been formerly represented; the first of these can't be in a Dream, because all the Senses are bound up by Sleep *from their proper and distinct Actions*; as to the last, we see no more reason to believe it, because the Animal Body cannot at all attend the Intellect, a Soul which never sleeps, being it self bound up from *performing its Offices*; indeed we meet with some Ingenious Authors,

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particularly Dr. *Brown* in his *Religio Medici*, who tells us of chooſing *a quiet Dream for his Devotions*, giving this reaſon, That the Soul at that time is in a manner *freed from its Clog* of Fleſh, and acts much after the *Nature of unbodied Spirits*. I allow the Animal Soul in Man to retain ſome Impreſſions of Acts formerly done, becauſe puſh'd on by the Conſtitution, and to prove that *Dreams* belong to the Animal, and not the rational part of Man, I can bring *daily Inſtances* of Dogs, Horſes, *&c.* Dreaming, and if ſo, I ſee no abſolute Neceſſity for *Thoughts in our Dreams*.

Q. *What is the reaſon (if any) that a Bible having a Key faſtened in the middle, and being held between the two Fore-Fingers of two Perſons, will turn round after ſome Words ſaid; as if one deſires to find out a Thief, a certain Verſe taken out of a Pſalm is to be repeated, and thoſe who are ſuſpected nominated, and if they are guilty, the Book and Key will turn, elſe not; one who hath lately ſeen that Experiment, rather to Amazement than Satisfaction deſires your Thoughts upon it, and whether there's any Sin in making Tryal of ſuch a thing?*

A. I have met with *ſeveral Inſtances* of this Nature, which are matter of Fact, and my opinion is, that 'tis much of the *Nature of Spells, Charms*, &c. the Devil can only act after this manner, where he finds credulous unthinking Perſons to work upon. Nor can it be any wonder at all that the Devil makes uſe of ſome place in Scripture to *palliate his Juggles*, for if he ſhou'd enjoyn Curſing, Blaſphemies, *&c.* he wou'd appear too bare fac'd. I remember one particular inſtance of a *Charm for the Tooth Ach*, which after a ſort of a *Dialogue between our Saviour and Peter* upon the Tooth Ach, it ended thus, *In the Name of the Father, of the Son, and of the Holy Ghoſt*; and this Charm had effects according to the Belief of ſuch Perſons as made uſe of it. Of this nature are the Charms for Witchcraft, and amongſt the reſt, there's a Cuſtom that the *bewitched Party*, is to Pinch, Bite, Scratch or Prick the Witch till ſhe draws Blood, and then ſhe's well; thus the Devil *cures one Diſeaſe of the Body to make another in the Soul*; God commands, Thou ſhalt do no Murder, under which is comprehended beating, affronts, *&c.* No, ſays the Devil, *break this Command*, and I'll cure the Diſtemper. There's no Vertue in Words, Charms, *&c.* 'tis ſo ridiculouſly ſilly, that the Wiſeſt of thoſe that uſe 'em can give no Account at all how they act; or what reaſon there ſhould be for ſuch Things. *'Tis in ſhort the Devil*, that puts the Cheat upon People, and all that act implicitely what he enjoyns, do own their Dependance upon him, and *deſpiſe the Ordinary* Methods of Providence.

Q. *Why do various and contrary Effects cauſe equal Laughter?*

A. I'll ſuppoſe an Inſtance in *Wit and Folly*, as when a handſom Satyr or Repartee is preſented, we are incited to Mirth; as alſo an *Impertinent Silly* one has the ſame Effect. To anſwer which, we are to underſtand that the *Senſes are acquainted with Objects, before the Intellect can have an Idea or Conception of 'em*, as in the aforementioned Inſtances; firſt we hear, and then the Intellect takes Cognizance of the Nature of the Sound or Expreſſion, but finding ſomething uncommon (for indifferent things cannot move Laughter) is accordingly affected, and as a

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Demonſtration of it, urges the *Paſſion of Laughter by a Titillation of the Arteries*, and a contraction of the Muſcles; ſo that 'tis a wrong ſuppoſition, in thinking 'tis the *Object that is the cauſe of Laughter*, but the facetious Apprehenſion of the Intellect; for if it was the Object, then every one wou'd laugh at the ſame Object, which ſometimes is *diverſly apprehended* by divers Intellects, that it cauſes quite contrary Effects, as in the Inſtance of *Heraclitus* and *Democritus*, *one laught at the Vanity of the World, and the other wept at the ſame.* A ſmall motion of the *Paſſions cauſes a ſmile, a little greater cauſes Laughing* out-right, a little more than that, cauſes ſuch a *hearty Laughter*, that 'tis accompanied with Tears, the next Degree above that cauſes *Weeping*, the next above that ſuch a *Confuſion of the Spirits*, that we can neither *Cry nor Laugh*; and 'tis this laſt which afford us ſome Inſtances of People that have died immediately. Now I having ſhewn that 'tis not the Object, but the *Conception of that Object*, that has the aforeſaid Effect, the ſuppoſition falls to the Grouud, and the Queſtion needs no further Anſwer.

Queſt. *Why ſo little care is taken for the Converſion of* Turks *and* Pagans *to Chriſtianity, ſince the World ſeems ſo zealous for Religion, and ſo warm even in Circumſtantials?*

Anſw. I wiſh the *latter part* of the Queſtion did not too well reſolve the *former*, it being as *true* as *obvious* an obſervation, that thoſe who are moſt zealous for *one*, we mean the *Circumſtances or Garniture of Religion*, are generally remiſs, and negligent enough in the other; and as careleſs as any what becomes of that it ſelf. This *over-warmth for External, and leſs eſſential Matters*, like feveriſh Heats in the Extreamities of the Body, leave the internal and more noble parts deſtitute of their neceſſary Vigour. 'Tis in vain to talk of *Converting Turks and Pagans*, while we, who call our ſelves Chriſtians, are worſe than *Pagans* and *Turks*, both in our ſelves, and to one another; nay, while all Immoralities reign among us, which both hinder us from taking any ſuch care, and if we would, render it altogether ineffectual. And laſtly, while what's worſe than *Paganiſm*, has almoſt overſpread all Chriſtendom, namely, *down right Atheiſm*, or what's as near as Men can poſſibly go for their own Conſciences. So that, as things are, there ſeems but too much reaſon for a Queſtion propoſed by a Perſon of a great deal of Wit to a Gentleman of Quality, who had caus'd his Black to be Baptiz'd —— Why he had *ſpoil'd a Good Heathen*? — Since even the *Light of Nature* teaches, to abhor the Manners of too many Chriſtians. But ſuppoſing any ſuch care to be taken, it muſt either be by the *Papiſts or us.* For the Proteſtants, it may be ſaid, their Enemies have kept them too full of Imployment, and juſt ſtruggling for their own Lives all over *Europe*, ever ſince the *Reformation*, and there wou'd be ſomething of Truth in this —— but it muſt be own'd, we have, notwithſtanding this, found time and means to correſpond even with the *remoteſt Part of the Earth*, where Wealth or Profit call'd us, nay *ſometimes* where only revenge. But t'wou'd *puzzle a good Hiſtorian* to give an Account of the *Voyages, Expeditions* or *Embaſſies* which have been made on purpoſe to promote,

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or plant the Christian Faith among the Heathens. For the Papists, their Orders, and especially the Jesuits, have, like the *Pharisees*, *compast Sea and Land to make one Proselyte*—— But then, as the Satyrist, not more tartly than truly observes, their *zeal generally wants the Sun to warm and ripen it*, it extreamly agrees with the Rich and fertile Parts of the Earth; and a Man may consult the Acts of the Society, or any other amongst 'em long enough, before he hears of any Missions sent to the Poor foreign *Sancoeids*, or attempts made for the Conversion of *Greenland*.

Quest. *Suppose a Jew, a Mahometan, a Church of England-man, an Anabaptist, a Quaker, and a Muggletonian, all living together in one House peaceably, and according to their own Principles* ——— *May they not all expect Happiness after this Life?*

Answ. It's pity the Querist did not put in an *Atheist* too, to have made it up a *perfect Number*. But however there are enough of 'em already, and he must be a Latitudinarian with a Witness, and his Charity have got the Start of his Christianity, who can hope well of all those here put together? It's true, that in smaller and less Essential Matters we may well hope Heaven is more merciful to us than we are to one another. But some of these must certainly be *toto Cælo*, distant from others, and tho' several Persons may come to the same place, who take somewhat different Roads, tho' one walks nearer Rocks and Precipices, and another all bespatters and tires himself with worse Way, and a farther Compass about, yet 'tis Impossible those who take quite contrary Roads, shou'd ever meet, ——we mean in Heaven, for on Earth they may, but they must first go over the whole Globe. To examine those different Sects and Religions the Querist mentions, we of the Church of *England* have an *excellent Faith*; and we are sure it ought not to give Offence that we wish our *Works* better, at least, those of many who know little else but the *Name* of their *Church*, and expect that alone shou'd save 'em. The Articles of our Church have indeed already answer'd this Question for *most of the rest*, pronouncing an Anathema on all those who affirm 'tis possible to be sav'd in any Religion, if Men live up to't. The express Words are these *Article the*———

Nor is she herein at all uncharitable or unreasonable, for there can be but *one Right*, tho' *many Wrongs*; Either Christianity must be the true Religion, or all Religion is a Fable; and this Religion tells us that none can be [ordinarily] saved but by the Name of Jesus—— At least none of those who perversely and obstinately persecute and hate the very Christian Name, which they must do if they live up to the Principles of their own Religion. For the Jew, he has heard of our Saviour and Blasphemes him, and bears to this Day, tho' he dares not shew it, a most inveterate hatred to all Christians———so he's gone. For the Mahometan —— Tho' some good and learned Men of warm Brains and Charity, have lately been his Advocates, we all know that his Religion is all a nonsensical Piece of Imposture, and that he so mortally hates the Christians, that Dogs are the best names he'll afford 'em, and expects his Paradise,

diſe, ſuch a one as 'tis, as the Reward of Murdering 'em—— For the Muggletonian, he may e'en be of the Religion of the two laſt, or none at all, for none knows what to make of him. All that we e'er heard he pretended to, was hating the Bible, ſome Blaſphemy, and a great deal of Nonſenſe. For the Quakers ——— We are ſure that many, or moſt of 'em, have held very dangerous and deteſtable Opinions. They generally ſpeak contemptibly of the Bible, and will by no means allow it to be *God's Word*: They have turn'd it into an odd ſort of a jejune Allegory, even the higheſt and moſt ſacred Truths therein contain'd, and have ſpoken not very Honourably of our Saviour, and almoſt generally deny the Trinity; and many, if not all, embrace the other Socinian Dream of the *Souls ſleeping* till the Reſurrection. Beſides, they uſe neither of the Sacraments, and if our moſt Authentick Accounts don't impoſe upon us, were at their firſt Appearance in *England*, commonly acted by a *worſe Spirit* than that they pretend to. Theſe 'tis hard to hope well of, nor can we ſee how with any manner of Propriety they can be call'd Chriſtians.——But if there be any of 'em who have left their firſt Principles, and are *degenerated into Chriſtianity* (we ask Pardon for the Harſhneſs of the Expreſſion) and grown more Religious, as well as more mannerly, there may be more hopes of 'em. For the Anabaptiſt, it's certain both from Popiſh and Proteſtant Writers, and even Eye-witneſſes themſelves, that there never was a fiercer or more dangerous Enemy to all Order, both Sacred and Humane, than he was at firſt Appearance in *Germany*: But we hope he's now grown better, and that our Soil has a little mended his Crab-ſtock——For we muſt own, according to their preſent Writings, there are not many Articles of Common Chriſtianity, if any, which our Engliſh Anabaptiſts diſown, beſides that of Infant Baptiſm, wherein ſome great Men in the Church of God have *err'd* together with 'em.

Q. *Whether Fornication after a Solemn Contract be not as diſſolving as Adultery after Marriage? And whether the Innocent Party, upon ſufficient Proof and Detection of the Fornication, may not be at Liberty to Contract again with another, or Marry if they think it fitting?*

A. We ſee no reaſon at all, that after ſuch a *Violation of the Contract*, it ſhou'd yet remain Obligatory; for by ſuch an Action the Perſon offending is *made one Fleſh with a third Perſon*, and therefore the Obligation to that, is yet ſtricter, than a bare Promiſe to the firſt. 'Twou'd be very well if our *Common Whoremongers wou'd conſider what numerous Affinities they Contract*, and what Portions they will have with ſuch Relations one Day. 'Twas a very *true, tho a ſad Jeſt*, that a Gentleman put upon a *Lady of Pleaſure* in the late Camp at *Hounſlow-Heath*: He deſign'd to have a *free ſort of a Converſe with her, but not liking her Features* (or perhaps from ſome other reaſon, tho that was pretended) he began to draw off, and *cool in the Proſecution* of the Amour. What Sir (ſaid ſhe) Are ye afraid of the *ſofter Sex*? Indeed Madam (reply'd he) I'm afraid I ſhou'd be *a kin to almoſt every Officer in the Camp*, and ſome of 'em are ſuch as I don't care for having *any Relation*

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tion with. As to the latter part of the Question, Whether the *Innocent Person* may be at liberty to contract again——I Answer, Yea; for what is *undone in one sense, is as not done* at all; nay, the Liberty is much greater here than the Law will give in the *Case of Marriage*: for a Divorce is from *Bed and Board*, and is not void in respect of the Marriage, so as that the injur'd may Marry again; but here the Law has nothing at all to do, and Persons may act according to their Conscience and the Law of God, which will warrant a dissolution of the Contract on one side, when the other is violated as much as it possibly can be.

Q. *What's the best Antidote against Fear?*

A. Good Nurses are the first, who by the Forbearance of those Idle Names of *Bugbear, Ghosts*, &c. make no early Impressions upon Children's Spirits; for Experience gives Instances to many, of such Persons as cou'd never wear those Thoughts off as long as they liv'd: But if a Person is come of a timorous fearful Family, there's yet better measures to be us'd, and such as won't fail; let 'em imbibe early Principles of Religious Vertue, and then they will be arm'd against all the little Attacks of Fear and Timidity; But there's yet another *Moral Essay*, which seldom fails, to wit, Custom and Use to Dangers, it will harden the *greatest Fool of a Coward* in the World; for the reason of Fear is an *Erroneous Judgment*, that makes dismal black *Representations of Things*, which are not so in our own Nature, but in the fancy representing; and when a Person tries, and finds all his Fears groundless, he begins to take Courage, and laugh at his old fictitious Chymera's.

Q. *What will make Persons wakeful that are given to sleep?*

A. Sleepiness is sometimes to such a measure that 'tis a Disease; so that proper Physick ought to regulate the Constitution. But perhaps the intent of the Querist may be, *What will keep a Person awake*; to pass by Disturbances, and the Customs of such Philosophers as slept with a Ball in their Hand over a Bason, that when it dropt they might awake, we shall mention a nearer Instance. A very Eminent Person at *Oxford*, having a certain Book to finish for the *Press*, and but a little time to do it in, sends in the Ewening for one of his own *Dishes of Coffee*, which held above a Pint, and secures a Quart more for the *Night time*, he study'd all Night, and by Morning had spent his *Coffee*, and found himself wakeful enough to prosecute the Work he had in hand, and this Method he follow'd (as I take it) *for three Days* and three Nights, and finishes what he had to do; whereupon he order'd his Bed to be ready, and said he wou'd *go to sleep*, but lying down he cou'd not sleep; whereupon the Doctors were sent for, and understanding the *Occasion*, they order'd him to Bleed presently, gave him *Opiates* and other things, whereby they cast him into a *Sleep*, which was no short one; but they all concluded, that if he'd wak'd but a few Hours longer, he had never slept any other, but his *last Sleep*, having drank of that wakeful Liquour to such a great Excess.

Q. *Whether Devils can Generate, and what are we to think of such Stories as that of* Merlin; *who, it is reported, was begot betwixt the Devil and his Mother?* A.

A. We ought to believe no ſuch thing, for there's the greateſt *Impoſſibility* in't, of any thing that can be *propos'd in Nature*, as I ſhall make appear by and by. But for the *diverſion* of the Reader, I'll tell him what *ſtrange things* of this Nature have beeen deliver'd in Hiſtory. ——To omit the Births of *Hercules*, *Æneas*, *Alexander*, *Servius*, *Tully*, and many other Heroes, which ſome Poets wou'd have us believe were begotten by the Gods, or rather *Devils*, under the Names of *Pan*, *Incubi*, *Fauni*; nay, the Hebrews themſelves have their ſhare in this Opinion with ſome of the *Fathers*, from that paſſage in *Geneſis*, and *the Sons of God went into the Daughters of Men.* The Prince of the *Incubi*, the Hebrews call *Haza*, and the Chief of the *Succubæ*, *Labith*——In *Poland*, a Prince of the race of the *Jagelloes* iſſued from a *Succubus*, *in the Form of a Bear.* In *Poitou*, Counts are begot of a *Succuba*, half *Woman and half Serpent.* In *Hungary*, Intire Nations called *Huns*, born of the *Arhines*, *Gothick Witches and Fauni.* Even at this Day in the Iſland of *Hiſpaniola* (by the Relation of *Chieza* in his Hiſtory of *Peru*) a *Dæmon* called by the Inhabitants *Corocota*, hath to do with the *Women*, and the Children proceeding from ſuch *Conjunction have Horns*; as alſo among the Turks thoſe People whom they call *Nepheſolians*, are believed to be *generated* by the Operation of Devils. Thoſe who believe ſuch Relations, argue for 'em after this manner: The *Devil performs the Natural Actions of Animals* by means Supernatural, as he *ſees without Eyes* moves Bodies without Contact, *Tranſports* himſelf from one place to another without Commenſuration of the *Intermediate* ſpaces, becauſe he hath no Quantity; ſo (ſay they) he may get a perfect Animal without obſerving the Conditions of *ordinary Agents.* To which, and all the reſt, I Anſwer, That (by God's Permiſſion, for without that nothing can be done) the Devil has Power to move all Bodies from one place to *another*, and can by that means form a Body of Air or ſome other *Groſs* matter; nay further, he can (if permitted) take a *Body lately Dead*, Animate it with an Adventitious Heat, and give ſuch Motions as he pleaſes to all its Parts: But all this won't do, for (Naturaliſts tells us) there are *three Things without which 'tis impoſſible* there can be Generation. *Diſtinction of Sex*, *Copulation of Male and Female*, *and Emiſſion of ſome prolifick matter*, *containing in its ſelf a Vertue to form all the Parts from whence it Iſſued.* The Devil may indeeed make the two firſt Conditions meet, as is evident by the Confeſſion of *ſeveral Witches* that have been Executed, who declared, that the Devil *had carnal Knowledge* of 'em after the manner of Men. But the latter requiſite is abſolutely out of the *Devils Power*, namely, *a fit and convenient Seed* indued with *Spirits and Vital Heat*, without which the act muſt be *unfruitful* and barren; for he hath no *ſuch Seed of his own*, becauſe it is the reſult of the laſt *Concoction*, which cannot be made but in a Body *actually alive*; Nor can he borrow *ſuch Seed* elſewhere, becauſe it becomes unfruitful when once ſhed out of the Veſſels of Nature, by reaſon of the Evaporation of its Spirits. It muſt be an act of the *Natural Faculty* and the Vegetative Soul, which cannot be appropriated to the Devil, who is

s a *pure Spirit*, not compoſed of Matter.

Q. *What Animal is the moſt happy of all the Creation?*

A. Before this Queſtion can e reſolv'd, I muſt agree what *Happineſs is*, and then *examine the Creation*, which comes neareſt to hat Happineſs; there might be rought very plauſible Arguments or the Happineſs of many Creaures before Man, if the *abſence of Evil determin'd Happineſs*, or preence of ſome ſmall Good. My Anſwer is this, That Happineſs muſt *conſiſt in Action*, and therefore Creature which acts *moſt perfectly moſt happy*, which is a good Man; ut if we take *Mankind in General*, hat they all are either more happy, or more miſerable than all oher Creatures whatever.

Q. *What Image ought we to orm of God in our Minds? Or whether any, when we pray to Him, or t any other time?*

A. The Church of *Rome* (in t. *Peters* Church at *Rome*) has reſumptuouſly contradicted the xpreſs Command of the *Supreme Deity*, in making the Image of an *Old Grave* Man as a repreſentative f God. If ſuch an Imitation had ot been the Breach of an expreſs Command, there cannot be found n Act of greater Folly and Ignorance throughout the whole Univerſe. How can *Finite Creatures* ave an *Idea of an Infinite Being?* ow can *matter include an immateiality*, or a circumſcriptible Image imitate a Being that is every here at once? If we cou'd not iſcern ſuch a Weakneſs by natual Reaſon, the *Sacred Writ* would nform us *God is a Spirit, and they hat worſhip Him muſt worſhip him n Spirit and in Truth.* Again—— He that cometh to God, muſt believe that *He is*, &c. *viz.* an unſucceſſive Being, inexpreſſible by paſt or to come, but always the ſame; agreeable to another Text, *Before* Abraham *was*, *I am.* Which Word the *Arrians*, with all their Evaſions, know not what to make of, when 'tis brought to prove the Eternity of our Saviour's Godhead.

Q. *Whether the Souls of Studious and Learned Men are not more perfect in the World to come, than the Souls of the Ignorant and Illiterate, if we ſuppoſe 'em equally pious here?*

A. Piety takes its eſtimate both from Knowledge and Practice; ſo that there cannot be an equality of Piety therefore between Souls equally careful and induſtrious here; for the Motion and Manner of this care are different in themſelves, and act by *Sentiments* not in the Nature, but in the Manner. As for inſtance, two Perſons go along the Street, one *ſees very well*, and the other is almoſt Blind; they go both the ſame Journey, take the ſame *care of Ditches, Stones*, &c. but he that ſees beſt, has a better *Proſpect of the Journeys end*, and can go (ordinarily) with greater pleaſure, being better able to avoid the *Inconveniencies* of the way than the other. I ſhou'd enter into the *Diſpute whether doing or ſuffering* ſhall have the *greater Reward hereafter*; for I am ſure they proceed both from one Principle, but ſure I am that the *liker we are to God*, by both *Knowledge and Practice of Holineſs*, the higher our Preferment will be hereafter with him; and I doubt not but in ſome Meaſure this Difference depends upon the *Improvements* our ſelves make of our time in this World.

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Q. *Was the Fall of* Adam *on the Day of his Creation?——or how long after?*

A. It's ſaid indeed, That *Man being in Honour continu'd not.* Whence ſome wou'd argue that *Adam* fell on the very Day of his Creation.—— But I think very far from the purpoſe, for neither are we ſure that this Text refers to the Fall of Man, though I confeſs that's a probable Interpretation, nor does that Expreſſion [continues not] Note any certain Time, ſince he might ſtand both Days and Years before his fall, and yet that be true enough, that he did *not continue* in his Rectitude or Honour. And indeed on conſidering the Hiſtory, we are inclined to believe our Firſt Parents did not fall on the *very Day of their Creation.*—— Becauſe Paradiſe or *Eden* ſeems to be form'd after *Adam* —— Gen. 2. *v.* 8.—— after God had formed Man out of the Duſt of the Ground, it's added——"and the Lord God "planted a Garden Eaſt-ward in "*Eden*, and there he put the Man "whom he had formed—— agreeable to the Tradition of the Rabbies——"That *Paradiſe* "was one of the Things which "God form'd after the Creation "of the World.——So again in the 15th, "And the Lord God "took the Man and put him into "the Garden of *Eden* to dreſs it "and to keep it.—— —— Then ſucceded God's giving him the Command of Obedience—— after which we are ſure he was *ſome time alone*, which God ſaid, 'was not good for him to be, though how long we know not. Then every Beaſt of the Field and Fowl of the Air, *viz.* One of every ſort, ſeem to be form'd anew by God when they were brought to *Adam*——and indeed it ſeems not the firſt *common Creation* here deſcribed, for here every *Fowl of the Air*, as well as every Beaſt of the Field are form'd out of the *Ground*, whereas *Gen.* 1. *v.* 20, and 21. "The Waters brought "forth the Fowl ——— and ſuppoſing this, that an Individual of every Species were created in the Sight of *Adam*, it would have been a new and a ſtrong Argument to move him to adore the Wiſdom and Power of the Creator, and to keep him in his Obedience. And indeed it's pretty evident that the other Furniture of Paradiſe was made after this manner——For *v.* 8, and 9. "God, "himſelf, planted a Garden—— "out of the Ground the Lord "God made to grow every Tree "that is pleaſant to the Sight, "and good for Food —— Nay, "among the reſt, the Tree of Life "and the Tree of Knowledge, "which in all probability, were "of a different Species, from other "Trees. ——This however we are ſure of, that *Adam* named all the Creatures, all Beaſts and Fowl at leaſt, when they were brought to him by God.—— and that with *Names* ſo *appoſite* to their *Natures*; for we ſuppoſe the Hebrew Language to be the Original, that they appear not a haſty Work; nor indeed is the Number of 'em ſo ſmall that it cou'd be very quickly finiſh'd. After all this, *Adam* was caſt into a ſleep, and his Rib turn'd into a Woman——with whom 'tis not likely he would part the firſt day, unleſs he was a very unkind Huſband —Nor was it till ſhe parted with him, that the Devil met and ſeduced her, nor did he immediately

mediately prevail —— and then she must take up some time to find *Adam*; after whose Eating, they sew'd Fig-leaves together, and made themselves Aprons —— and then, when God had expostulated both with them and the Serpent, they were turned out of *Eden*. All these great Incidents 'tis not very probable shou'd be dispatch'd in so little a time as one Day, and therefore we rather incline to think *Adam* stood longer —— But how long is an unreasonable Question, since no Mortal Man can be certain concerning it.

Quest. *What Sins are* most destructive *to* Soul *and* Body, *and which is the best way to avoid 'em?*

Answ. This is different in different Men, according to their particular Constitutions or Inclinations. But in general, 'tis the several sorts of *Intemperance*, which destroy most Men, both Soul and Body, we mean the inordinate Satisfaction of Two of the grossest Senses, the *Touch* and *Taste*, which as they fill the Weekly Bills with Fevers, Consumptions, and something worse, which is so often shrowded under the Name of the latter, so 'tis to be fear'd, more-inevitably ruins the Souls of those who are tormented by 'em. —— Now the means to avoid these Sins are as many as there are Helps to a Christian Life. —— One however I'd propose, (tho' here's no Room to Preach, nor is't our Design to Print our Sermons, but Questions) which by God's Grace may have very good Effect on those who use it. —— 'Tis —— *once every Day to get apart from all Company, whatever happens, tho' but for a Quarter of an Hour together, and to think upon* DEATH *in good earnest; and what will certainly follow it, if Men either persist or fall into the Habit of those, or indeed any other Sins, without Repentance.*

Quest. *Whether* Peter *or* Paul, *or any of the Apostles, did use Notes in their Preaching?*

Answ. No, nor *Bibles* neither to *put their Notes* in, that ever we heard of. They had not so much as *Texts*, as we see by most, if not all their *Sermons* recorded in the Scriptures. They had no *Pulpits*, nor several other Things in Use among us; but what Consequence can be drawn from all this? —— These being only such *Circumstances* as enter not at all into the Nature of the Things; such *Notes* as we have, they cou'd not probably have, our *way of Writing* being not then, at least not so commonly in fashion. For *Zachary*, when he wou'd express his *Mind*, ask'd not for *Pen, Ink, and Paper*, but for a *Writing Table*; tho' it's true, the other way too was sometimes used. But as the Apostles used no *Notes*, so neither did they *study* their *Sermons* before-hand, nor needed they do it, the *Gift* of *Preaching* being one of those χαρίσματα or *Miraculous Gifts* at that time bestowed upon the Church of God. As we may learn from 1 *Cor.* 12. 28. "And God hath set some in the "Church, First Apostles, secondarily Prophets, thirdly *Teachers*, "after that Miracles, then Gifts of "Healing, &c. Are all Apostles? "Are all Prophets? Are all *Teach*-"*ers?* —— As for Notes or no Notes, at present it may not be unentertaining to discourse a little further, tho' beyond the Question, in reference to the present Custom of the Nation. 'Tis known that our Ministers began to write their

Sermons first about the time of the Reformation, when their Enemies accused 'em for Preaching seditiously, for which Reason they penn'd down all that they spoke, to produce their *Notes*, if there shou'd be occasion, to witness for 'em against the Calumnies of their Enemies. And finding this to be an Advantage unto 'em, as to the Closeness of their Discourses, and more correct Expression, they have ever since continu'd it, and that to so good purpose, that unless we extremely flatter our selves, the *English* Sermons are now the best in the World. But there are different Ways of *using Notes* in Preaching. To have 'em in the Pulpit for an Assistance to the Memory, which he that comes without must be a *bold Man*; or to use 'em altogether, without at all trusting to the Memory: And here we acknowledge a Sermon generally appears with much more Life when the Preacher's Eye is not chain'd to his Book; and the Custom of thus Preaching making the thing in time much more easie than at first it appears—— But then on the contrary, to get all by Heart, Word for Word, is a great Slavery, and besides, takes up so much time from other Studies, that we question whether it be always worth the while to do it. Upon the whole, tho' the common People wou'd never think St. *Paul* himself preacht a good Sermon, unless, as some of 'em call it, he *read it every Word without Book*; yet all those who are worth pleasing, had rather hear a Piece of good Sense and close Discourse *read* to 'em out of the Pulpit, than a long rambling Mess of Non-sense without Book, never so volubly tumbled over.

Quest. *How shall we know our own wicked Thoughts from the Suggestions of the Devil?*

Answ. I believe this a very difficult Matter, if not next to impossible, at least always to do it. Sometimes 'tis possible the Devil himself may be slandered in this, as in other matters. At others, he may inject such Thoughts as we may yet think to be our own; so subtle an Adversary is he, and by being all Spirit, having the Advantage and Power, when permitted, to put together such Images of things as he thinks best, and represent 'em to our Fancies either Sleeping or Waking, which evil Thoughts of his Sending, are by some judg'd to be more especially aim'd at in those *fiery Darts* of this wicked one, mentioned in the Holy Writ. Some Divines have proposed several Criterions, or Marks, whereby to distinguish these from our own. As by their Suddenness, when there can no Dependance be found betwixt them and any of our own that went before 'em. By their Extravagance, Blackness, or Horridness, their very Lineaments resembling and betraying their Father. But to be ingenuous, I hardly can think either of these, or indeed any other, to be any other than a probable Mark, at least not an infallible one, since we oftentimes have independent Thoughts from what went before, or from what immediately or nearly preceded, the first Link of the Chain (or the Original of the Thought) being at a great Distance from the other, and one Thought as it were, *diving* for a while under a great Heap of others, (like some Rivers, or the Moon behind a Cloud) and rising again a great way off from the place where 'twas

at

at first obscur'd. Nor can I think the extravagant Wickedness of 'em any surer Sign; for Truth tells us, that the Heart of Man it self is *desperately Wicked*, and the Devil can hardly be much worse. But tho' 'tis difficult to discern these from one another, 'tis easie to cure both, at least to know the way of doing it, which is of much more Concern to those who are troubled with 'em, and that is ——— to take the *Shield of Faith* —— immediately to make an *Act of Faith* on Jesus, to flie to him for Refuge, with Utter-Detestation of any such abominable Thoughts, whencesoever they come ——— and then be it the *Devil*, or be it *Chance* that brings it into our Minds (*Chance* the Philosopher excellently defines the *Effect of Causes far off*) It shall be no more charg'd to our Account before God, than if we read any such thing in a Book, or heard it pronounc'd by any other.

Quest. *Where is the Soul of Man when he is in a Swoon?*

Answ. The Ballad-Singers will tell us, 'tis——*with* Dives *and* Lazarus——*and the whole Creation*——in t'other World: But Philosophy assures us, that wheresoever 'tis, or whatever it's doing, the Body must know nothing of it, nor remember it; the Sensitive Faculties being unuseful by the Unfitness of the Organs, and the Common Sense, Fancy, Memory and all stand still, as the different Wheels and Motions of a Watch or Clock, when either the Weight's down, or any great Spring or Wheel's disorder'd. The Soul undoubtedly acts at present by the corporeal Organs, and those *Species* which tho' we can scarce say they are truly material, yet we know they can't be properly Spiritual: And accordingly we are not like to remember what passes when we are in the Condition before mention'd. A remarkable and Authentick *Instance* whereof we have in the Maid, who in the last Age was Hang'd at *Oxford*, for Murdering her Bastard Child, and after many Hours reviv'd again—— who was so far from remembring what happen'd after she was seemingly Dead, that her Thoughts were unravell'd further back than the End of her first Life; and she remember'd little or nothing done or said after she came out of Prison, but began again at her reviving with the same Words she had spoken some time before her Death, what pass'd afterward till she was turn'd over, either not having lain long enough in her Memory, to make any lasting Impression there, or being immediately disturb'd and blotted out by Fear of approaching Death. I conclude then, that the Soul is still in the Body, (as much as Spirit can be in Place) as much as it was before the Person first swoon'd, and remains there either as long as the Body is any way tenantable (which it may be for some time, tho' perhaps a little out of repair) or else, for ought we know, till God himself commands it away to return to him that gave it, and that as really and distinctly as he sends it first into the Body of the Child in the Womb of the Mother.

Quest. *Whether Negroes shall rise so at the last Day?*

Answ. The Pinch of the Question only lies——— Whether *White* or *Black* is the *better Colour?* For the *Negroes* won't be perswaded but their Jet is finer and more beautiful than our Alabaster.——

If we Paint the Devil black, they are even with us, for they Paint him *White*, and no doubt are as much in the right on't as we; none amongſt them, who are legitimate, being born White, but ſuch as are a kind of *Leprous Perſons*.—— And they boaſt of an Emperor of *Rome*, one of the beſt of 'em, ('twas *Severus*) and Saints, Fathers and Martyrs without Number, who have been of that Colour.—— But after all, unleſs we are very partial, there is ſomething natural in't. Black is of the Colour of Night, Frightful, Dark and Horrid; but White of the Day and Light, refreſhing and lovely. Taking then this Blackneſs of the *Negro* to be an Accidental Imperfection (the Cauſe whereof ſee before) I conclude thence, that he ſhall not ariſe with that Complexion, but leave it behind him in the Darkneſs of the Grave, exchanging it for a brighter and a better, at his Return again into the World.

Queſt. *To Chriſt's True Church, my Will to hers reſign'd,*
I gladly would my Steps directly bend:
But where that Church ſhall wandring Mortals find,
Since multiply'd Diviſions know no end?

Anſw. Where e'er the Word and Sacred Signs are found,
There's the *True Church*, which ſhall *Hell's Gates* deſie:
Not ſo, with what e'er ſpecious Titles crown'd,
Who either *theſe neglect*, or *that deny*.

Queſt. *A juſt Reſpect I'd to the Altar pay;*
Nor thoſe, who on the Altar wait, deſpiſe;
Yet wou'd not them implicitly obey,
I hate Abuſes, and I hate Diſguiſe.

Anſw. There is a Medium which the Wiſe can find,
Their Words examine by the *Sacred Page*!
Tho' we're not now t' *implicit Faith* enclin'd,
Nor is that one o' th' *reigning Sins* o'th' Age.

Queſt. *My Faith I'd pay, but not my Reaſon loſe,*
Humbly receive what God, not Man has ſeal'd;
But ſince Falſe Prophets oft the World abuſe,
How ſhall I know what's forg'd, from what's reveal'd?

Anſw. Still with God's Word the Words of Men compare,
That ſtill with humble Diligence ſurvey;
All *neceſſary Truths* ſhine clearly there;
This *Index* mind, you'll never loſe *your Way*.

Queſt.

Queſt. *Did* Adam *Sin more than once?*

Anſw. Yes undoubtedly, for the *Firſt Sin* was productive of others both in him and us. But I can prove that he did ſo by Scripture as well as Reaſon. He ſinned once in Eating the Fruit; a ſecond time in attempting to hide himſelf from God, thereby queſtioning his Omnipreſence. A third time in giving a *falſe Cauſe* for a *true*, when he told God, that he hid himſelf *becauſe he was Naked*, whereas the true Cauſe was, his guilty Conſcience accus'd him for his Sin; in this queſtioning the Omniſciency of God. He ſinn'd a fourth time in *excuſing* himſelf, inſtead of *confeſſing* his *Sin*. "The *Woman* "whom thou *gaveſt* to be with "me, ſhe gave me of the Tree, "and I did Eat. But if the Queſtion relates to his *Firſt Sin*, in Eating the *Forbidden Fruit*, we ſee no Reaſon at all, why we ſhould think he did it more than once: Tho' indeed there is ſome Probability that the *Woman* repeated her *Sin*. For ſhe did not only eat her ſelf, being then abſent from her Husband, but came unto him, "and gave alſo to her Husband "*with her*, and he did eat.

Queſt. *Had the Empyreal Heaven no beginning?*

Anſw. The Empyreal Heaven muſt be a *Place*, becauſe there is *Body* there, at leaſt Chriſt's glorious Body. Now all Place muſt have beginning, becauſe all Body had; again, whatſoever is, and *is not God*, once *was not*. Unleſs therefore we embrace their Opinion who hold God himſelf to be *Spatium immenſum*, we muſt believe the Empyreal Heavens were once Created. And what if the Creation of 'em ſhould be intimated in the Firſt of *Geneſis*? In theſe Words, "In the Beginning God created "the *Heaven* and the *Earth*; and "the Earth was without Form, *&c.* The Firſt *Verſe* ſeems a Summary of all God's Work, and the *Heavens* here, not the Firſt or Second *Heaven*, as to us (which we look upon to be the Place of the Stars only) but the Third beyond that, the *Heaven* of *Heavens*, namely the very Seat of the Bleſſed, and that the Word is to be taken in that Senſe, ſeems at leaſt probable to us, becauſe the *Heaven* here may ſeem not to be either the Firmament, or Expanſe, called *Heaven* afterwards, deſcrib'd as the Place for the Heavenly Bodies, nor much leſs the Aerial *Heaven*: Of the latter there is little Queſtion, for the former it is plainly deſcribed as made out of the *Earth*, which is divided from the *Heaven* in the Firſt *Verſe*, "The *Earth* was "without *Form* and Void, and "Darkneſs was upon the Face of "the *Deep*, The Face of the Wa-"ter. And God ſaid, Let there "be a *Firmament*, in the Midſt of "the *Waters*: And God made the "*Firmament*, and call'd it *Hea-*"*ven*. Now this *Expanſe*, or Firmament, is only *Water*, extended or ſtretcht abroad, being transformed into *Air*, and therefore taken out of the firſt Chaos before mentioned, and therefore part of the *Earth*; but as for the *Heaven*, it's only ſaid, In the Beginning God created it, without reſuming or giving any Account of it, or of its Inhabitants the Angels, the Hiſtory whereof did not ſo much concern us. I confeſs if any ſhall affirm this *Heaven* is the ſame with what is afterward deſcribed, and no other than the Firmament, I know not how to diſprove him, nor can he me; both

of 'em being probable Interpretations.

Queſt. *If* Adam *had not ſin'd, had he and his Poſterity been immortal?*

Anſw. Yes, or elſe to what purpoſe had the threat'ning been—— *In the Day that thou eateſt thereof thou ſhalt ſurely dye*; If they had been to have Died ſtill notwithſtanding their Obedience? For there not being Room enough for his Poſterity had he liv'd,——— I have ſeveral things to ſay,——— and firſt———wou'd Dr. *Burnet*'s Hypotheſis hold concerning the Paradiſical Form of the Earth before the Flood, *viz.* that there was at firſt no Sea, except what was contain'd in the Bowels of the Earth———we ſhou'd find at leaſt ſo much more room than now we have But that we can go near to do without it, for undoubtedly all the *Earth* was *curſt* for *Adam*'s Sin, without which Curſe it's very probable it had all been *habitable*,——— and if ſo, not only the vaſt regions of Deſart in *Africa*, but all the Huge Northern Tracts near the Pole, and the Southern *Terra Incognita*,——— which wou'd have made room for perhaps as many more as we have now upon Earth. But there's no need of this, for when they had lived as long as God thought fit, perhaps a 1000 Years, they might have been tranſlated to Heaven, as *Enoch* and *Elias* were.

Queſt *How many Angels fell in the Rebellion?*

Anſw. Some think as many as all the Elect upon Earth, who ſhall fill up their rooms in Heaven, and be like the Angels, as the Wicked like their Companions, the Devils.——— But how many either thoſe Angels, or *the Elect of God* are, he only knows, who calls all the Stars by their Names.

Queſt. *What became of the Bodies of thoſe Men and Women, who periſhed in the Deluge?*

Anſw. If the fore-mentioned Gentleman's Hypotheſis wou'd but ſtand, I could eaſily diſpoſe of 'em for they might all be ſwallowed up at the burſting aſunder of the Cortex of the Earth, when the Sea came out of it, or at leaſt when part thereof was ſuckt in again,—Nay, we can make a Shift without this Ingenious Fancy, for we are ſure that the Fountains of the great Deep were broken up, and by the Paſſages whence they came, the Bodies might roll down into the Bowels of the Earth, to the great Abyſs; others might be buried in the Mud, or under Hills and Mountains; and what if ſome of thoſe Gigantick Skeletons, which are certainly humane, and ſome of 'em entire, which have been ſo often found in ſuch kind of Places, ſhou'd be the Remains of ſome of theſe Bodies,——— which if granted, as I can ſee nothing improbable in't, we thereby gain a great Argument for the Truth of the Hiſtory of the Flood, over and above Tradition and Sacred Writ, both of which alſo aſſure us that "there were Giants in thoſe Days. That there have been ſuch Bodies found, and this not very ſeldom, is too evident to be denied; and how ſhould they come there, under ſuch Mountains and Hills, unleſs by ſome ſuch Deluge? As we find Huge Trees buried vaſtly deep under the Earth, which got thither in all Probability the ſame way: There are ſtill other ways to diſpoſe of the Bodies of Men, *&c.* who have periſhed in the Deluge, than we have already taken Notice of, which unleſs they were put out of the

the way, and had lain unburied upon the Earth (as they muſt have done, for there were ſcarce enough left alive, to have buried the Inhabitants, but of one ſingle Town) they would by their Peſtilent and Noiſom Stench ſoon have diſpatched their Survivors; one way is, the Flood continuing from *Noah's* going into the Ark, till he came out again, more than a full Year; the Bodies in that time, and perhaps much leſs, would *break*, *corrupt*, and be quite *diſſolved*, ſo that there would be no Sign of 'em long before he came abroad again. The other is, that they might either be driven or left upon *America*, and thoſe ſo long after undiſcovered and unhabited Worlds, or elſe whelm'd into the vaſt Seas that run between them and us, or forever ſunk in the unfathomable Depths of the *Northern* Ocean.

Queſt. *Do the Modern* Engliſh *Dramatique Writers excel moſt, or thoſe of the laſt Age?*

Anſw. Thoſe who firſt brought our Stage any thing near the Ancients, as *Shakeſpear*, *Johnſon*, and ſome few more, had not only moſt of 'em a great *Genius* of their own to ſhape and mould what they found, but a vaſt Stock of *Matter* to ſet up with, and therefore no Wonder they were ſuch great Traders. For Tragedy, they had then not only all the Hiſtory, but even all the Fable of the World, to work upon, as well as the Works of other Tragœdians, both *Greek* and *Latin*; and for Comedy, as well all the *Fools* of former Ages, as our own *plentiful-Crop*. But our more Modern Writers, are either in Hiſtory forc'd to graft on what their Forefathers have done before 'em, whom it may ſometimes happen, they may *mend* for the worſe, and ſtrike out *Beauties* inſtead of *Faults*; or elſe *patch* 'em up with a few *mean Scenes*, in Compariſon of what they ſo badly imitate —— Or if they tread new Paths, be forc'd to invent monſtrous and unnatural Stories, which can never do well upon the Stage, where we expect the *Image of Life*. And then for Comedy (with reverence to all the *Quality* of *Pit* and *Box* be it ſpoken) our *Fools* are now almoſt all *exhauſted*, and the ſame *Fool* ſeldom does well *twice*; and beſides, we require better bred Fools than our Forefathers were contented with, for a Merry Miller or *Cobler* wou'd make Excellent Sport at the *Red-Bull* or *Globe*, whereas nothing will down with us now, under a *Lawyer's Clerk* or a *Country Gentleman*. Now tho' it muſt be confeſs'd, there have been new Fields open'd for Tragedy, both by the Diſcovery of a *New World*, and many great Acridents in this: And tho' we have now and then a *New faſhion'd Folly or Humour*, ſtarts up to divert the *World* firſt, and the *Stage* afterwards; yet neither are the Inſtances of the former kind very numerous, nor are all *ſtrange* or dreadful *Stories* fit for *Tragedy*; nor in the latter Caſe, are there enough, without a great deal of Art in the Cooking of 'em, to ſatisfie the ſharp Stomachs of ſuch Audiences as will be all Criticks in ſpite of Nature. For which Reaſons we think that one who hits the true Air either of Tragedy or Comedy in this Age, performs a more difficult Task than thoſe who did ſo formerly. Upon the whole, tho' we have few, if any Writers at preſent, to whom Nature has given ſo *great a Genius*, or ſuch *ſtrong Thoughts* as thoſe of former Ages, yet we certainly write more *cor-*

rectly than they did, and our *Humours* for the moſt part are *better Comedy*, tho' their's *better Farce* than ours.

Queſt. *Whether Songs on Moral, Religious, or Divine Subjects, compoſed by Perſons of* Wit *and* Vertue, *and ſet to both grave and pleaſant Tunes, wou'd not by the Charms of Poetry, and Sweetneſs of Muſick, make good Impreſſion of Modeſty and Sobriety on the Young and Noble, make them really in Love with Virtue and Goodneſs, and prepare their Minds for the deſign'd* Reformation? *And what are your Thoughts on the late Paſtoral Poem.* &c.

Anſw. Nothing but a Stock is Proof againſt the Charms of Muſick, nay, even that will feel, tho' it can't *hear* it. We are not apt to believe ſo ill of Mankind as many do, but think before ill *Habits are induced*, thoſe common Principles of Goodneſs left in their Natures, eſpecially aſſiſted with Chriſtianity, wou'd rather incline 'em to *Vertue* than *Vice*, were one but dreſs'd as lovely as generally we ſee the other. Now Muſick being an *Intellectual* as well as a *ſenſible Pleaſure* (for it depends indeed chiefly upon *Number* and *Harmony*, which nothing is a proper Judge of, but what has *Reaſon*) and of all Muſick *Vocal* is the moſt moving, eſpecially when good Senſe, good Poetry, good Tunes, and a good Voice meet together; we ſee not how Vertue, which is even of it ſelf ſo *amiable*, can chooſe but be much more ſo, when thus *adorn'd* and *attended*. But ſtill the Queſtion is, who ſhall be her *Tyre-woman*? For ſhe may tarry a long time before our Poets will trouble themſelves about it. And here naturally enough wou'd come in a Diſcourſe of *Divine Poetry and Poets*, but we have too much Buſineſs already to *Digreſs*, or Diſcourſe on that Subject, unleſs our Queſtion call'd us more immediately unto it. However, ſeeing this *Queriſt ſeems not only to be Poetically enclin'd*, but to deſire our Thoughts on the late *Paſtoral Poem*, we ſhall here add Two or Three Lines to the Author of it.

To the Author of the late Famous *Paſtoral Poem.*

YES, —— *by each Fountain, River, Stream and Grove,*
By all the pleaſant Haunts the Muſes love;
By them themſelves, and great Apollo *too,*
I'll Swear I hardly love them more than you.
Say, Dear Unknown! *what is't that charms me ſo?*
What ſecret Nectar through thy Lines does flow?
What Deathleſs Beauties *in thy Garden grow?*
Immortal Wit in Nature's eaſieſt *Dreſs,*
A Paradice rais'd in a Wilderneſs.
Tho' harſh thy Subject, haggard and unkind,
And rough, as bitter Blaſts of Northern *Wind,*
Thy Divine *Spirit corrects each ruder Sound,*
And breaths delicious Zephirs all around.

Thus

Thus can our Kindred, *Art, and Painters Care*
Make even Storms *look Beautiful and Fair.*

But whilſt I praiſe, I muſt accuſe thee too,
When thou hadſt done ſo much, no more to do.
When to the Brink of Boyne *thy* Hero *came,*
There to break off the Chaſe of him and Fame.
Where had been Albion *now, had he thus ſtood,*
But floating in another Sea of Blood?
To leave him when the Floods crept ſoft along,
And Silver Boyne *liſtned to hear thy Song;*
To hear the Naiads *Sing what thou doſt write,*
As when ſhe roſe to ſee thy Hero *fight:*
See him all o'er with ſpringing Lawrels ſpread,
And all his Angel Guard *around his Head.*
This *wields his Flaming Sword*——*the Rebels fly.*
And that the Fatal Ball *puts gently by.*
Which Britains MIGHTY GENIUS *ſhook to ſee,*
And trembled at the Danger more than He.

This! ſweeteſt Bard, *hadſt thou proceeding Sung*!
How had the Woods, *how had the* Valleys *rung*!
And Pollio's *Learned Muſe, who ſits above*
The Shepherds Admiration, and their Love,
Had deign'd thee Smiles, *as all the World eſteem,*
Which dares not ſure diſlike what pleaſes him.

Queſt. *How big are Spirits, ſince 'tis ſaid, that our Saviour caſt a Legion of 'em out of one Man?*

Anſw. 'Tis a very incongruous Queſtion, and we might as well have been ask'd how broad a Thought is, or what Colour the Taſte is of? *Spirits* as we have ſaid, are no more than *Cogitative Subſtances*, and by Conſequence not at all Subject to the groſſer Terms of *Magnitude, Longitude, Place*, &c. The Learned tell us, *That a Thouſand Angels may Dance upon a Point:* 'Tis a merry Thought, but not at all erroneous.

Queſt. *A Lady not Learned, but having Children, and being deſirous her ſelf to enter 'em early into the Knowledge of Things, deſires the* Athenian Society, *to anſwer theſe following Queries for her Reſolution therein?*

1. *What Heads of Things it is beſt to enter Children in, when they begin to Learn?*

2. *What particular Branches or Members under thoſe ſeveral Heads.*

3. *Which is the beſt way of referring what they meet with in their Obſervation or Reading to thoſe Heads, which they have been before inſtructed in?*

Anſw. We anſwer, Firſt in general, If the Lady has many Children, or a large Family, ſhe'll find her Domeſtick Affairs will employ too much of her time to give her Liberty either to inſtruct her Children her ſelf, or fit her ſelf for it; both of which, is the Work of a Tutor

Tutor who muſt mind nothing elſe ——Not but that a Mother, if a prudent well-temper'd and Ingenious Woman, had ſhe no other Buſineſs, and were ſhe otherwiſe capable of it, might, we believe, do much more on her own *Children* than any other, as being better acquainted with their Tempers and Diſpoſitions, and having nothing of that Magiſterial Sowrneſs, which ſticks ſo cloſe to moſt Pædagogues, and frights more Learning out of Children than e'er they can whip into 'em: And after all, are apt to confine their Care to *Words* only, letting *Things* alone for others: Whence we may obſerve, without any Reflection on thoſe of 'em who don't deſerve that Character, that they are generally of a trifling Genius, and unſound Judgments. After this we come to the particular Reſolution of the ſeveral Queſtions.

To the Firſt, What Heads of Things 'tis fitteſt to enter Children in, when they firſt begin to Learn,——(We ſuppoſe 'em of *Quality*, and anſwer accordingly) That they ought, in the firſt Place, as all Chriſtians acknowledge, to be inſtructed in Divinity; but neither this, or any that follow, to take up their whole Time, which wou'd ſoon tire, and make 'em nauſeate it; but to have Diverſity of Studies, now one, and then another, tho' in none to over-load 'em. And therein to be ſure, at the very firſt, as ſoon as they can underſtand any Thing, to make 'em have juſt Thoughts of God, whom they ſhou'd be accordingly taught to believe the moſt Good, moſt Amiable Being, the Father of all Things, who loves them better than their Natural Parents, and who gives 'em all they have, or are to hope for, and who ſees all their Actions; and if Good, will certainly reward 'em, as well as puniſh 'em if Evil. Poſſeſs 'em well with this at firſt, and if you can but be ſo Happy to make 'em Love God, 'twill be a firm Foundation for all the reſt, ſince that Ingenuous Principle will make 'em do all they poſſibly can, which they are told will pleaſe him, and delight in doing it; they ought indeed to know he's juſt too, and will puniſh thoſe who do Evil: But this ought not to be all, nor we think, to be principally taught 'em, becauſe it only renders 'em ſlaviſhly fearful, and lays a Foundation for Superſtition, whence they eaſily run into Irreligion, the *Extreams* being nearer each other in every thing than the *Middles* are, how great a Riddle ſoever that may ſeem to be. After this, all the Principles of our Religion are to be taught 'em, but *all ſweetly and mildly*, to ſhew their Happineſs is really deſign'd therein.——And after they have learnt the very firſt neceſſary Things to be known, their *Vow in Baptiſm* is to be carefully taught 'em, and the Nature of their Obligation therein. But we find we are inſenſibly fall'n from the firſt Queſtion to the Second, and from General Heads of Things to particular Branches: However, that Method being moſt natural, we ſhall ſtill continue it in what remains: Nor will any find Fault for placing Divinity firſt, in our Education of Youth, or inſiſting ſo largely on it; becauſe, as has been ſaid, tho' really the Foundation of all the reſt, it's too commonly neglected, tho' a thing the moſt becoming a *Gentleman* of any in the World, as Children ſhou'd be carefully inſtructed. Thence 'twou'd be convenient to enter 'em

in

in *Ethicks*, or the Study of Morality, or Manners, ſtill ſhowing 'em how that, as well as all the reſt, depends on Divinity. We pretend not to lay down Syſtems in this, or any of the other, but ſhall only touch at ſome of the chief Heads; and the firſt thing they ought to be taught here, is to *Honour their Parents*, that is to *Fear* and *Love* 'em, as being in the *Place of God*; which unleſs they do, you'll hardly e'er make 'em good Scholars. The next, to love their *Prince*, who is their Political Parent, and their *Country*, as a larger *Family*, and more remote *Brethren*, at the ſame time inculcating that great Principle of Morality, *Doing to others as they'd be done to.* Next to this, we think *Heraldry* very convenient, which we have had Experience that Children will ſoon learn; and which is a very genteel Study: —— we mean not out of *Guillem*, or other Voluminous Treatiſes, which they'll have time enough to conſult afterwards; but by thoſe very uſeful compendious Tables publiſhed for that purpoſe, where they'll learn what moſt concerns 'em, the Names and Arms of moſt of the *Engliſh* Families: And at the ſame time they are to be taught, that theſe are the Tokens and Rewards of Valour and Vertue, and were given by Princes to the Anceſtors of thoſe Families, for defending their Country, or ſome Noble Exploit. Accordingly they are to be learnt early to deſpiſe *Death in a good Cauſe*, and well ſettled in the Notion of true Honour: Both which they'll learn from good Hiſtory, when they come to read it, which we look upon to be too voluminous a Study for their Mothers to inſtruct 'em in; only they ſhou'l be careful to let 'em begin with ſuch Hiſtorian as give fair Characters of Vertue and Honour, eſpecially *Plutarch's Lives* (as lately tranſlated) and this we think even before our own *Engliſh* Hiſtories, concerning which we intend a particular Diſcourſe, having ſome *Queſtions from another Hand*, relating to it, and which are yet very lame, notwithſtanding all our Chroniclers, And theſe we think enough for a Lady to teach her Children: Since as for *Phyſicks*, all that's worth knowing there depends on Experiment; and for Mathematicks, they require a riper Age and Judgment. As for *Dancing*, *Muſick*, &c. tho' one neceſſary, and a little o't'other convenient, yet becauſe they rather relate to the forming the Body than Mind, we'll only thus mention 'em; and for *Poetry*, they'll e'en take to that faſt enough of themſelves without teaching, unleſs 'twere more vertuous than generally 'tis.

For the third Queſtion; Which is the beſt Way to refer what they meet with in their Obſervation or Reading to thoſe General Heads: We anſwer, There are but two ways for't that we know of, either by common-placing, or elſe by the Strength of Memory. The firſt, tho' 'tis more ſure, yet is too tedious for Perſons that are very young: And beſides, their *Judgments* are hardly ripe enough for ſuch an Exerciſe, but heavy work at beſt, and more fit for a *Dutch* Commentator, than the livelier Genius of a Gentleman. We therefore think it better they ſhou'd only rank what they meet with worth preſerving under ſome of thoſe General Heads, wherein they have been before inſtructed, by the Help of their Memory, which will both ſtrengthen

ſtrengthen and encreaſe it every Day, and make them much more Maſters of their Notions, than if they only lay Dead in Writing. And thus much in Anſwer to theſe Three *Noble Queſtions*: wherein if we han't done right to the Subject, we have yet endeavour'd to do it to the *Lady*, by acknowledging they are ſome of the *moſt difficult* as well as uſeful Queſtions we ever yet receiv'd.

Queſt. *Is the Soul of Woman inferiour to the Soul of Man? And if ſo, will his Superiority continue eternally?*

Anſw. We think the Difference much the ſame here, that 'tis between one Mans Soul and another, only *accidental*, from the different Diſpoſition of the *Organs* and *Tone* of the *Body*; or elſe from thoſe Opportunities of Improvement, which ſome Perſons have more than others, or a more induſtrious Inclination. As for *Eſſential* Difference, there can be none, for then they muſt be perfectly *diſtinct Creatures*. However, there may Superiority ariſe from an Accidental Difference only, as we ſee in *Birth*, which is only an Accident, and yet makes one Man a *King*, and many Thouſands elſe his Subjects.——But then here's no Superiority in Souls, nay, very often there are many Subjects who excel their Prince in ſeveral real Accompliſhments. Thus in the Souls of Women, we ſee not but there are many of 'em as truly great, as brave, as learned, and as capable of any Accompliſhments as thoſe of Men; and in Fact have managed Affairs as well, even when *plac'd upon Thrones*; for which Reaſons we believe there's no Eſſential Difference between theirs and ours.——But what there is, depends only on their Bodies, and ſince we believe there will be no *Difference in them at the Reſurrection*, and that there will be nothing of Sex, any more than in the Angels, in thoſe who neither Marry, nor are given in Marriage, therefore we believe that what Superiority there is, ſhall not be *Eternal*, but ſhall ceaſe as ſoon as this Life is ended.

Queſt. *Who are wiſeſt, thoſe that marry for Love, or for Convenience?*

Anſw. There's no Degree of Wiſdom in either, but they are e'en both Fools if they marry for one without t'other: Love, without the neceſſary Conveniences of Life, will ſoon wear *Thread-bare*; and Conveniencies without Love, is no better than being chain'd to a Poſt for the ſake of a little Meat, Drink, and Cloathing. But if we compare the ſmall Degrees of each together, much Love, and moderate Conveniency, is far better than the moſt plentiful Eſtate with little or no Love.

Queſt. *What Language was ſpoken by our Firſt Parents in Paradiſe?*

Anſw. The *Britiſh* wou'd perſwade us 'twas theirs, and the *Iriſh* ſure will put in too for the Honour, ſince their Chronicles, they'll tell you, run up almoſt as high, and they are ſure there was a Schoolmaſter of their Nation, who taught the *Iriſh* Grammar in the *Plain of Shinar*, ſo early did they begin to be *Learned*. But leſt ſome ſhou'd be ſo uncivil to queſtion their Memoirs being Authentick, we'll e'en let 'em alone to ſtand by themſelves, and impoſe nothing on the Reader. That Wag *Hudibras* puts in for the *German*, when he mentions Mother *Eve*, and *the Serpent tempting*

empting her —— *By an High-Dutch Interpreter*; which Fancy is founded, as the Notes tell us, on a Fancy of *Goropius Becanus*, who takes a great deal of Pains to prove the *High-Dutch*, which was his own, to be the Primitive Language. But rejecting all these, as hardly carrying the Face of Probability, we think the *Hebrew*, or *Sacred Language* stands much fairer for't than any others; for all the Names we find mention'd in History of the Beginning of the World, were undoubtedly *Hebrew*. None we think, who believe the Scriptures, can question that *Adam* was really the Name of the First Man, and *Eve* of the First Woman, or that these Names are *Hebrew*, the Word *Adam*, signifying much more than Red or Ruddy, for which we generally take it, namely, a florid Whiteness, and the Brightness and Lustre, proper to Pearls and precious Stones; *Eve*, a Mother, as the Scripture tells us, *Issa*, which *Adam* first call'd his Wife, when he saw her, *Vira*, or a *She-man*. But this is also very remarkable in the *Hebrew* Names of all living Creatures, impos'd by *Adam*, which appear not to be given by chance, or deflected from any other *Language*, as the *Greek*, *Latin*, and all others, but to contain therein the Nature of the Creature, as the Learned and Industrious *Bochart* admirably proves in his *Hierozoicon*, where he shows that their *Names* were partly taken from something obvious to the Senses, as their Colour, their Hair, their Stature, and external Form; partly from their inward Properties and Dispositions, which he cou'd neither know by use, nor the Information of others, but by that Original Wisdom, wherewith he was created, (by the *Socinians* Leave) and a great part whereof he lost by the Fall; for which Reason these Names are the most *Noble Monuments of Antiquity*, we have left in the World. Thus to instance in a few; the *Camel*, a Creature, which keeps its Name almost in all Languages, and which *Varro* himself grants to be taken from the *Syriack Language*. 'Tis derived from the *Hebrew* Word *Gamal*, which signifies to *retribute*, or *repay*, either *Good* or *Evil*, for both of which the *Camel* is still noted as the most tenacious of any Animal. The *Hebrew* Name of the Horse is derived from a Root, which signifies to rule, to *guide*, to *moderate*, and 'tis notorious this Creature is the most *docile*, and most easily ruled, considering its vast Strength, of any other.

The *Ass* is derived from a Word which signifies *Red*, of which Colour they generally are in the *East*, a *White Ass* being it seems a Rarity; the Judges and great Persons usually for State riding upon 'em, as we see in the Song of *Deborah*: Another Name of the Ass is taken from his *Strength*, which is undeniably more than any other Creature's of the same Bulk. The Bull or Ox derives its Name from a Word that signifies *Firmness*, or *Stability*; 'tis in the *Hebrew Sor*, for which the *Caldees* read *Thor*, the *Arabians Thaur*, whence undoubtedly the *Greek* and *Latin*, ταῦρος and *Taurus*. The *Goat* from a Word that denotes *Roughness* —— The *Swine* from another, alluding to the *Smallness of his Eyes*; the Dog *Celeb*, from the Heb. *Club*, and the *Arabian Calub*, which signifie a Pair of Tongs or Pincers, from the *Firmness* of his *Teeth* and *holdfast*, so remarkable that a true Mastiffe will

let

let his Legs be cut off, he has been try'd, before he'll quit his Hold. ——— To inſtance in no more, tho' 'twere eaſie from the forementioned Author to run through all ſorts of Creatures, and after the ſame way prove their Originals. And we make no doubt but the ſame thing might be done by moſt *Words* as well as the Names of theſe Creatures; we mean, that all or moſt other Languages, at leaſt in our part of the World, are deriv'd from thence, as *Avenarius* has endeavour'd to make good throughout his whole *Lexicon*; and that in many, and we think moſt Words, with at leaſt as little or leſs Violence than our common Etymologiſts uſe in Works of that Nature, when they'd fetch the Original of their Words nearer Hand. And tho' it may be true, that Learned Men may ſometimes ſtretch Things farther than they'll go, by Indulging too much to their Fancies, eſpecially in theſe Etymologies; yet we think the forecited great Man (I mean *Bochart*) has prov'd the *Punic* and *Phœnician Language* to be all one, and both a Dialect of the *Hebrew*, and moſt of the Names of Countries, Iſlands, Promontories, and remarkable Places in *Europe*, as well as further, from them to have taken their Originals; as among the reſt, our own Iſland, the Etymology of which from *Baratanack*, anſwerable to the *Cæſciterides* of the *Greeks*, no Learned Man is now ignorant of. However, thus much we are certain of, that all or moſt other Languages are viſibly *deriv'd*, at leaſt as has been ſaid, thoſe about us; but as to the *Hebrew*, it centers in it ſelf, and we can track it no further, for which reaſon as well as thoſe before mentioned, we conclude it the *Primitive Language*, and ſpoken by *Adam* in Paradiſe, as to be ſure it muſt be, if he nam'd all Creatures there with *Hebrew Names*.

Queſt. *How came the two Diſciples to know* Moſes *and* Elias *in the Mount?*

Anſw. It's certain they did ſo, by St. *Peters* calling 'em ſo readily by their Names, as we find in the Hiſtory, *Maſter, let us make here three Tabernacles, one for thee, one for Moſes, and one for Elias*; and how they came to know 'em, we think not difficult to be ſolv'd, there being ſeveral ways to do it. They might have ſeen their Pictures, and thence know 'em: We know 'twill be objected, that the *Jews* forbid the making of any Images at all as *Philo* and others tell us, taking the ſecond Command in a too ſtrict Senſe at laſt, when they ſmarted for the Breach on't. But even this ſeems to admit Exceptions; ſome *Jews* were not ſo ſevere, nay, we read in their Hiſtory, of an (Image more than a Picture) which *Michal* put in the Bed in the room of *David*. But ſuppoſing they themſelves made no Images, their Neighbours round 'em might, (with whom they traded in ſuch things as the Law forbid, as Swine's-fleſh) namely, the *Phœnicians* and others, who knew the Hiſtory of *Moſes*, as appears from their *Sanchoniaton*, and highly Honour'd him for his Memory. That's one way, another might be from the Kingly Robe in which *Moſes* might appear, at leaſt the Glory on his Face; which to be ſure was not leſſen'd by his being in *Heaven*; and for *Elias*, 'tis probable ſince he muſt appear in ſome Dreſs, (for we don't think they were naked) that moſt likely it ſhould

ould be in that wherein he is described when living; like *John Baptiſt*, *A hairy Man, or dreſs'd in a Garment of Camels Hair, and girt with a Leathern Girdle*: With which Marks it's probable, they the rather appear'd, that the Diſciples might know 'em, and be Witneſſes of the Reverence which indoubtedly they paid to our Saviour. Again, our Saviour might himſelf tell 'em who they were, who is all own, did and ſaid many Things not recorded in Scriptures, and ſome Things which happened at the Transfiguration being omitted in ſome Evangeliſts, why might not others in all? Laſtly, They might know by their Diſcourſe who they were; for 'tis ſaid in one Evangeliſt, *They talked with him*, and in another more largely, *they talk'd of his Deceaſe*, ἔξοδον *which he was to accompliſh at* Jeruſalem. All theſe ways we eſteem probable, but the ſecond and the laſt the moſt ſo of any others.

Queſt. *Whether ever the Sun has been totally eclips'd? If ſo, what was the Cauſe, and when?*

Anſw. If it has never been totally eclips'd, yet 'tis poſſible it may be ſo: For tho' the Moon, 'tis granted, is far leſs than the Sun, being 42 times leſs than the Earth, as the Sun 139 times bigger, according to *Tycho*; we ſay, tho' 'tis ſo much leſs, 'tis yet nearer to us, and therefore its apparent Diſque may equal that of the Sun, and cover it all from our Sight, when the Moon is, as the Aſtronomers call it, in her *Perigee*, or neareſt approach to the Earth. Thus to give a plain Inſtance, I can Eclipſe the Sun my ſelf, or cover the Body of it by putting my Hand between my Eyes and it, by which 'tis eclips'd to me, tho' not ſo in it ſelf; nor indeed is it any more really in it ſelf eclips'd, when the Moon gets between that and the Earth, which might more properly be call'd an Eclipſe of the Earth than the Sun, ſince 'tis the Earth only wants Light, but the Sun has it as plentifully as ever. But to ſpeak with the Vulgar, and take the Word *Eclipſe* in the common Senſe, wherein Aſtronomers uſe it, we ſay further, in Anſwer to the Queſtion, That if there never was a *total Eclipſe* of the Sun, there has been however a *total Darkning* of it for 3 Hours together, from the *6th* to the *9th*, (longer by an Hour than a Natural Eclipſe cou'd continue, which can be but Two Hours at furtheſt,) at the time of our *Saviour's Paſſion*. Beſides, this cou'd not be a proper or a Natural Eclipſe, becauſe that can only be in the *New Moon*, but this when the Moon was about 14 Days old, and ſo at *Full*, as it was to be when the Paſſover was celebrated. However, we can't ſubſcribe to the Opinion of ſome Learned Men, who leſſen the Miracle, and wou'd confine it to *Judea* only, which it's true is ſometimes meant by the Word γη, which we tranſlated *Land*, tho' none denies that may as well expreſs the whole World; eſpecially ſince we have the ſame confirm'd by Profane Hiſtory, as *Euſebius* tells us, one *Phlegon* the Emperor's Freeman, an Hiſtorian, who lived at that time, giving an Account of 'em in ſuch a manner. It's true, ſome here urge again, that theſe were not the ſame, that which *Phlegon* mentions happening in the 781 Year *Urb. Cond.* and our Saviour's Death being not till 784. —— but as to this, a Miſtake of 2 or 3 Years might be eaſie either in *Phlegon*, or his Tran-

Tranſcribers, or even our Accounts of the Death of Chriſt —— then as to the manner on't, we again diſſent from moſt others, and believe 'twas not ſuch a Darkneſs as overſpread *Egypt*, which probably aroſe from Vapours out of the Earth, but rather by ſome of thoſe ſolar Spots mentioned above, which have ſometimes appear'd ſo thick, as in *Charlemain's* time, as to make the Stars viſible at Noon-day, and deſign'd, tho' natural, as Comets, for Tokens of God's Diſpleaſure.

Queſt. *What is the continual Supply to the Heat of the* Sun, *and the Cauſe of its continual Motion?*

Anſw. For its *Heat*, the Sun is now generally *believ'd*, (and we can go no further than *Gueſſes*,) by what Obſervation we can make on't by Glaſſes, to be a *vaſt Body of Fire*, unequal in its Surface, and compoſed of ſeveral Parts of a different Nature, ſome fluid, others ſolid, that its Diſque appears *a Sea of Fire, wherein is a perpetual Agitation of Waves of Flame.* That its Fewel is either ſupply'd from the Exhalations of other Stars, or, which we eſteem more likely, from its own Body, by prodigious *Vulcano's or burning Mountains*, which there is no fear ſhou'd e'er be at an End while the World laſts, ſince even ſome of ours upon Earth, (for Example *Ætna*) have already laſted to our Knowledge, as inform'd by undoubted Hiſtory, almoſt Two Thouſand Years, if not full as much, and all this while *actually burning* more or leſs, tho' its Matter far enough from being yet conſumed; beſides, it may be of the Nature of ſome Chymical Fire, ſo refin'd, that it ne'er preys, or but very little, on the Matter that ſuſtains it. If any one ſhou'd here be ſo ſilly to ask, How comes it to paſs then that the *Fire of the Sun ſhou'd not fall down, and burn the World?* —— We may tell 'em its for the ſame Reaſon, that the Water of the Sea does not *fall upwards*, and quench that: They are indeed both fix'd *by the Almighty* to their proper Centers: and as the Earth, if it moves, *whirls* round with it the Atmoſphere, or Parts of Air, Earth and Water flying about it, yet all tending to their proper Center, or to ſpeak more ſenſibly, retain'd in that due Poſture by the Magnetical Vertue of the Earth; ſo here wou'd that Fiery Atmoſphere of the Sun *Whirl round* together with it, and that more eaſily than the Earths *Atmoſphere*, or (to put it beyond doubt) that of any of the other Planets, which all grant to be in *perpetual Motion*, ſince Fire is of greater Activity than all the other Elements, to talk for once like a through-paced Ariſtotelian, when beſides nothing but the *Flame* and Heat is ſuppos'd to be without the Sun: —— But after all, what if the Fire ſhou'd actually come to us, but by the vaſt Diſtance, and the Suns perpetual Whirlings be beat into very ſmall Particles or Atoms, as Water when whirl'd round from a *Mop*, and ſo be purely innoxious, unleſs when many of 'em are contracted together in a *burning Glaſs*. This for the Suns *Heat*: next for its *Motion*; the Diſquiſition whereof wee'll yet enlarge in Anſwer to another Queſtion much more full, ſent us by another Hand: Wherein the Queriſt deſires to know the Reaſon of the different Motions of the Sun. *Its Diurnal Motion being from* Eaſt *to* Weſt, *its Annual from* Weſt *to* Eaſt —— a third might have been added, lately diſcovered by Glaſſes,

ſes, from *Weſt* to *Eaſt* round its own Axis in about 26 Days. The Old Ptolemaic Syſtem ſuppoſes that the *Sun and all the Stars are whirl'd round once in every Twenty Four Hours*, from *Eaſt* to *Weſt*, by the Motion of the *Primum Mobile*, which according to them, encloſes all the other Heavens, as *one Coat in an Onyon does another*, or as one Box enclos'd in another; hence the *Sun* as well as the reſt is dragg'd round from *Eaſt* to *Weſt* every Day, and back again from *Weſt* to *Eaſt* obliquely by the *Zodiack*, in its Yearly Periodical Revolution. And for that Third Motion, they ne'er knew it, and ſo ne'er troubl'd themſelves with it: But the Miſchief is, all theſe *ſolid Orbs* are nothing but Fancy, for had they been ſo, they had been crackt to Pieces long e'er this, for *Mars* has been ſeen below the *Sun*, which cou'd ne'er be, according to their Syſtem, without *perfect Penetration of Dimenſions*. Let's then try whether we can lite on any other way of Solution, which may appear more *Rational* than what theſe advance; and Firſt then for the *Motion of the Sun*. The famous *Deſcartes*, tho' Philoſopher enough, *reſolves all Motion into the Power of God the Firſt Mover*, and indeed this was one of the Ancients great Arguments for the *Being of a God*. But how the particular Motions were impreſs'd upon the Sun, and other *Planets*, *Galileo* attempts to ſatisfie the World by this ingenious Suppoſition; namely, *That each Globe of the Univerſe was at Firſt created at ſome convenient Diſtance from the Place wherein, or the Center about which 'twas afterwards to move*: To explain the thing by a *Diagram*: As ſuppoſe



A, be the Globular Body of ſome Planet created in that Place, and the Circle *D*, *E*, *F*, *G*, *H*, *I*, *K*, *L*, *M*, be deſigned for the Circle of its future Revolution, whereof *C*, is the Center. Suppoſe alſo that it were let fall when perfected, from *A*, the Place of its Creation, with command to go to the Place of its deſign'd Reſidence, nor nearer or farther from the Center of its Revolution than the *Semi-Diameter of the* Circle *D*, *C*. therefore it muſt needs fall in the Prickt Line *A*, *D*; as Bodies uſe to do towards their proper *Center of Gravity*; now when it comes to *D*, it can no longer proceed in the ſtrait Line towards *E*; for then 'twou'd go farther off from the Center *C*; than 'tis allow'd by the aforeſaid Command or *Law of Nature*; therefore it muſt then begin like a *Pendulum*, to turn about towards *F*, that it may keep its due Diſtance, and having acquir'd *Velocity* in its Fall from *A* to *D*, it continues the ſame to *G*, *H*, *I*, *K*, *L*, *M*, and there being no Natural Impediment, it muſt continue the ſame *Velocity*, without *Increaſe or Decreaſe in continual repeated Rounds in the Circle* for ever, unleſs Topt by a ſupernatural Cauſe. Such a Motion as this, If the *Sun moves round the Earth*, it muſt be ſuppos'd to have, and thus might be acquired; and if the Earth round the Sun, 'tis in Effect the ſame; only then the Earth moves from *Eaſt* to *Weſt* annually. This *of the Annual or Periodical Motion*. Now for the *Diurnal*, 'Tis eaſie to conceive the ſame Thing may have Two Motions, a

progreſſive Motion forward in a greater Circle, and a leſs round its own *Axle*, but then they ſhou'd both be right *onward*, not one forwards and t'other backwards, one of which wou'd contradict and deaden the other; as if the Wheels of a Coach *run backward*, that muſt go back too, tho' forwards indeed they might have a *double Motion*, tho' each the ſame way. —— To avoid this, as well as old *Ptolomy*'s ſolid Orbs, *Tycho*, and others, have deny'd the Sun, or the reſt of the Stars have a *double Motion*; but inſtead of that, introduce one *Spiral Motion* toward the Weſt, that is, as they explain themſelves, not directly, by *Parallel Circles*, but obliquely, or by *Spiral Turns* or Winding Laſtly, For the Motion of the Sun round his own Axis, which none now will deny, being finiſhed in the Space of 26, *or as ſome*, 27 *Days*, which we firſt known by the Motion of ſome Spots, by the Help of the *Teleſcope* diſcover'd on its Body, but which moves regularly from *Eaſt* to *Weſt*; which particular Motion *of the Sun*, (which certainly holds, whatever that of the Earth does,) may be thus explained. Suppoſe it then created at *B*, *in the former Diagram*, and thence dropt and determin'd directly to the Center *C*, without any ſuch Line of Diſtance, as *D*, *C*, ſuppos'd already for the *Annual Motion*. —— When therefore its Center is once come to the right place appointed for it at *C*, it muſt there always continue in the ſame Motion wherein 'twas firſt dropt: And as by theſe Spots we find this Motion of the Sun about his own *Axis*, ſo might we alſo be certainly determin'd by the ſame in the great Queſtion of the *Motion of the Earth*, were they but fix'd and permanent, the contrary whereunto our Glaſſes inform us: And thus much of this Noble Queſtion concerning the *Suns Heat and different Motions*.

Q. *In my Minority I married a Lady contrary to the Kowledge of our Parents, and now I'm grown to a State of Maturity, have profeſſed to Court this Lady, whom I have married. The Motion has taken ſuch good Effect, that our Marriage is concluded on: Query, Whether we may lawfully be Married again; for if they underſtand, that we have acted without their Conſent, 'twill certainly prove our Ruine?*

Anſw. There's nothing a Sin that is not the Breach of ſome Law; but this is the Breach of no Law, Ergo, *it is no Sin*: 'Tis Needleſs as to you Two, but not as to the World; Put the Cauſe thus; I promiſe or vow to ſuch a Perſon, that I will do ſo and ſo. —— If I repeat my Promiſe to him in a *New Company*, I am not guilty of any Breach of Promiſe, but on the contrary it ſhows my Reſolution to perform what I firſt *promis'd*. Again, it is Lawful for any Man, to ſay *what it is Lawful for him to do*, as Actions are preferable to Words: But 'tis Lawful for a Man to Love, *Cheriſh, and be Faithful* to his Wife, *&c.* always; *Ergo*, 'tis Lawful to ſay ſo always, if there be Occaſion: 'Tis no Sin to marry a hundred times to one Wife; nor is it any *Mocking* of God Almighty in this Caſe, who wou'd have us Act ſo, as we may be *Accountable to our Fellow Creatures*. There's no more Difficulty in the Matter than to give *ſeveral Bonds* upon the ſame Proviſo's, to be paid at one Day. One is ſufficient, but more are not amiſs for Satisfaction; A Dumb Man is al-

ways marrying, 'tis Action that is essential, not Words.

Quest. *Balaam being a Moabite, how cou'd he understand the Ass speaking unto him in* Hebrew?

Answ. Shou'd we suppose him a *Moabite*, he might yet understand the *Hebrew Language*, since it wou'd have been his own; for what *Language* shou'd the *Moabites* speak, but what they learnt from their Father? And what *Moab* himself, but that which his Father *Lot* taught him, which none doubts to have been the *Hebrew*, which *Abraham*, nay, in Probability, which all the Posterity of *Heber*, also spoke? But the Querist was either a little short sighted, or else not much used to the Bible, when he takes *Balaam* for a *Moabite*, when the Text expressly tells us, that he was an *Atamite*: See *Numb.* 23. v. 7. *The King of* Moab *hath brought me from* Aram, *out of the Mountains of the* East. Now this *Aram* we must here take either for *Aram* of *Damascus*, or *Aram* of *Maachah*, wherein was the Land of *Tob* and *Ishboth*, which is more likely to be his Country, because it lay *East* of *Bamoth Baal*, where he then was, and besides upon the Edges of the the Mountains *Gilead* and *Hermon* (Branches of *Antilibanus*) which he might call the *Mountains of the East*, between which and the King of *Moab*'s Country, there was only that of *Ammon* then in League with him, and *Vineyards* thereabouts; as the History reports 'em, there being a Town which takes its Name from 'em exactly in the way between and much about *Midway* thither; which is confirm'd by the King of *Moab*'s coming to meet him —— *In a City in the Border of* Arnon, *which is the uttermost Coast*, as Numb. 23. which might be *Diben* or *Arnon* its self, both seated on his very Borders, and on the River *Arnon*. Now supposing the *Syrians* descended from the first *Aram*, the Son of *Arphaxad*, not from him of *Eber's Family*; yet the Land of *Tob* being so near *Arnon*, of the same *Language* with *Moab*, and both with the *Hebrew*, it migt easily be understood of *Balaam* a *Borderer*, and a Learned and famous Man amongst 'em.

Quest. *Page* 247. in *Howel's* Letters, *we have an Account that in* Valentia *in* Spain, *a proper Young Man under Twenty, was executed there for a Crime, and before he was taken down from off the Tree, there were many gray and white Hairs had budded out of his Chin, as if he had been Sixty. I desire your Thoughts what might cause this?*

Answ. We have a Parallel Relation in *Vesalius*, the Reason we conceive is this: Hair is hollow like a Tube, or a Vein, and therefore we may safely affirm, that it has its Circulation as well as any Part of the Body: But the Oppression of the Heart by the extraordinary Concern, caus'd the Spirits and Blood to retire thither for its Succour, and so by an extraordinary Coldness, and a Precipitation of the Oily and Salt Humour, which by Cold was clos'd up in the Hair, the Hair it self became ting'd, or had the Effect in a few Hours, which it wou'd not have had by a Regular Method in many Years; for 'tis manifest 'tis a Deficiency of Heat, that is a Cause of this Change, as may be seen by the Example of Old Age, which loses its Vigour and Warmth, as it begins to grow Hoary.

Quest. *Whether the Force and Vertues of the Old Egyptian Talismans, and their other Magical*

Operations were true and real, or only Imaginary, or Illusion.

Answ. In treating upon this Subject, we shall consider it in this Method. The Word it self, the Manner how 'tis made, what Effects (according to the Ancients) it hath produced; and lastly, what our Judgment is upon the whole.

The Word *Talisman* is Arabick, and comes very near the *Hebrew* Word *Iselem*, which signifies *Image*, *Figure* or *Character*; so far as we can learn, *Zoroaster* was the First Inventer of it. Some Authors tell us, that the Manner of making it, is thus: When such and such Constellations, Aspects, *&c.* of Stars happen, which according to Observation had such and such Influences, the Artist engrav'd his *Talismans*, or Figure in the Nature of an Hieroglyphick, signifying such and such Mystery, upon some Metal, precious Stones, Rings, or Medals, which they believ'd wou'd receive and keep the Critical Influences of their design'd Aspects. Some were to work Cures, some to incite such and such Passions, some to keep away Rain, Hail, Venemous Beasts; in short, all sort of Evils: And others were to procure such and such good Things, according to the Nature of the Aspect under which they were engrav'd. ——— But Engraving wou'd be too long an Action, and wou'd not be finish't before its proper Aspect was over, and another begun; therefore we are rather of the Opinion of those Authors, who inform us, that the Metal was ready melted, and at the Critical Moment cast into a Mold, where it receiv'd the Impression design'd by its Author, under its respective Constellation. It wou'd be too long to tell the World, that many Things have really been effected by, (or at least under the shew of) a Talismanical Vertue, amongst the *Egyptians*; besides in other Histories there are many Instances, *Virgil's* Brazen Fly and Golden Horseleech, with which he hindred Flies from entring into *Naples*, and kill'd all the Horseleeches in a Ditch. The Figure of a Stork, plac'd by *Apollonius* at *Constantinople*, to drive all the Storks out of that Country, as also that of a *Gnat*, which clear'd *Antioch* of those little troublesome Insects: Thus we read that the People of *Hampts* in *Arabia*, and those of *Tripoli* in *Syria*; preserv'd themselves from Venemous Beasts by the Talisman of a *Scorpion*, placed upon one of their Towers. *Paracelsus* mentions one against the Pestilence, *Julius Ristonius a Prato*, had one Powerful against the *Gout*, with innumerable more such Instances; which not only shew that there has been such Things as Talismans, but that really such Effects have been, and as was suppos'd, by Vertue of their *Characteristicks*. We shall also give the Reasons why the Ancients believ'd such Vertues in 'em, *viz.* Because they really believ'd the Stars had such and such Influences, which might be communicated by Sympathy, as our Sympathetick Powder, Wound-Salve, *&c.* Now, and according to the Observations formerly made upon the *Ophites*; which having Veins in it, like a Serpent, cure the Bite of a Serpent by Application, the Squill and Poppy which resemble a Head, cure the Headach, Eye-bright cures Sore Eyes, which it resembles; and innumerable more such una-

unaccountable Things in Nature. Our Opinion is, That really ſuch Cures, and other Miracles have been wrought, but 'twas only by the Help of the Devil, not of Taliſmans; and in this the Devil imitates God, who was pleas'd to make uſe of a Brazen Serpent to cure the *Iſraelites*. Thus a ſilly Jugler, *Blow here, preſto be gone*, &c. which was only Mock and Pretence, when ſomething elſe was the Cauſe of Conveyance. Under this may be reckon'd Charms for Tooth-ach, Agues, *&c.* as alſo unlawful and wicked Tryals about Witches, and a Hundred Obſervations, which weak and ignorant People are guilty of. But to prove Taliſmans Charms, *&c.* to be all Abuſe, Cheat and Illuſion, we ſhall offer,

That every Thing acts by its Firſt or Second Qualities, or by its Subſtance, whence proceed all Properties and Sympathies; not by their Qualities, as Heat, Cold, Hardneſs, Softneſs, *&c.* ſince then it might do it in other ſhapes: Not in their Subſtance, for ſeveral ſorts of Matter will ſerve to make a Taliſman. To which we might add, that 'tis not the Figure neither, which is no more proper to receive the Influences of ſuch an Aſpect, then the Skin of the Animal it ſelf ſtuff'd with Straw; thoſe Thing, which cure by occult and unknown Qualities, do not do it by Vertue of their Figure, but by the Property of their Subſtance, which remains when they are diſpoil'd of their Figure, and turn'd into Powder. In ſhort, The whole is a Wicked, Superſtitious, Ridiculous Juggle, and the Devil has had too many fair Opportunities of ſuch Things for his Intereſt.

Queſt. *What Wind in our Body is, whence it proceeds, and what are the true Remedies for it?*

Anſw. The Moderns have experimentally explain'd the Notion of the Ancients, *viz.* That all Parts of our Bodies are perſpirable; and that Steams are always reaking in our Bodies, is demonſtrable upon cutting up any Animal: theſe Steams are Humidities rarify'd, and inoffenſively pervade all Parts; but if Steams are multiply'd from ſtagnant Humidities beyond the Natural Degree, and diſtend the Parts beyond what is uſual, then 'tis call'd that offenſive Wind, which the Queſtion ſuppoſes. As this Encreaſe of Vapours is extraordinary, ſo ought a Tranſpiration to be to keep the Body in its due State; to remedy which, Baths, Fomentations, and warm Vehicles impregnate with Spirituous Liquors, Cliſters, *&c.* are extraordinary Helps; but what agrees moſt with Nature, and is a very eaſie Method to keep the Pores open, is a moderate Warmth in Food, Apparel, Sleeping, *&c.*

Queſt. *Whether there be any Specifick Cure for the Biting of a Viper, or of a Mad Dog, and what?*

Anſw. A *Specifick* is that which is determin'd to ſome one Thing, and hath above it the *Generick*, and below it the *Individual*. We conceive that as there are Diſeaſes of all Forms, Peſtilential, Venemous, *&c.* So there are Remedies too, and Experience ſhews that Remedies don't always depend upon Firſt Qualities: *Rhubarb* purges, *Mugworth* is good for the Mother, and *Bezoar* is a Cordial: But this comes not from Heat and Dryneſs in ſuch a Degree, for then every Thing that hath the ſame *Temperament*, ſhould be likewiſe Purgative, Hyſterical and Cordial, which is

not true. There is a certain Specifick Remedy, not mention'd in any of our Directories, which upon ſeveral Applications, to our own Knowledge never yet miſs'd; it may be prepar'd for any Perſon, if Notice be given to our Bookſeller, which is our Anſwer. ——— The common Method (and which is often effectual) is a Piece of a Mad Dogs Liver, and Ducking in the Sea.

Queſt. *Whether there have been Satyres, Centaurs, or other diſcourſing Creatures produc'd between the Race of Men and Bruets; or thoſe Stories ſo frequent in* Greek *and* Roman *Writers, and in Records of* Northern *Kings, wholly fabulous and impoſſible?*

Anſw. We believe there are a great many Falſe Things impos'd upon the World, but 'tis a weak Concluſion to infer from thence, that all muſt be Falſe that we hear. If the Authors of this Age ſhou'd record the late Calf with its Top knot, they wou'd take it unkindly (if they cou'd be ſenſible of it when Dead) to have their Relations call'd in Queſtion half a dozen Ages hence, eſpecially if they ſhou'd deſcend to Circumſtances, as to ſay, it was Calv'd in ſuch a Place, carry'd to the *Tower*, and expos'd to many Thouſands for Gain. We believe there have been Centaurs, Satyrs, &c. we will give you our Reaſons, and leave your own Faith at Liberty. We find that *Plato* in *Convivo Sapientium* relates, That a Shepherd preſented to *Periander* a Foal born of a Mare, that had the Neck, Head and Hands of a Man, the reſt like a Horſe, yet the Voice of a Child. *Diocles* affirm'd it ominous, and preſag'd Diviſions; but *Thales* affirm'd 'twas Natural, and ſaid Horſekeepers ought to be married, *Plutarch* in *Sylla's* Life mentions a Satyr, with the Circumſtances of taking it, and letting it go again, too long to relate here. We read of one that was ſhown in *Alexandria*, under the times of *Conſtantine*. *Pauſanias* makes mention of 'em in an Iſland, where he was driven by a Storm. I cou'd tell you more out of *Pliny*, if his Authority wou'd paſs, as well as many other Authors, which our narrow Limits won't ſuffer.

Queſt. *Whether the Ancients knew the Mariners Compaſs? And who Firſt invented it?*

Anſw Undoubtedly they did not know it as we do now; that is, they had not the Knowledge of the Magnet, and its admirable Uſe and Vertues. There's ſomething, 'tis true, quoted out of *Plautus*, which looks a little pretty, but has nothing ſolid in't, and which is brought as a Proof, that ſome ſuch thing was known to the Ancients ——— 'Tis that Paſſage of his, *Cape nunc verſoriam*; but there are things enough in a Ship to which the Word *Varſoria* may belong, and yet the Needle and Compaſs not be intended. That they had not the Uſe thereof till Two or Three Centuries laſt paſt, we mean the *Europeans*; (ſince for the *Chineſes*, 'tis at leaſt very probable, they had it long enough before us, as well as Guns and Printing) ſeems certainly prov'd by their not daring to adventure ſo much as out of Sight of Land, only coaſting about from one ſhore to another; nay, ſo afraid were they then of long Voyages, that Laws were made on purpoſe to prohibit ſailing even upon the *Mediterranean* during Winter, paſſing the whole Breadth of which is no more

more to one of our *East* and *West-India* Voyages, than croſſing the Water. This great Diſcovery was reſerv'd for after Ages, as well as thoſe to be made thereby, and which in all Probability wou'd never have been found without it; namely *America*, and the remote Part of the World. And it's remarkable, that as an *Italian* Firſt diſcover'd that New World, *Columbus*, the *Florentine*; ſo another *Italian*, *Flavio* of *Amalphi*, had ſome time before found out the way to get thither by the *Invention* of the *Magnet*, and the Uſe thereof, which he diſcover'd *Anno Dom.* 1465. tho' 'twas the beſt Part of an Hundred Years after before 'twas known, or at leaſt made Uſe of, here in *England*.

Queſt. *Whether there's any ſuch thing as the imputed Righteouſneſs of Chriſt, by which we are juſtified, ſince the Queriſt can find no mention thereof in the* New Teſtament.

Anſw. It's for Want of looking in the right Places then, or indeed one wou'd think looking not at all, ſince 'tis the very chief Deſign, and whole Tenor of the Goſpel, or New Law of Jeſus, that we are ſav'd by his Merits, and for his ſake, not our own, which we look on to be the ſame in other Words with Chriſt's *imputed Righteouſneſs*. But ſince there are on both ſides very dangerous Errors on this Point, the *Papiſts* making their own Works, or Merits, the proper Cauſe of our Juſtification, and the *Antinomians* denying any Neceſſity of Good Works, we muſt carefully proceed between both Extreams to find the Truth; which to do, we muſt enquire what's the meaning of being juſtified, and of Chriſt's imputed Righteouſneſs, and then we ſhall eaſily reconcile all Miſtakes about either of 'em, and ſhew in what Senſe they are to be put together. By God's juſtifying a Sinner then, as the Great Dr. *Barrow* moſt clearly expreſſes it, is meant, *his looking upon us, and treating us as Juſt and Innocent Perſons, altho' before we ſtood guilty of hainous Sins, and thereupon liable, to grievous Puniſhments*. Accordingly we ſay, as God's Word has directed us, that we are juſtified or accepted with God in ſeveral Senſes, and by ſeveral ways——as a *Means* by *Faith*, or a True Belief of what God reveals, and truſting in his Mercy thro' his Son; which is ſo plain in the Scripture, that there are every where found Places to prove it. To inſtance in a few, *Rom.* 3. 30. *God who juſtifieth the Circumciſion by Faith, and the Uncircumciſion thro' Faith*, and Chap. 3. ver. 20. *By the Deeds of the Law ſhall no Fleſh be juſtified*, and 28. *A Man is juſtified by Faith, without the Deeds of the Law*: What Law? The *Law of Works*, as the Apoſtle tells us in the Verſe before, or Jewiſh Law, wherein they ſo much truſted; as appears both from its being oppoſed to the *Law of Faith*, or the Goſpel, both here, and all thro' the Epiſtle to the *Galatians*, who were inclin'd to Judaiſm, and by *v.* 29 of this ſame Chap. *Is he the God of the Jews only? Is he not alſo of the Gentiles?* But this Law of Faith is oppoſed both to the Ceremonial Law, which was thereby quite aboliſh'd, and even to the rigid Moral Law, a *ſincere* Obedience, being accepted by the Goſpel, whereas the Legal Diſpenſation requir'd that which was *perfect*, or Blood for its Tranſgreſſion; for as the ſame Apoſtle, *If there had been a Law which cou'd*

have given Life, Righteouſneſs ſhou'd have been by the Law; the rigid Moral, not the Ceremonial, *Do this and live*, as is further clear from his arguing *v.* 23. of the forenam'd Chap. *All have ſinned, and come ſhort of the Glory of God.* And that 'tis by the Law of Faith, or by Faith as a means, that we are juſtified or accepted with God, not by a rigid Obſervation of all the Precepts of the Law, now impoſſible for us to obſerve, he proves from the Inſtance of *Abraham* in the next Chap. *Abraham believed God, and that was counted unto him for Righteouſneſs*; from which Text, unleſs we are miſtaken, may be inferr'd a clearer Definition of Faith, than all the Thorny Niceties of the Schoolmen ever yet produc'd, namely, that 'tis a firm Dependance on God's Goodneſs and Truth, that whatever he has promis'd, he is both able and willing to perform: And this Senſe thereof is confirm'd and explain'd quite thro' the 4th Chap. *He againſt Hope believ'd in Hope* —— *being not weak in Faith, he conſider'd not his own Body being Dead*, &c. *He ſtagger'd not at the Promiſe of God thro' Unbelief, but was ſtrong in Faith, giving Glory to God; and being fully perſwaded, that what he had promis'd, he was able alſo to perform, and therefore it* [Faith] *was imputed unto him for Righteouſneſs*: Tho' he was not without Fault, yet God accepted this Confidence of his in his Promiſe, inſtead of a perfect Righteouſneſs or Obedience. Obſerve what is added, *v.* 23 and 24. that this was written not for his ſake alone, for his Honour, but for our ſakes alſo, for our Direction and Comfort, to whom it ſhall be imputed; Faith for *Righteouſneſs*, as 'twas to him, if *we believe in him that rais'd up Jeſus from the Dead, as Abraham* did in him that cou'd raiſe up *Iſaac* a Type of Chriſt. From all this, it appears that we are, and *how* 'tis that we are juſtified by Faith, as a *means* of our Reconciliation with God: But then this very Faith muſt be juſtified by Works, as *Abraham's* was, for it had been in vain for him to have pretended he had believ'd God's former Promiſe to him, had he not in Obedience to his Command alſo offer'd up his Son *Iſaac*. So ſaith the ſame Apoſtle in the 11*th* to the *Hebrews*, *By Faith* Abraham, *when he was try'd, offer'd up Iſaac*; whence we may learn to reconcile him and St. *James*, who ſpeaks of the ſelf ſame thing, owns that *Abraham* was juſtified by Faith, or accounted Righteous before God; *Abraham*, ſays he, *believ'd in God.* He plainly ſpeaks of true Faith, the Nature of which he ſhows, namely, that Good Works was of the *Eſſence* and *Perfection* thereof: *Faith without Works is Dead* —— *By Works is Faith made perfect. Abraham was juſtified by Works*, that is, as juſt after 'tis explain'd, *Faith wrought with his Works.* Thus far we are then come, Faith juſtifies as a Means or Inſtrument, Works juſtifie that Faith. Then *Thirdly*, We are alſo juſtified by Baptiſm, as a Sign, a Pledge, an earneſt of our Acceptance with God. It's the Door of the Church (*extra Eccleſiam non eſt ſalus*, in an ordinary way) as Faith is the Hand, that opens and admits us in. And this many Learned Men believe is intended in that Waſhing, which the Apoſtle referrs to, 1 *Cor.* 6. 11. *And ſuch were ſome of you, but you are waſhed, but you are ſanctified, but you are juſtified, in the*

the Name of our Lord, and by the Spirit of our God; where is a clear Alluſion to, if not a diſtinct mention of the Three Adorable Perſons of the Sacred Trinity, into whoſe Name we are baptiz'd, our Lord Jeſus, and the H. Spirit of *our God*; which perhaps relates to Father and Son both, ſince it proceeds from them both. In the ſame Senſe is Baptiſm call'd by the ſame Apoſtle, παλιγγενεσίας λύτρον *the Lover of Regeneration*; accordingly our Church, not only lawfully but commendably uſes the Word Regeneration for Baptiſm, and in the Offices for that Sacrament, more than once mentions the Childs being *Regenerate*, which it explains by its being grafted into the Body of Chriſts Church, and ſo admitted into the *Communion of Saints*, as all thoſe are call'd who are Members thereof, and appear ſo to the World, tho' they may be Hypocrites in their Hearts, and before God. They have then a Fœderal Holineſs, as Children of believing Parents, and as the Firſtborn among the *Jews* were dedicate, devoted, or Holy in the Lord, and in that Senſe they are Holy, in that Senſe they are Regenerate, as 'tis in the other Sacrament, and as even ill Men in a Senſe, Eat and Drink the Body and Blood of the Lord; that is, Chriſt and the Church have done their Parts, and Holineſs, Juſtification and Regeneration are actually conferr'd by their Sacraments, if the Perſons receiving be not wanting to themſelves, for they Work not as Charms, but by a rational way, as well as in a Spiritual Manner. And tho' the Apoſtle ſays, *Baptiſm does now ſave us*; and a greater than he, our Saviour himſelf, that *he that believeth and is baptiz'd, ſhall be ſav'd*; making Salvation the Effect of both; yet, as our Saviours Words intimate, there muſt be ſomething beſides Baptiſm, namely, Faith, which as is prov'd, includes Obedience: And the Apoſtle adds, *'Tis not only the Ceremony which muſt ſave us, removing the Filth of the Fleſh, or outward Ceremonial Waſhing with Water, but the Anſwer of a good Conſcience towards God, through the Reſurrection of Jeſus.* Thus much of the *Juſtification* by Baptiſm, which in the Senſe we have explain'd it, not only the Church of *England*, but all the Primitive Chriſtians did unanimouſly believe. For the laſt and chief Senſe in which we are juſtified, or accounted Righteous before God, the ſole, true proper, meritorious Cauſe thereof, is the Merits or Righteouſneſs of Chriſt; and we wonder how any can deny this, who have ever ſeen the Bible, by which we mean all his Active and Paſſive Obedience, tho' more eſpecially the ineſtimable Sacrifice of his moſt precious Death, by which, as the Apoſtle tells us, *he became the Author of Eternal Salvation to thoſe that believe*: Tho' his very Death was in a Senſe juſtified, or acceptable with God by the Obedience and Holineſs of his Life, as well as the Dignity of his Perſon; for had he not been the *Lamb without Spot*, his Death cou'd have been of no Value to atone for the Sins of the World, all the World were loſt in *Adams* Tranſgreſſion. Now if this Righteouſneſs, or Obedience, or Merits of our Saviour, which we take to ſignifie the ſame Thing, be not imputed to us, how come we to be ſav'd by it, or by him who is the *Second Adam*? Or is it only his Example that ſaves us, as the *Socinians* very rationally Dream? We ſhou'd have perfectly obey'd

obey'd Gods Will, we con'd not, we have *all sinn'd, and were guilty of Death*——Christ did perform it, Christ Died, how come we not to Die, if not by his Death? How was that acceptable, as to Man, but by his Obedience? How, come we to escape, but by his Dying in our stead, as well as finishing and fulfilling all Righteousness before he Died? And what's all that to us, unless imputed to us, that is, *accounted* as if we had really done it, since 'twas done by our Surety for us? Tho' this still we are to obtain a Share in, by those means before prescribed, *viz.* Faith and Obedience? Yet still not for that Obedience, for that Faith as a meritorious Cause, only as an Instrument, are we sav'd, justified, or accepted, or accounted Righteous before God. We have advanc'd nothing on this Head, but what we think we have express Warrant for in the very Words of Scripture. Therefore not to heap up many, from the Old Testament we shall only produce one, *Isa.* 53. 11. *My righteous Servant shall justifie many, for he shall bear their Iniquities.* If he bears our Iniquities, the Punishment of 'em, we by Parity of Reason must *bear* his *Righteousness*, must be justified thereby. In the New Testament we'll only take our Arguments out of one Chapter the 5*th* of the *Rom.* where v. 9. 'tis said, *We are justified by his Blood*, there's the passive Obedience, *v.* 19. *By the Obedience of one shall many be made Righteous*——there's both active and passive, because oppos'd to *Adam's* Disobedience: But shou'd it be denied, the preceding Verse, we think will place it beyond Doubt: *As by the Offence of one, Judgment came upon all Men to Condemnation; even so by the Righteousness of one, the Free Gift came upon all Men unto Justification of Life. Adams* Offence is imputed to us, or why do we Die? Christs Righteousness is imputed to us, or how do we live? By whose Righteousness it's plainly affirm'd in the Words mention'd, that *Men* have a Title to Justification of Life, or such a State of Favour and Acceptance with God, as, if it be not their own Faults, if they hearken to the Offers of Peace and Pardon, before the *Day of Grace* is pass'd, will certainly by God's Mercy bring them to Eternal Life—And thus we have endeavour'd to Answer this Gentlemans Question. For the other, concerning the odd *Inclinations* of an Acquaintance of his, whom he takes to be a good Man, we think it more fit for a private Letter, than such a publick Paper.

Queſt. *Seeing 'tis undeniably allowable by the Laws of God for the Clergy to marry, how comes it to pass that their Wives and Children, above all others, shou'd prove most unhappy?*

Answ. As the Question is propos'd, that their Relations are generally and remarkably unhappy more than others, we are certain 'tis not true, but believe it only an old Piece of Popish Superstition, which they have subtilly spread, and prevail'd to make it pass like one of their own Traditions: tho' 'tis indeed, like them, no better than an Old Wives Fable; which to confute, we need send the Querist no farther than to the Parsons Sons Feast, where he may by the very Sense of seeing, be convinc'd of the contrary. This we say against their being generally unhappy, as if Heaven shou'd have plac'd some Mark of Displeasure upon

on them more than others: But t if they ſhould ſometimes, nay, t ſeldom, prove more unhappy an others, there might be an eaſie atural Reaſon aſſign'd for it. —— hey have had ingenious Education, ey are left Poor, the State takes Care of 'em, as it does in other ations; hence they are expos'd to ore Temptations, than almoſt any hers, for which Reaſon 'tis ra- er a Wonder that more of 'em ke not ill Courſes, and an Ho- ur that ſo many of 'em come to ood, than at all Strange if ſome of m prove no better than they ſhou'd .

Queſt. *Whether there be any xample of an Extempore Prayer, ade before a publick Congregation et together for the Publick Wor- ip of God, in all the New Te- ament?*

Anſw. The Queriſt knows as ell, or better than we, that there no ſuch Thing, if we take Ex- mpore Prayers for the *Immediate* roduction of the Preacher, not the iraculous Gifts of Gods Holy pirit, which was then pour'd out n the Apoſtles and other Chri- ians. They, it's true, might, and e believe did, pray without Pre- editation, both Word and Mat- r being immediately inſpired by od, which ſure none but the wild- ſt *Enthuſiaſt*, will now pretend ; or if they do, we muſt take e Liberty, not to believe 'em till e ſee 'em work other Miracles. ut here we muſt own, we think here is a Medium to be found be- ween all Form, and all *Extem- re*, namely, premeditated Pray- , we mean as to the Things, not e Words, —— which ſeems leaſt as allowable, as well as feaſi- e, as a Sermon thus utter'd; uch way of Preaching as the Que- riſt knows, is the Method of ſome Great Men in the Church of *Eng- land*; and even the ſame way of Praying, as we think moſt grant, is allow'd before Sermon in their Pulpits, as the Writer of the CASE of *Prayer* owns, tho' cautiouſly; —— and we alſo believe, that there are very few who have Com- mand of Words enough to expreſs themſelves as they ought on ſuch an Occaſion, and therefore a Form is the ſafe way.

Queſt. *Suppoſe a Deaf Man well ſkill'd in Aſtronomy and Naviga- tion, ſhould have all his Books and Inſtruments taken from him, and he put down in his Ships Hold ſome Days before ſhe ſets ſail, and there kept cloſe many Days after, ſo that he knoweth not when the Ship ſet ſail, how long ſhe hath ſail'd, nor towards what Coaſt, and then to be brought aloft ſome clear Morning, and his Books and Inſtruments deliver'd him a- gain, and he commanded to tell the Year, and Day of the Month, and in what Point or Part of the Earth the Ship is in: What Me- thod muſt he uſe?*

Anſw. I Anſwer (1) He muſt with all Exactneſs take the Suns Me- ridian Altitude, and rectifie his Azi- muth-Compaſs (an Inſtrument well known to moſt expert Seamen that Sail to the *Eaſt-Indies*) duely no- thing the preſent Variation of the Compaſs, and ſet his Minute Watch to the time of the Day very exactly. (2) And Afternoon when the Sun is well declin'd to the *Weſt*, take his Altitude and Azimuth, and well Note the time of the Obſervation: And now having the Altitude, Azi- muth and Hour, by the Firſt Caſe of *Norwoods oblique Spherical Trian- gle*, [*viz.* two ſides and an Angle oppoſite given] you may thereby find

Suns Declination, with which the Meridian Altitude before found, you may thereby find the Latitude of the Place. (3) And at Sunset, take his Amplitude, also the exact Time of Sun-setting, by which the Artist may make another Operation for the Latitude, by the 12*th* Case of *Norwood's Rect-angled Spherical Triangles*. [*viz.* two sides given, to find an Angle included.] These *Observations*, and Operations may shew the Latitude nearly: But yet because the Sun has the same Declination twice in a Year, the Day of the Month will be uncertain. (4) The Artist must then take the Meridian Altitude of the first known Star that transitteth the Meridian, and Note the exact Time thereof, and this Observation will either confirm or correct the former; for the Latitude, and the Time of the Stars Southing conferr'd with its right Ascension, will shew the Suns right Ascension, and consequently the Day of the Month. (5) But because this dependeth upon the Time of the Stars coming to the Meridian, which may not be perhaps so exactly taken, the precise Day will yet be dubious: But when the Moon ascends the Horizon near to some known Star, which with a little Conference with his Ephemerides, assureth him both of the Year and Day, and by taking the Moons Distance from the Star, and the Time of the Observation, he finds the Longitude. (6) And lastly, By his Inclinatory, he may take the Inclination of the Needle in the Place, and thereby find the Longitude, as Mr. *Bond* has shew'd in his Book, call'd, *The Longitude found*, which he may compare with the former; and according to these Directions, may an Example be formed. —— This is an excellent Proposition, and perhaps when 'tis publish'd (for 'twas never yet in Print) we doubt not but some of our best experienc'd Seamen and Mariners may try Experiments thereby, and put it into Practice.

Quest. *A Gentlewoman marries, the Husband by Contract is to leave her so much at his Death, if she survives him) she would deposit a Parcel of her Husbands Goods in Friends Hands, to be there kept for her own Use without the Husbands Privity: This I fear is a Thing too much practised by Wives in this Great City, and elsewhere, to the great Damage (and sometimes ruine) of their Husbands; therefore your Resolution is desired at large*, viz. *Whether 'tis not unlawful in both the Wife and Receiver: This Question and your Solution I am sure may be of great Use to the publick?*

Answ. Theft on either side is very base and unjust, since what is the Husbands, is the Wifes; and what is the Wife's is also the Husbands; but the Injustice is worse on the Womans side, since the Law can only touch the Husband, who is answerable both for his own and his Wifes Actions. This is so well known, that we want not some unhappy Instances of Women that have only Married, to have Husbands to lye in Prison for 'em. Such an Instance as this in the Question, seems as unnatural as for one Member of a Body to seek for private Receptacles and Circulations of Blood, in Prejudice to the rest, notwithstanding the whole Frame of Nature is settled before, and that in the best Method possible, for the good of the whole Man. In Justice neither Man nor Wife has Power to dispose of a Farthing, without each other's

Con-

oncurrence, tho' this Strictneſs is onveniently enough diſpenc'd with, here either Party is willing to uſt to the Judgment of the o-er in what is proper for their tations, as the way of publick Con-rns, and the private Management the Family are indifferent. And deed in all Matters of little Mo-ent, there's no need of the Trou-le of acquainting one another, nce 'tis fairly enough ſuppos'd that the other knew, they wou'd not ontradict it; which Allowance oes not yet infringe the Priviled es of Juſtice, which is that we now eak of.

Tho' after all, we don't deny t in ſome Caſes ſuch ſecret Se-ring one Parties ſeparate Intereſt, ithout giving the other any Ac-ount, may be very juſt, vertuous d prudent. As for Inſtance, hen either the Man or the Wife n on wilfully and obſtinately in unavoidable Courſe of ruining hemſelves and their Families; but en here, all convenient Tender ſs, Admonition and Counſel, firſt y ones ſelf, and then by Friends, ught to be made Uſe of; which to no Purpoſe, the laſt Remedy as reaſonable as to lay Things of alue out of the way of Children d Fools.

Queſt. *Was that Angel that ppear'd to* Balaam *in the way, n Angel from Heaven, or an An-el ſent on that purpoſe, pictur'd ith a* Flaming Sword?

Anſw. I don't well underſtand he *Senſe* of this Queſtion: But I uppoſe the Queriſt may aim at omething of the common Doubt n Relation to the Exiſtence of ngels, which ſome Hereticks have enied in our own Age, as well as hoſe foregoing, attributing what e read related of 'em either to Fantaſms or Apparitions, as the Queriſt here ſeems to do, or elſe to *meer men*, or Prophets of God. However, 'twas intended, we Anſwer both in this and other ſuch Inſtances, that 'twas a real Angel, which appear'd to *Balaam*, and that an Angel ſent from *Heaven*, and that Angel a real Immaterial Subſtance, in a diſtinct Rank or Order of Beings from that of Men. That there are ſuch Beings as theſe, there's none can deny who really believe the Scripture, wherein their Exiſtence is unanſwerably aſſerted, as well as their Agency, Duty and Operations often deſcrib'd: And we dare affirm, that they are mention'd at leaſt in 200 Places of the Bible, in ſuch a manner, as diſtinct immaterial Subſtances, muſt thereby be unavoidably intended. There were Angels which familiarly convers'd with the Patriarchs, with *Abraham*, with *Lot*, with *Hagar*, with *Jacob*, with *Moſes*, and many others: And as plainly as any where in this Hiſtory of *Balaam*, Num. 22. That he was an *Angel from Heaven*, appears from *v.* 22. where he's called, *The Angel of the Lord*. That 'twas not a Providence, a Diſpenſation, or we know not what, as the Quakers Dream, we may infallibly learn from the Hiſtory it ſelf, if we indeed believe it: For ſuppoſing that *Balaam* cou'd *ſee*, *hear*, and *diſcourſe* with a *Providence*, ſure his Aſs cou'd not do it, which 'tis ſaid ſaw him ſeveral times, and turn'd from him as long as ſhe cou'd poſſibly avoid him. For the *Flaming Sword*, 'twas undoubtedly as real as the Angel himſelf, and the Power of the Angel might as eaſily extend to the framing a *Fiery Meteor* into that Form, as to *condenſe a Body of Air*

for

for his own Appearance, tho' both hid from *Balaam*, not by any *ſmall Cloud* interpoſing, which might eaſily have been done, but by a more compendious way, *obſtructing his Eyeſight*; for when he did at laſt ſee him, 'tis ſaid the *Lord opened his Eyes*. That this was a *real Angel*, and not an *Appearance* or Fantaſm only, we may learn by comparing the Hiſtory with other Places, wherein the *Exiſtence of Angels* is plainly aſſerted. Thus where the *Angels* are ſaid to *look into the Church*; where our Saviour is ſaid to be made a *little lower than the Angels*, where the Angels of little Children are ſaid always to *behold the Face of their Father, which is in Heaven*: Should we take all this in their Senſe, either for *Fantaſm* or *Providences*, what ridiculous Aſſertions and Suppoſitions muſt we charge on the Infallible Spirit of God? And thereby come too near thoſe who are guilty of *Blaſphemy* againſt him: It further appears from the Scriptures aforemention'd, as well as many others, that theſe Angels were not *Prophets*, or *Men of God*, as others have aſſerted ——— They are in *Heaven* as their *Place of Reſidence*, they look into the *Church as Strangers*, they are *Miniſters* indeed, but *miniſtring Spirits*; they appear and *diſappear* at Pleaſure; nay, as in the Caſe of *Manoah*, *aſcend to Heaven in a Flame of Fire*. Let then the Superſtitious Papiſt on one ſide, follow the Tract of the Old Hereticks, and *worſhip* thoſe Angels whom they only ought to reſpect and *reverence*; let others on the contrary as much derogate from thoſe Bleſſed Spirits, and pretend they are either *Apparitions*, or *Men*, or as ſome of the Quakers have taught, God's *Preſerving*, *Deliver ing comforting Providence*.——— Let 'em be as mad as they pleaſe in embracing either of theſe mad Opinions, yet all the ſober and religious Part of Mankind, will ſtill believe God's Word before either of 'em, which tells us in expreſs Terms, *That they are all miniſtring Spirits, ſent forth to miniſter to thoſe who are Heirs of Salvation*.

Queſt. *What is the Cauſe of the Continuance of the Bodies of living Creatures without Putrefaction?*

Anſw. As Salt preſerves Dead Bodies from Putrefaction, for which Reaſon the Poorer Sort of the *Egyptians* made uſe either of that, or ſome cheap Bituminous Subſtance to *Souſe* up all their *Great Grandfathers*, which they'd ſtill call by the finer Name of Embalming, that or any ſuch ſtrong *Aſtringent*, as it were ſealing up the *Pores*, and hardning the Body to ſuch a Conſiſtency as prevented Liquefaction; ſo we ſhould think there might be ſomething of a Natural Salt in Living Bodies, which might have ſomething of the ſame Effect, tho' not exactly in the ſame manner were it not for an obvious Objection. How then ſhou'd they putrifie after Death, when there's, for ought appears, as much Salt in 'em as ever? For which Reaſon we muſt find ſome other way to reſolve it; accordingly muſt enquire what Putrefaction is, and whence it proceeds And 'tis only a Liquefaction or Alteration, and Diſſolution of the ſmaller Parts of any Body, by a Preternatural Fermentation or Motion therein, which alſo owes its riſe to the Want of a due Circulation of the Blood, and Juices of the Body in their proper natural Ducts, which Ducts, or fine Paſ-

ſages

ages being by ſome Diſeaſe or Vio-ence either broken or ſtopt, or blended one among t'other, their articular Juices muſt neceſſarily ragnate where they are, and being depriv'd of their Natural Motion, cquire a non-natural one, the ſmal-er Parts endeavouring to file off, nd fly away as faſt as they can in trong Sulphureous Steams of an npleaſing and fetid Savour. To luſtrate this by a mean but Natural Compariſon; when the Sewers are ept clean, and the Water has a free aſſage thro' them, they are ſweet nough; but if ſome of thoſe Paſ-ges are broken down, thro' which ſhou'd flow, or if the Channel be otherwiſe obſtructed that it has no Paſſage or Vent, the Water there immediately tends to Putrefaction; which 'tis impoſſible ſhou'd ever happen in ſuch *Common Shores*, as we corruptly call 'em, where the Tides come up, or there's free Paſ-ſage for all that's thrown in 'em, Thus the Body of any Living Creature, while all thoſe little Parts diſcharge their peculiar Offi-ces, and there's a free Circulation, and a Natural Motion within, muſt continue in its Natural State, but when this ceaſes, ſoon putrifies; much after the manner of a Gan-grene, which ariſes from the ſame Cauſe.

EXempt from drowſie Proſe, I ſpeak in meaſure,
And love Proportions both in Pain and Pleaſure:
My Parents in Poetick Raptures lay,
And nicks the Muſes.——————
As ſoon as born I wept an Elegy,
And deaf'd my Nurſe with peeviſh Harmony.
And thus I led my Life, too long to tell ye;
Only in Rhimes I Eat, Drink, fill my Belly;
Nor do I e'er converſe, (perhaps you know it)
With Fleſh and Blood, unleſs I meet a Poet:
Now having ſeen in your Athenian Sheet
That Oracles ſtill uſe Poetick Wit,
Pray tell me what unlucky Star, do'ye mind it,
Cou'd Influence my Temper as you find it?

Anſw. Thou Man of *Porch*, as long as the *Piræum*, (a)
Were all like thee, we cou'd not half ſurvey 'em.
Leſt thy ſtrong Lines ſhou'd our weak *Ears rebang*, (b).
Take this ſhort Anſwer to thy long Harangue:
'Twas *Venus* with Sir *Phebus* in Conjunction,
That rul'd thy Birth, and markt out thy *poor Function*.
And hence, unleſs the *Planets Gypſies* prove,
Thoul't a *New Song*, and a *New Woman* love.

Notes on the Anſwer to the Poetick Queſtion.

(a) [as long as the Pyræum] *I deſire Mr. Reader's gentli Thoughts concerning this Word, and that hee'd not believe I lugg'd it in meerly for Rhymes-ſake, ſince 'tis nearer a kin to us than every Body knows, being*

the

the Name of the long Haven at Athens, *for which Reaſon I take my ſelf to have more Right to borrow a ſmall Simile from it, than any other Authors.*

(b) [Rebang] *We muſt not ſuppoſe our Reader ſo ill acquainted with Philoſophical Writings, as not to know that 'tis very uſual and allowable for thoſe who deal much in 'em, to ſtart a new hard Word or Two of their own now and then, for which we ſhall the eaſier find Pardon, becauſe 'tis the Firſt I e'er ventur'd upon, and beſides, not half ſo long or loud as its Fellows uſe to be, (tho' pretty well of its Inches) the Signification whereof is no more than a* Second Banging.

Queſt. *Looking over Sir* William Temple's *Memoirs, I met with a Story in it, concerning an Old Parrot, belonging to the late* Prince Maurice, *that readily anſwer'd to ſeveral Queſtions promiſcuouſly put to him, which you may more particularly inform your ſelves of, by referring to the aforeſaid Book,* Page 58, 59. *I am very doubtful as to the Matter of Fact, tho' Sir* William *ſays 'twas told him as a real Truth by the* Prince *himſelf; but ſuppoſing it to be ſo, I ſhould be glad to know by what means this Creature attained to the Knowledge of doing that which to Humane Reaſon ſeems ſo very improbable?*

Anſw. Scaliger tells us, that he ſaw a Crow in the *French* King's Court that was taught to Fly at Partridges or any other Fowl, from the Faulconers Fiſt. In Hiſt. *Man. Art.* c. 11. p. 173. Cardinal *Aſſanio* had a Parrot that was taught to repeat the *Apoſtles Creed* verbatim in *Latin*, and in the Court of *Spain*, there was one that cou'd ſing the *Gamut* perfectly, if at any time he was out, he wou'd ſay, *Nova Bueno*, that is not well; but when he was right he wou'd ſay, *Buena va*, now it is well; *John Barns* in lib. de *Equivocatione*. In the time of War betwixt *Auguſtus Cæſar* and *M. Antonius*, there was a Poor Man at *Rome*, who propoſing to provide for himſelf againſt all Events, had this Contrivance, he bred up Two Crows with his utmoſt Diligence, and brought it to paſs that in their pratling Language one wou'd ſalute *Cæſar*, and the other *Antonius*. This Man when *Auguſtus* return'd Conqueror, met him upon the way with his Crow upon his Fiſt, which ever and anon came out with his *Salve Cæſar Victor Imperator*; Hail *Cæſar*, the Conqueror and Emperour; *Auguſtus* delighted herewith, purchaſed the Bird of him at the Price of 20000 Deniers of *Rome*. 'Twou'd be too long to mention the Tractability of the *Dragon Seneca* ſpeaks of, *Moris Itiner.* Hiſt. Man Art. c. 11. p. 169, or what ſtrange things have been perform'd by *Emanuel* King of *Portugal* his Elephant, the Quickneſs of ſome Dogs at *Rome*, and *Conſtantinople*. Our Thoughts upon the whole are theſe, That the *Novelty* of Things makes 'em wonderful, when as there's not the leaſt Reaſon for Wonder, if we conſider the Nature of ſuch Things. We'll grant it poſſible for a *Parrot* to anſwer diſtinctly to ſuch and ſuch Queſtions; but this Action needs no Reaſon to the Performance of it, ſince it may be effected without it, *viz.* by an *habituated Idea* of Things; not only Man, but the inferiour Ranks of Animals receive their *Idea's by the Senſes*. Suppoſe the Ear, for that comes neareſt the Queſtion, ſuch and ſuch

Sounds

Sounds oft repeated, and ſuch and ſuch Actions immediately preceding or immediately following ſuch Sounds, muſt neceſſarily Form a *Complex Idea* both of the Sound and Action: So that when either ſuch Action or ſuch Sound is repeated, an Idea of the other muſt neceſſarily attend it. Thus Dogs are taught to fetch and carry, and thus Parrots talk when they ſpeak more Words than one together; as for Inſtance, *Poor Poll*, theſe Words being often repeated together, if one of 'em be mention'd and the other left, there muſt neceſſarily be an Idea of the other Sound, becauſe *Cuſtom and Habit chain 'em together*; and if Two Words, why not Three? And if Three, why not many together? There needs but a little more Diligence, Care and frequent Inſtruction. Some wou'd Wonder to ſee an *Elephant Dance*, and wou'd ſuſpect a Poſſeſſion by the Devil, or at leaſt *Witchcraft*, when all is nothing but the *pure Effect of Cuſtom*, upon Repetition of *Complex Idea's*. The manner of Teaching an Elephant to Dance has been thus practic'd: They bring a *Young Elephant* upon a Floor heated underneath, and play upon the Muſick, whilſt he lifts up his Legs, and ſhifts his Feet about by Reaſon of the Torture of the Heat, this often practic'd, he does ſo upon the bare *Sound of Muſick*: So that in Shows, when he Dances after Muſick, 'tis not from any Principles of Reaſon, but from the Concatenation of the Two Idea's of Heat and Muſick, which Cuſtom has habituated him to; and thus it is with *Dogs*, *Birds*, *Dancing Horſes*, *Parrots*, *Magpies*, &c.

Queſt. *Our Jurors*, (*particularly at* Juſtice-Hall *in the* Old-Baily) *that try in Caſes of Life and Death, are oblig'd to be* (*or at leaſt to tell the Court that they are*) *all of one Mind, before they can give, or the Court receive their Verdict: And it being but reaſonable to ſuppoſe that it may ſo happen, that one or more of the Twelve may diſſent from the Major part, as being of deeper Judgment,* &c. *or by Building upon falſe Notions, which yet he believes, and cannot be perſwaded otherwiſe; but that they are the Truth,* &c. *In ſhort, we'll ſuppoſe him to act according to his Conſcience, whether otherwiſe he be in the Right or no, and then Query, How muſt ſuch a Man act, ſo as to keep a good Conſcience towards God and Man, ſo as not to be Guilty of the Blood of the Priſoner, as well as of Perjury, if he bring him in Guilty and he is not; of Perjury if he brings him in not Guilty, and he be; or of hazarding his own Life, and the Lives of his Fellow Jurors, by being ſhut up, without Food, till one of them Dies; or elſe comply, tho' againſt his Conſcience, that he and they may not undergo that Hardſhip and Danger?*

Anſw. The Law ſuppoſes not only good Men, but Men of Senſe, to be concern'd in *Verdicts*, and if ſo, Truth never claſhing with Truth, they muſt all be of one Mind at the firſt, or elſe upon laying down their Arguments, the Prejudices are ſoon remov'd, for Truth will take Place of every unprejudic'd Perſon. Tho' we willingly grant, that if we take the World as it is, the *Majority of Votes wou'd be an Argument of Error*: But the Caſe is infinitely alter'd, where Perſons of Senſe, and Judgment are concern'd. But ſuppoſe, as you ſay, that one amongſt the reſt, as in the Caſe of Mr. *Crowe*, does withſtand all the reſt, and cannot comply without

Perjury or Murder, as he pretends. To which we anſwer, If the moſt reaſonable Arguments cannot be enough convincing, 'tis Ten to One but 'tis the Prejudice of Intereſt, Paſſion, &c. and not Reaſon, that holds up the ſide, and then the Queſtion belongs not to ſuch Perſons, for ſuch as are ſo prejudic'd in Caſes of Life and Death, can eaſily away with Perjury or Murder: But to go yet nearer, and ſuppoſe both ſides Honeſt and Conſcientious; we anſwer, Then honeſt and Conſcientious Arguments will ſoon decide the Controverſie, for 'tis abſolutely impoſſible that ſo many Patrons of Truth cannot explain it to the convincing One or Two: So that after all, we conclude the Suppoſition an Impoſſibility, or elſe the Wiſdom of our Judges, and the very Eſſential Parts of our Laws were Wicked and Unreaſonable in Enacting ſuch Obligations; but never cou'd the greateſt Enemies of our Laws, charge our Laws themſelves, as Wicked and Erroneous, only the Abuſe and Perverting of 'em, has and may be, in too many Caſes, cenſurable.

Queſt. *The* Tueſday *before* Chriſtmas Day, *I gave you an Account of a Gentlewoman, who hath mightily impoveriſhed her ſelf and Children by daily relieving the Neceſſities of her near Relations, the Tenderneſs of her Nature being ſuch, that ſhe could not poſſibly forbear ſupplying their Wants, whilſt ſhe had a Competency, tho' ſhe thought ſhe ſhould ſuffer for it hereafter: Indeed her Objects of Charity were always very deſtitute of any other Help, ſeeming to be thrown upon her by the immediate Hand of Providence, upon which Providence ſhe depends for a Maintenance of her own Children; but ſhe is very fearful, ſince ſhe finds ſo much Difficulty in her declining Condition, that God Almighty, who is the beſt Judge, will rather ſcourge her for her Folly in doing more than ſhe was able, than reward her good Intentions in any Degree: This Gentlewoman is a Friend of mine, and it is a great Grief to me to ſee her in ſo much Affliction, and in ſuch Doubt of ſuch a Preſent and Future Puniſhment, for her good Deeds: Pray Sirs, your Thoughts and Advice upon the whole?*

Anſw. Every Perſon ought to keep, as near as they can, an exact Account of their *Incomes*, that they may Proportion their Expences to 'em. If this Rule were obſerv'd, a great many Debts and Cheats wou'd vaniſh out of the Commonwealth, and we might alſo have very good Rules and Limits for our *Actual Charities*, (our Intentional ones are only known and rewarded by God.) Having an Account, or very near it, of our Incomes, 'tis eaſie by Experience to find what is abſolutely neceſſary for our ſelves. What is above that, we may give, but no more is any where expected from us? But if after all, ſome well meaning and charitable Perſons ſhou'd act imprudently, by making cunning *Guzmans*, and unfit Perſons, the Objects of their Charity; nay, if they ſhou'd intrench upon their own abſolute Neceſſities, they may yet be aſſur'd, provided they are not wilfully waſteful, and do it not with a Deſign to tempt Providence, they ſhall be certainly provided for. There is not, that we know of, half ſo many Promiſes made in the whole Sacred Writ to any one thing as Charity, no doubt but becauſe God very well knew the Diſtruſtfulneſs of our Nature. Our Saviour was well acquainted with this, when he ſpent ſo many Words, contrary to his uſual Cuſtom upon other

other Subjects, in perſwading his Diſciples of a Certainty of convenient Subſiſtence, *Conſider the Lilies of the Field*, &c. It wou'd be too long for our Deſign to enumerate all the Promiſes made to the Charitable, of which the *Proverbs* are very full; we ſhall only take Notice of *David*'s Obſervation: *I never knew the Righteous forſaken, nor his Seed begging Bread*; from which ſome wou'd infer, that to ſee a poor Beggar, is always a certain Sign that he or his Parents were Wicked. This Verſe is truly explain'd (tho' not commonly taken Notice of) by the Preceding, *The Righteous is Merciful and lendeth*, &c. So that without any far fetch't Interpretations, the *Merciful and Lender*, is *Davids Righteous Man here*; and then the Senſe is, *I never knew the Merciful and Lender forſaken, nor his Seed begging their Bread*; which agrees very well with the reſt of the Promiſes to the Charitable. Our Advice is, that the Queriſt take heed of Melancholy, which may do her an Injury; that ſhe compute her Eſtate, that her Expences every way may not exceed her Receipts; and then let her be as Charitable as her own Neceſſities will let her, and wiſh to do more if ſhe were able, and 'tis all that God and Nature demand of her.

I.

Queſt. *THE greateſt Bleſſing that Mankind can know,*
Is met with in a ſweet and pleaſing Reſt:
The ſtrongeſt Curſe ill Fortune can beſtow,
Is ſtill to be with mighty Pains oppreſs'd:
Man never finds the former till he dyes,
The latter flows from beauteous Womens Eyes.

2.

In all things elſe the Choice does plain appear,
And common Senſe but ſeldom goes aſtray;
Why then are Mortals ſo miſguided here,
So blind, or ſo miſtaken in their way;
To long for Quiet, yet from Death to run;
And Fly to Love, while they wou'd Torment ſhun?

1.

Anſw. Hail *Bard Divine*! unknown, we muſt adore:
Thy *Eagle-pitch* out towers our haggard flight;
Our glimmering *Lamp* within, will flame no more,
Quench't by too unſupportable a Light.
Elſe wou'd we mingle with thy ſacred *Fire*,
As *Siſter-ſtrings* tun'd by ſome Neighb'ring *Lyre*.

2.

Can one that writes like thee, complain for *Reſt*?
Or any Heart to thee obdurate prove?
Canſt thou e'er want a *Song* to charm thy Breaſt?
Or canſt thou be unhappy in thy *Love*?

That Grief that ſhows ſo well, is ſure ſincere;
Nor can Ill Fortune better Mourning wear.

3.

Nor need'ſt thou any longer ſearch in vain,
For what ſo much thy buſie Thought confounds:
Love's a delicious Plague, a pleaſing Pain,
Smiles when it *ſtabbs*, and *tickles* when it wounds;
Mad to the Hive we run; and if we bring
The *Honey* thence, with Eaſe deſpiſe the *Sting*.

4.

We fain wou'd *Land*, but hear the Billows roar,
The Daſhing Waves and hollow whittling Winds:
'Tis a wide Leap to that dark dreadful Shore,
And none come back, to tell us what they find.
'Tis well great *Jove* ſome further *Bounds* did give;
If *Death* were all, ah! who wou'd longer live!

Queſt. *I have long liv'd in an unlawful, tho' ſucceſsful Amour. I have enjoy'd all the Favours that a lovely young Woman can beſtow. I am very ſenſible of the Sin I commit, as well as the Injury I do the Husband. My Circumſtances and Employment are ſuch, I cannot quit this Town or Land, nor wou'd willingly expoſe her Reputation: I therefore give you the Trouble of this, to beg your Advice, what Meaſures I ſhall take (beſides thoſe preſcrib'd by Religion) to avoid this* lovely Tempter, *who will not fail to preſs me to a Continuance of my Paſſion, which I am reſolv'd to quit. Your Directions in this Caſe will very much oblige*——

Yours, &c.

Anſw. This being a Thing of more than ordinary Moment, as well in its ſelf, as from the Influence it may have upon others, we thought fit to Print the Letter at large, to let our Gallants ſee, that there are yet ſome imitable Examples left, of Penitence at leaſt, if not of perfect Vertue.

In Anſwer, We firſt hope the Gentleman is in earneſt, and that he needs no more Arguments to convince him of the Abſolute *Neceſſity*, there is of his leaving this *Damnable Sin*. He asks what Meaſures he ſhall take, beſides thoſe *preſcrib'd by Religion?* We reply, *None at all*; for that reaches the Caſe in all its Circumſtances, ſince it directs not only to *Purity*, but to *Prudence* and *Generoſity* too, in Things of this Nature. *Joſeph*, when tempted by his Miſtreſs, wou'd not ruine her Reputation, by revealing it to his Maſter, tho' this *Generoſity* had almoſt coſt him his Life; much leſs we think ought any to do ſo, who have either been the ſole Tempters, or at leaſt equally guilty. The ſame Holy Books teach us *Prudence* in the ſame Caſe, both in *Joſeph*'s Example, and in *Solomon*'s Precepts, one who had been but too well acquainted with Things of that Nature. *Joſeph* harkened not to his Miſtreſs ſo much as to be with her, for he knew 'twas dangerous venturing near ſo fair an *Enemy*: And *Solomon* ſays, *Come not near the Door of her Houſe*, keep out of *Eye-ſhot*, and to be ſure there is no Danger. But this *common Prudence*, may be branch'd out into particular Acts, as the Temptations may preſs.

What

What has been already ſaid, we think may be ſufficient in general, in what manner to avoid her; but we'll go further, as we ſuppoſe the Querieſt deſires, and direct him how to *break off* intirely. This we'd adviſe him by no means, to do perſonally, for the Reaſons before mention'd, but by *Letter*, in which if he pleaſe he may encloſe this Paper, which perhaps may make the *Breach* incurable; and if it does, ſo much the better, for hee'l have the leſs trouble afterward. *Prudence* and *Generoſity*, will ſtill direct him what the Subject of the *Letter* ought to be, and that 'tis the *Sin* and *Danger* to both their Souls, which is the real occaſion of the *Breach*, uſing the ſame Arguments to convince her, and make her a real *Convert* to *Vertue* and *Honour*, which he found before work'd on his own Mind. But what e'er ſhe pretends, *ſee her no more*, if poſſible to be avoided; at leaſt *converſe* not with her, nor receive Letters from her, but to the *Fire* with 'em as ſoon as e'er you perceive they are *Hers*, if you are ſure of the *Hand*, without ſo much as opening 'em, or elſe you'l endanger the Re-inkindling a worſe Flame in your Breaſt, than that from which you have ſav'd 'em. As for your ſelf, have a care of *Relapſes*, more dangerous than the *Diſeaſe*. Remember your are now engag'd againſt all your Enemies at once, the *World*, the *Fleſh*, and the *Devil*. ——— They'll ſtruggle hard, but *there are more with you than againſt you*. Read in the Ingenious *Bentivolio* and *Urania*, the Conflict between *Nickomacus* and *Orexius*, with her other Siſters. Vertue, *Religion* and *Honour*, engage on your ſide, and Glory is your Reward. ——— And, as the Divine *Herbert* ſays, *if Rottenneſs have more, let Heaven go.*

Queſt. *THE different Accident of Colour, ſhows*
That different matter doth the Clouds, Compoſe,
Well nam'd Athenians! *Pray be pleas'd to ſhow*
What Vapours to the Compoſition go
Of Black, and Brown, of Gilded, Gray and White,
Which oft are mingled in their common Flight!

Anſw. Of Nature's Works, and Nature's Self, I Sing;
Muſe! Tune thy Lyre, and touch thy ſounding String,
The wonderous hidden ſeeds of *Colour* ſhow,
Which none but *Boyl* himſelf, and *Phœbus* know;
What Beautie's on the gentle Dew-drop's born?
What purple Bluſhes dreſs the riſing Morn?
Whence chearful Green, or Gray, or lovely White
And all the various Births of ſhades and Light?
Thee, reverend *Black*, for all things firſt were thine,
Let's trace, and own thy *Origen* Divine.
Old *Chaos* knew thee, and thy ſober Face,
Spread wide around through all th' unbounded Space;
Before fair *Phoſpher ever wak'd the Morn*,
Before the Stars, or Sun it ſelf was born:

But when th' *All-wiſe* did thy dark Realms diſplay,
And brought from his own Heav'n the cheerful Day,
Thy Horrors ſmil'd, ſtruck with ſo ſweet a Sight,
And greedily drunk in the *Genial Rays of Night.*

Queſt. *A Gentlewoman that has a Husband who uſes her* barbarouſly, *makes her go in Danger of her Life, and keeps a Whore, refuſing to live with her, but making her work* for her Bread; *having the Offer of a ſingle Gentleman that will* maintain *her very well: Whether it be any* Sin to accept of his Kindneſs?

Anſw. Here are ſeveral ambiguous Words in this Queſtion, which muſt be explained before we can go any further —— [*Offer of a ſingle Gentleman* —— [to *maintain her*] to [*accept of his Kindneſs*] If the Words, offering to maintain, ſignifie *Keeping*, in the uſual Senſe on't, as by the Circumſtances 'tis extreamly probable they do; and if by the *accepting his Kindneſs*, be meant being *kind* to him again, then the Caſe is clear; and why all this fine clean Language to wrap up that broad Word WHORE, with which ſhe ſo fairly *brands* one that is kept by her Husband, when about to bring her ſelf into the ſame Circumſtances? Is't any *Caſe of Conſcience*, whether a Woman ought to turn Whore, becauſe her Husband is a Whoremaſter? Had he been ever ſo brutiſh and barbarous, tho' perhaps he'd repreſent her as ill might he ſpeak for himſelf, is that any Excuſe to her to imitate him? Or will ſhe be ſo Mad to ſtab her ſelf, and infinitely worſe, becauſe her Husband has put her in *Danger of her Life*? But we'll take the Caſe at faireſt —— Suppoſe the Gentleman wou'd only generouſly ſupply her Neceſſities, and expect no *Criminal Returns* for his Kindneſs, if ſuch a thing be *poſſible* in ſuch an *Age*, or rather elſe let's ſay, *pretends* to expect none, yet 'tis ill *truſting* him, 'tis a dangerous *Experiment*; 'tis much more *honourable* and Honeſt too, to get her Living by painful *Labour*, nay, almoſt by Begging it ſelf, ſuppoſing he has ever made any *Pretences* to her, or ſhe has Reaſon to believe he intends any ſuch thing.

Queſt. *Suppoſe the Queriſt have a Daughter about Twenty Years of Age, and a Brother about the ſame Age, and they happen to have ſo ſincere and earneſt a Paſſion for each other, that it's fear'd no Reaſon will prevail with 'em from* Marrying; *or if prevented, in all Probability will occaſion their Ruine in this World:* Query, *Whether upon this Conſideration, may the Marriage be ſolemnized with Hope of Gods Bleſſing, and the quiet Enjoyment of their Liberties and Eſtates to them and their Poſterity, notwithſtanding any Scruples that may be rais'd againſt it?*

Anſw. If it be abſolutely unlawful and forbidden by Gods Word, undoubtedly it ought by no means to be conſented to; nay, thoſe concern'd can't acquit themſelves by being only paſſive in the Caſe. That 'tis ſo, ſeems the poſitive Judgment of our Church and Nation; for we find in the Table of Kindred and Affinity, *Num.* 25. the *Brothers Daughter* among the prohibited Degrees to the *Man*, and the Third to the *Woman*, her *Fathers Brother* being forbidden her, and this, as it's ſaid there, *In Scripture and our Laws.* It's true, here's a doubt, whether thoſe Words are taken

taken *together* or *aſunder*; that is, Whether were intended thereby that all theſe Degrees were forbidden both by the Laws of God and the Laws of the Land, or ſome by one, and ſome by the other, tho' this is clear'd in the Cannon it ſelf, which ſays, "That none ſhall Marry within the "Degrees, prohibited by the Laws "of God, and expreſſed in a Table "ſet forth by Authority, *An. D.* 1563. (in the Reign of Bleſſed Queen *Elizabeth*) from which Table we have taken the Two former Prohibitions. Nay further, "That "all Marriages ſo made and con"tracted, ſhall be adjudged ince"ſtuous and unlawful, and con"ſequently ſhall be diſſolv'd as void "from the Beginning, and the Par"ties ſo Marry'd ſhall by Courſe "of Law be ſeparated. Here then is the Venerable Judgment, and Authority of the beſt Regulated Church in the World, that ſuch a Marriage is abſolutely Unlawful, and *ipſo facto* void, and that in Conjunction with the *Authority* of the State, which declares the ſame. But ſuppoſing it indifferent of it ſelf, undoubtedly it ceaſes to be ſo when Authority determines, as it does here, otherwiſe it is no *Authority*. If we come to Scripture, it's true it's not there expreſly forbidden, tho' it ſeems to be by Parity of Reaſon; for in the 18*th* of *Leviticus*, the *Fathers Siſter* and *Mothers Siſter* are abſolutely forbidden, and *Fathers Brother* is no farther off than his Siſter, tho' it muſt be acknowledg'd there may be ſome Difference between the *Aſcent* and *Deſcent*, tho' not enough to make either Lawful. The Sum is, that we think the Gentleman oblig'd in Conſcience to hinder this inceſtuous Marriage, whatever the Conſequences may be, and the Parties immediately concern'd to break off this unlawful Amour, tho' with the Hazard of their Lives; for thoſe Prohibitions mention'd, are certainly Natural, and not Ceremonial, as appears from *v.* 24. of the fore cited Chap. *Defile not your ſelves in any of theſe Things, for in all theſe the Nations are defiled, which I caſt out before you.*

Queſt. *SINCE all our Doctors of Aſtronomie*
Maintain the Sun the only Spring to be
Whence Heat and Light, thoſe welcome Goods, do flow;
Ingenious Caſuiſts! *I fain wou'd know,*
Why, when in Summer Time Heav'ns journeying Light,
Whoſe ſad Departure brings the Mournful Night;
The Weſtern *Borders of this Hemiſphere*
Being left, our Antipodes go to cheer:
The Midnight then, or Light-expecting Morn,
Although the Air (that doth like all things ſcorn)
To bear its contrary, hath long oppos'd
The Air, by Sols prevaling Force enclos'd,
Exceeds in Heat ſome Winters Days, wherein
Tho' diſtant, fair Hyperion's to be ſeen?

Answ. Indifferent Sir! your Planet doth foretel
In Verſe a moderate Stile, in Proſe as well:
But ah! what's that to th' Sun, whoſe Bright abode is
By Day with us, by Night with th' Antipodes?
Then to your Doubt, which much perplex you may,
(Very *Egregious Queriſt*, thus we ſay)
The Cauſe wherefore the *Heav'nly Carman* does
In *Summers* Night with Warmth more confort us
Than in the *Winters*-Day, in brief is thus:
Have you not ſeen a Loaf-expecting Oven,
Which long with Vulcans fiery Streams have ſtroven;
At Length red hot become, which Heat will ſtay
When you have ſwept the flagrant Coals away,
And alſo then abide more hot than thoſe,
Whoſe Fire juſt at the Mouth, not inward glows,
Fire, ſcarce enough to warm or burn my Noſe:
For one Word, why ſhou'd I make uſe of Twenty,
If this you have but ſeen ——— *Sat Sapienti?*

Queſt. *Why Women are for the moſt part fonder and falſer than Men?*

Anſw. We ſhall deny they are ſo for the moſt part, until the Queriſt has told all the Noſes in the World. For their Fondneſs, none e'er went further in the Tryal on't, that we e'er read or heard of, than *Spencers Squire of Dames*, and he made the Experiment, as we remember, but on Three Hundred, but that's all a ſpiteful roguiſh Fable, invented on purpoſe by the angry Poet, for the Loſs of his Miſtreſs; and wou'd ſome fair Lady make the ſame Tryal, undoubtedly ſhe'd find fewer Denyals than he did, ſuppoſing the Story true. Then for their being falſer too, the Objector unluckily deſtroys one part of the Calumny by the other; for if fonder, how falſer? If falſer, how fonder? Indeed we Men are generally the Painters, and order all things how we pleaſe—— we write the Hiſtories of Women, and repreſent our ſelves and them as we think fit, but they ſeldom either write ours, or defend themſelves: But grant the Obſervation true in ſome Caſes, yet the poor Ladies are eaſily excus'd: If they are fond, 'tis diſingenuous to blame 'em, and we ſeldom think 'em ſo till we are willing to leave 'em: If they are falſe, 'tis we teach 'em, and they are often driven into it, either out of *Deſpair* or *Revenge*.

Queſt. *SAY*, Learn'd Athenians! *how I may improve,*
Or elſe ſecure the Extaſies of Love?
One of the ſofter Sex is mine, and I
Am hers; juſt now 's the Nuptial Joy.
Gueſs as the reſt, your Condeſcention can
Congratulate my Bliſs, and paint the Happy Man.

Epitha-

Epithalamium.

Anſw. All that's ſweet and ſoft, attend;
All that's calm, ſerene and bright,
That can pleaſe, or *Pleaſure mend*;
Or ſecure, or cauſe delight.

Little Cupids come and move
Round the Bridegrooms greedy Eyes;
Whilſt the ſtately *Queen of Love*
Round the Bride her *Ceſtos* tyes.

Golden *Hymen* bring the Robe,
Bring thy Torch, that ſtill inſpires
Round the ſtately *amorous Globe*
Vigorous Flames, and gay Deſires.

Siſter Graces all appear,
Siſter Graces come away;
Let the Heavens be bright and clear,
Let the Earth keep Holy-day.

Jocund Nature does prepare
To ſalute the *Charming Bride*,
And with Odours fills the Air
Snatch't from all the World beſide.

Vertue, *wit* and *Beauty* may
For a time refuſe to yield,
But at Length they muſt obey,
And with Honour quit the Field.

Their Efforts in vain will prove,
To defend their *Free-born State*;
When attack't by mighty Love,
They muſt all *Capitulate.*

Marble-hearted Virgins, who
Rail at Love to ſhow your Wits,
So did once *Eliza* too,
Yet with Pleaſure now ſubmits.

You *too envious Swains*, who wou'd
Follow *Cupid* if you might,
Like the *Fox* that gaping ſtood,
Diſcommend the Grapes for ſpight.

Since Experience teacheth beſt,
Ask if *Mutual Love has Charms*,
When the Bride and Bridegrom reſt
Lock'd in one another's Arms?

Queſt.

Queſt. *Whether after Promiſes made between Two Perſons, they mayn't lawfully leave each other, and accept or court others, by mutual Conſent?*

Anſw. We think there's no doubt to be made but they may, the Obligation being Mutual, and juſt as much on one ſide as the other, ſo that both giving up their part, there's no Wrong done. —— Nay, we think 'twou'd be very requiſite they ſhou'd do ſo in ſome Caſes; as where there's no Probability of living otherwiſe than poorly and miſerably, if they ſhou'd come together: For tho' Love may make a Shift to keep 'em *warm* before Marriage, They won't find that alone will do it afterwards.

Queſt. *Whether* Sappho, *or* the late *Mrs.* Behn, *were the better* Poeteſs?

Anſw. We muſt beg the Perſon of Honours Pardon, who ſent this Queſtion, if we can't help telling a pleaſant Paſſage before we anſwer it; 'tis met with in the Voyage of one *Struis a Dutchman*, about ſome Ten Years ſince tranſlated into *Engliſh*; and 'tis this, p. 288. *In the City of* Ardebil *in* Perſia, *are a Corporation of Whores, all Poeteſſes, whoſe chief Subject is the Praiſe of the Emperor.* This unlucky Story was brought to Mind by ſome woful Loyal Plays, which for Two Reigns together peſter'd the Theaters and Stationers, which is all we will ſay of 'em; conſidering whoſe they were, but come now to the Compariſon: *Sappho* writ too little, and Mrs. *Behn* too much, for us to give 'em any juſt or equal Character, not but that by the little, *very little* we have of *Sappho*, we believe hardly ever were Two Souls more alike than Mrs. *Behn's*, and hers. Mrs. *Behn*, it's true, has writ many things, and ſome of 'em excellently well, in her own ſoft *Strains*, few coming near her; particularly in her *Lovers Watch*, which if we miſtake not, we formerly mention'd. And then her *Voyage to the Iſland of Love*, proves her a great Proficient both in the *Theory and Practical Part of that Paſſion*: But yet one Fragment conſiſting but of a few Lines, which we have of *Sappho's*, carries ſomething in it ſo ſoft, *luſhious and charming, even in the Sound of the Words*, that *Catullus* himſelf, who has endeavour'd ſomewhat like 'em in *Latin*, comes infinitely ſhort of 'em, and ſo have all the reſt, who have writ their own Thoughts on that Subject; —— for which Reaſon we cou'd wiſh Mrs. *Behn* her ſelf had tranſlated 'em before ſhe went to *Elyſium* to meet her.

Queſt. *WHY is't that Muſick, Rhymes and Dances Have ſuch Effects upon our Fancies?*

Anſw. If Rhymes are *Numbers* ty'd to Chimes,
Nothing but what has *Reaſon*, rhymes.
And *Reaſon* muſt to this agree,
Which ſays the Soul's *all Harmonie*:
Muſick is *Rhyme*, tho' ſtript from Words,
But ſuch as *Nature's* ſelf affords;
A *Dance* is *Muſick* without Noiſe,
The ſilent Foot ſupplies the Voice:

And

And when ſome *Orpheus* ſweeps the Strings
With mighty Numbers, mighty things,
The ſoft Note *Dances* through the Ear,
And meets and claps its *Fellow* there:
Then round the *Heart* they gently play,
And through the *Brains* ſoft Mazes ſtray,
Beck'ning the *wandring Soul* away.

Queſt. *Whether* Hobbs *or* Leſtrange *is the better Chriſtian?*

Anſw. We might with Juſtice enough get off from this Queſtion, by rejecting it among thoſe unanſwerable ones, which we have already told the World we'll have nothing to do with. But that we mayn't altogether ſeem to put a Sleight on Two ſuch *Perſons of Quality*, we'll ſee if we can make any *Thing* of 'em. For Mr. *Hobbs*, it's notorious to any, who have but caſt an Eye on his Works, that he owns none but a *Material God*, that he holds an Abſolute *Fatal Neceſſity* for the worſt Actions, that he denies Hell, or any future Puniſhments; that he leſſens, if not quite deſtroys, the Miracles of our Saviour himſelf, as well as thoſe recorded in the Old Teſtament; that he perfectly confounds *Power* and *Right*, and makes *Juſtice* nothing but *Cuſtom*, which can end in nothing, but deſtroying the Eternal *Difference* of *Good* and *Evil* (as indeed any Man muſt, who owns the *Fatal Neceſſity*) that agreeable to his Notion of Power, *&c.* he teaches *Abſolute Obedience*, without any reſerve, ſo much as of *Gods Law*, from the People to the King (and according to the ſame Principle) from King to People too, if they get uppermoſt, and finds Fault in his *Behemoth*, with the Author of the *Whole Duty of Man*, for affirming, that we ought *not to Obey the Prince, when he exacts any Thing contrary to the Commands of God*. Laſt of all, that we may effectually judge what a *Chriſtian* he was, his avow'd Principles, if not his poſitive Aſſertions, plainly inferr the *Alchoran* of *equal Authority* with the *H. Bible*; nay, *Superiour* to it under the *Turkiſh Dominions*, for both he and his Diſciples ground their *Belief* of our Bible only on the *Authority of the State* that enjoyns it; whence 'tis eaſily inferr'd, that ſhou'd *Authority* enjoyn the *Alchoran*, or ſhou'd any of 'em live under that *Authority*, which did enjoyn it, they muſt embrace it as the *Goſpel*, the *Religion of the State* being to conclude theirs, and all the Martyrs a parcel of Fools, and worſe, as they'll not ſtick to call 'em. Then for the Goodneſs of his Temper, his frank *Diſpoſition* and *Humour*, his Ingenuity, and Courage, and Quality, they were juſt as remarkable as his *Religion*, and were of a Piece with it. However, this we can't without *Injuſtice* deny, that he was an Univerſal *Scholar*, tho' unleſs we are miſtaken, more a *ſharp Wit*, than a deep or *ſound Philoſopher*. And to this ill-natur'd *Wit* of his, which he did not want, was added an Excellent *Engliſh Philoſophical* Stile, it being indeed his Maſter-piece, that he cou'd expreſs hard Things in plain and *eaſie Words*, whereas moſt others affect the quite contrary; and this he knew ſo well, and was ſo proud of, that he'd be very angry ſometimes with Things, becauſe expreſs'd in ſuch Words as did not

not please him, and *worry* one for the sake o' t'other, as we have formerly had occasion to observe ——— But we have been so long busie with Mr. *Hobbs*, that Sir *Roger's Christianity* will have hardly any room. However, we must do him the Justice to think he has a little more on't than the other, and that he has at least as much *Christianity* as *Tully* and *Seneca*, whom he translated, both of which believ'd and defended some Truths which Mr. *Hobbs* did not; both talk'd very well, and the *latter*, if we may believe *Causin*, was a *kind of a Christian*. It's true, there are some Articles of Mr. *Hobbs's* Creed, which seem to be explain'd in the old *Observators*, as of *absolute Submission and Power*, &c. But we have no proof that he believ'd the others, and therefore Charity obliges us to hope the best. This is certain, whether or no he's the *better Christian*, Sir *Roger* is clearly the better Gentleman (that's somewhat) and at least as good, if not a better *Englishman*, we mean (for we wou'd not be mistaken) writes *finer English* than ever *Hobbs* himself, which we need go no further to prove than his Fables; ——— one of which, that of the *old Lyon when his Teeth were out*, &c. makes us say less of him than we otherwise shou'd, tho he must not expect so fair Quarter from all the rest of the *Forresters*, most of whose *Fur* he has formerly made *fly about their Ears*.

Quest. *Whether the Samaritan Character, or vulgar Hebrew, be the more ancient?*

Answ. We shall resolve this Question with several others a-kin to it, in a Discourse we intend in answer to some Questions relating to the Version of the LXX, which we have already receiv'd.

Quest. *Whether* Milton *and* Waller *were not the best English Poets? and which the better of the two?*

Answ. We shall answer this double Question together: They were both excellent in their kind, and exceeded each other, and all besides. *Milton* was the *fullest* and *loftiest*, *Waller* the *neatest* and most *correct* Poet we ever had. But yet we think *Milton* wrote too little in Verse, and too much in Prose, to carry the Name of *Best* from all others; and Mr. *Waller*, tho a full and noble Writer, yet comes not up in our Judgments to that; ——— *Mens divinor atque os* ——— *Magna Sonaturum*, as *Horace* calls it, which *Milton* has, and wherein we think he was never equalled. ——— His Description of the *Pandæmonium*, his Battels of the Angels, his Creation of the World, his Digression of *Light*, in his Paradice lost, are all inimitable Pieces, even that antique Style which he uses, seems to become the Subject, like the strange Dresses wherein we represent the old Heroes. The Description of *Sampson's* Death, the artificial and delicate Preparation of the Incidents and Narrations, the turn of the whole; and more than all, the terrible *Satyr* on *Woman*, and his Discourse with *Dalilah*, are undoubtedly of a Piece, with his other Writings; and to say nothing of his Paradice regain'd, whereof he had only finish'd the most barren part; in his Juvenile Poems, those on Mirth and Melancholy, an Elegy on his Friend that was drown'd, and especially a Fragment of the Passion, are incomparable: However, we think him not so *general* a Poet as some we have formerly had, and others still surviving.

Quest.

Queſt. *Whether the Manna of* Calabria *be not the ſame in* Nature *without any* ſpecifick Difference, *with that which* Iſrael *had in the Wilderneſs?*

Anſw. Suppoſing it were, the *Miracle* ceaſes not; for its falling in ſuch a quantity, and at ſuch times, had ſtill been *miraculous*, as the *Quails* alſo were, tho' a *natural Food*. But its plain from ſeveral *Marks*, as if on purpoſe given in the Text, that this was neither *Calabrian* nor *Arabian* Manna, nor any Subſtance that to our Knowledge had its like in Nature. There are two *ſorts of Manna* mentioned in profane Hiſtories; one to which *Galen* and *Dioſcorides* give that Name, which is no more than certain Fragments of *Frankincenſe*, fit indeed for Men to preſent to God, but not for *God* to ſend as Food for Men. There's another ſort, that in the Queſtion, and which our Apothecaries ſo commonly uſe, which is a kind of a *Honey-dew*, falling indeed from Heaven, but in a natural way, yet ſo much reſembling the true Manna, that thence the *Arabians*, on whoſe Mountains 'tis found in great plenty, gave it that Name; for whence elſe cou'd it have it, and what cou'd it ſignifie, the meaning on't being only a *Portion* in the *Hebrew*, becauſe diſtributed to the People according to their Wants? But this cou'd not be the *Iſraelite's* Manna, as is plain from ſeveral *different Qualities* to be found in either: They differ'd in *Colour*; the *Iſraelites Manna* was white, the Apothecaries yellowiſh. In *conſiſtence*, the *Iſraelites* was hard and *Friable*, it might be ground in a *Mill*, beaten in a Morter, or baked in an Oven; whereas the other is rather glutinous or clammy, like our Honey. The other *Manna* the *Iſraelites* very probably might have ſeen before, *Moſes* at leaſt, who had been ſo long converſant in the *Wilderneſs*; but this neither he nor any of 'em knew, but gave it a new Name, as is uſual to *things* that are *new*. Natural Manna either *always* falls, or elſe *uncertainly*; this fell not *always*, yet *certainly* as to its ſtated time, all the Week, except the *Sabbath*. Then it fell but in *certain Places*, from *Rephidim* to *Gilgal*, when they had need, and no longer; not before their Proviſion they brought out of *Egypt* was gone, nor after they had Proviſion in *Canaan*, and did eat of the *old Corn of the Land*. This cou'd not be a *uſual natural* Thing; if ſo, why might not *Armies* ſtill paſs thoſe Wilderneſſes with the ſame *Proviſion*? Nor could it be *caſual*, becauſe it laſted for forty Years, and each Perſon found juſt enough for his Family. This *putrified* and ſtunck, if kept till Morning, if that wou'd do ſo, the Apothecaries wou'd have but an ill Trade on't. Laſtly, This was good, ſubſtantial, wholeſome, nay, pleaſant and delicious Food for which reaſon its call'd the Food of Angels, agreeable no doubt to the Taſte of all who were fed by it —— That has a faint *Phiſical Taſte*, or at leaſt a *Phyſical Operation*, being purgative, as all know; and if they ſhou'd all have made but one Meal on't, wou'd ſoon have made ſuch Work among ſix hundred thouſand Men, that all the whole Wilderneſs wou'd hardly have been room enough for 'em: And all theſe or moſt of 'em at leaſt, are *ſpecifick Differences* between 'em, if any thing can be ſaid to be ſo.

Queſt. *Whether* H. Grotius, Buchannan, *or* Barklay, *were the better Latin Poets?* *Anſw.*

Answ. 'Tis a Maxim among the *French*, That 'tis impossible for a *Dutchman* to be a Wit; nor are they much more favourable to us *Insularies*, as they are commonly pleas'd to call us. But as there is nothing more Barbarous than such general Reflections on whole Nations, (tho' as we've formerly said, some are more inclin'd to some sort of Vices than others:) So there's for the most part nothing more false; and that of *Juvenal* will ever hold ——— *Summos posse animos, & magna exempla daturos.* ——— *Vervecum in Patria crassoque sub ære nasci*; of which there's no greater Proof than *Erasmus*, and the famous *Grotius* for *Holland*, and the other Two Gentlemen, nam'd in the Question for *Scotland*, the thick Fogs of one Country, and cold Blasts of another, not being able to nip those extraordinary Wits; who in spite of both, grew so justly Famous in the World. It's true, there are some Countries, as well as some Soyls, where one thing seems not to grow so kindly as in others. Thus in Poetry, it loves not a cold Country, nor thrives well in it; nor for Example, did we ever hear of any famous Poet among the *Lapianders*; nay, or so much in either of the *Northern* Kingdoms, except *Saxo Grammaticus*, who was an Excellent Scholar, and an Ingenious Person. Nor can we think *Holland* is a much kinder Soil for this Art, than the Isle of *Jersey*, of which Mr. *Cowley* so pleasantly in his Miscellanies, on Occasion of a Copy of *William Pryn*'s Verses sent him thence,

Well, since the Soil then does not naturally bear
Verse, *who* (a Devil) *should* import *it here?*

And the same or worse, it's probable, he'd have said, had he liv'd to see his own Works translated into *Dutch*, as 'tis said they are. For that great Man, *Grotius*, he had Learning enough of other sorts to establish his Reputation as long as Time lasts, without the Gilding and Garniture of Poetry, wherein however he was far from contemptible. For *Barclay*, he has a good Fancy, and flowing Stile, both in Verse and Prose, and indeed they were too near a-kin, but we think there are no Miracles in either. For *Buchanan*, notwithstanding his Sentiments of Monarchy, differs from ours, or at least that of our Kingdom from his, we think him both an Honest Man, and an Excellent Poet, far beyond either of the other, his Psalms having justly gain'd him Reputation thro' all the World, though not fine enough to please so nice a Taste as our *Cowley*'s, who says tartly of 'em, that they come as far behind *Davids*, as his Country does behind *Judea*.

Quest. *There is a Weed which grows among Corn, very plentifully, call'd* Cats-tail *by the Country-People, of a pleasant blew Colour, which comes up but once in Three Years; and when it comes, does much Injury. Now if your Society can resolve us, why it comes but once in Three Years, and what Method might be taken to destroy it, you'd do a great Piece of Service to the Country, which is extreamly pester'd with it?*

To this we'll add another that's somewhat a-kin to't, and then endeavour to answer 'em both: What's the Reason that the Eyes of Beans in the Kid grow downwards some Years, and upwards others, as this?

Answ.

Answ. We reply to both, That it becomes the *Gravity of Philosophers* first to be sure of *matter of Fact*, and then, and time enough too, to search after the *Reason of the thing*. The Querists must therefore give us leave to make Experiments Three Years about one, and 'till we are satisfied about t'other, and then we'll endeavour also to give them Satisfaction.

Quest. *Whether or no the Doctrine of* Ireneus, *concerning the State of the Soul after Death, be according to Scripture?*

Answ. That Opinion of his, which we suppose the Question intends, is, *That the Souls of good Men go not immediately to Heaven after their Departure from the Body, but are reserv'd in Paradice till the Day of Judgment*; which is not only his Opinion, but that of all the Church of God in those First Ages; nay, 'twas inserted into their very Liturgies, and no other thing intended by that Perfection, Confirmation, and *Refrigerium*, or *Refreshment*, which they desired for 'em; and to this they referr'd those Phrases we meet with in the Scripture of *Abraham's Bosom*, not thinking it congruous that the Souls of the Faithful shou'd at the Day of Judgment be turn'd out of Heaven again, and expos'd a second time at the Bar of Gods Justice: Which Opinion is at present also embraced by very great and Learned Men in the Church of *England*. Dr. *Sherlock* himself as good as positively asserting it in a Sermon of his upon *Judgment*, and answering all the *Scriptures* brought against it. All that we shall say to it is, that this middle State is far enough from either the Popish Purgatory, or Soul-sleepers Dream. And that the Scriptures say, but little explicitly, and clearly of the intermediate State of the Soul between this and the Day of Judgment, whether they shall be in Heaven, or any other Place; tho' it's sure from thence, that they are not yet compleatly Happy: We esteem it therefore a probable *Opinion*, and as such we leave it.

Quest. *What is the meaning of the* Urim *and* Thummim *mentioned in the Scripture?*

Answ. There are so many various Opinions in this matter, that there needs now a new Oracle to tell us the Method and Meaning of the Word; and what was said of those who pretended to the Priesthood, but came not to prove their Pedigree, seems applicable to this, *That it can't be decided till there arise a Priest with Urim and Thummim.* However, we'll recite the principal Opinions of Learned Men, and let the Querist know to which of 'em we are most inclin'd. For the Words themselves, we are like to get but little *Light* from 'em, whatever they may carry in their Names, *Urim* being the Plural Number of the Word אור as we write in *Ur*, tho' more properly *Aur*, (whence the *Latin* Word *Aurum*, and the *French Or*, for *Gold*) signifying either *Light* or *Fire*; accordingly what we read *Ur* of the *Chaldees*, taking it for the proper Name of a Place, it seems the *Rabbins* took for an *Apellative*, signifying *Fire*, and thence have a Story that *Abraham* underwent a sort of an *Ordeal*, being thrown into the *Fire* by the Idolatrous *Chaldeans*, because he wou'd not Worship it as they did, and some of the same Parts do, to this Day. *Thummim* signifies Integrities, or Perfections, from the Root תם perfect, or *Righteous*: So that *Urim* and *Thummim* are *Light* and *Perfections*, but what

what these are, is still the Question. *Aben-Ezra* plainly acknowledges——*Qualia fuerint non scimus*—We can't tell what to make of 'em. The difficulty of understanding their meaning is render'd greater, because they were not under the 2*d* Temple, as appears by the Text already quoted, any more than the Ark of the Covenant; all that looks like 'em in any of their Historians, being what *Josephus* records——that when God accepted the Sacrifice, the Onyx on the Priests left shoulder gave a glorious and miraculous Light, tho' ceas'd, as he acknowledges, some hundreds of years before his Time, which the Learned Mr. *Mede* thinks related to the *Thummim* only, which he takes to be distinct from the *Urim*, tho' others judge 'em the same. Whatever they were, this we are sure of 'em, 1. That they were put in the Breast-plate which was fastned to the *Ephod* over against the Heart of the H. Priest, *Ex.* 28. 30. *Thou shalt put in the Breast plate of Judgment the Urim and Thummim, and they shall be on Aarons heart when he goeth in before the Lord.* We are further sure that they were an Oracle, or that the Priest gave answers by them from God, *Num.* 27. 21. *Joshua shall stand before Eleazar the Priest, who shall ask councel for him by the Judgment of Urim before the Lord*; and so *David* when at *Keilah*, *Abiathar* having brought the Ephod with him. Thus far we think all are agreed—— But here some think they were only the Name of *Jehova* put within the foldings of the Breast-plate, whence proceeded those strange *operations*; but this seems too fanciful a conceit to be much insisted on. *A. E.* says, the Breast-plate was call'd the Breast-plate of Judgment, because thereby God's Judgment and Decrees were known, and thinks the *Urim* and *Thummim* were somewhat made by the Artificer, tho' *Nachman* thinks they were *Opus Divinum*, and given by God to *Moses* in the Mount, together with the Two Tables of Stone, tho' it's not likely, had such a thing been, that *Moses* wou'd have omitted it. Some think it was only the Stones in the Breast-plate, which did shine when God *granted* or *answer'd*, but not shine when he refus'd to grant, the Question being propos'd Disjunctively, as in *David's* Case—— *Shall I go up, or not go up?* But this others disallow, because they seem mention'd *distinctly* from those *Stones*, Exod. 28, 29, 30. *Aaron shall bear the Names of the Children of Israel in the Breast-plate of Judgment upon his Heart, when he goeth unto the Holy Place, for a Memorial before the Lord continually*—— *And thou shalt put in the Breast-plate of Judgment the Urim and Thummim, and they shall be upon Aarons Heart, when he goeth in before the Lord, and Aaron shall bear the Judgment of the Children of Israel upon his Heart before the Lord continually.*——Unless we say these Two Scriptures are explanatory of each other, the Expression being almost the same. And indeed our Judgment is, That this Opinion stands fairest for the Truth. It's certain, the *Urim* and *Thummin* whatever they were, were to be just in the Breast-plate; so were these *Names*. They were to be upon *Aarons* Heart, when ever he went into the Holy Place; so were the *Names*. Other Circumstances might be added wherein they agree; to explain this in the Case of *David*, 2 *Sam.* 2. 1. *Abiathar* having brought the *Ephod* with him, *David* enquir'd of the *Lord*, Shall I *ascend* into any

of the Cities of *Judah*? Now the Names of all the 12 Tribes being engraven on the Stones, there want ed but a few Letters to compleat an Alphabet, which to do, the *Jews* tell us the Names of *Abraham*, *Isaac*, and *Jacob*, and these Two Words, שמני ישרון the Tribes of *Israel*, or *Jeshurun*, were added. Now when a Question was propos'd, some, as before, believe all the Stones either shin'd, or were Dim, and this only pass'd for a Grant or Denyal; others, that those particular Letters shin'd out in the *Stones*, which made up the Answer, as when *David's* Question was, הלעלה The Letter ע in *Shimeon* ל in *Levi*, and ה in *Jehuda*, put themselves out or shin'd brighter than all the rest, forming the Word עלה, *ascend*. If this still be thought too fanciful, there's another yet behind, which perhaps to some may appear more probable than either of the other ——— That when the Priest put on the Sacred Ornaments, he was immediately inspir'd by God, and himself *viva voce*, utter'd an Answer to what was propos'd. And thus much of this great Question.

Quest. *At what time of the Year was it that our Saviour was Born, or whether is it possible, since the Learned seem to disagree about the Month, to find the exact Anniversary Day of his Nativity?*

Answ. We shall here, to obviate another Question sent by the same Hand, consider the various Changes that the Year has undergone: And first we find that *Romulus* began it in the Month of *March*, making only Ten Months to the Year, which contain'd in all 304 Days. *Numa* reform'd this *Calendar*, and made the Year contain 12 Months 354 Days; but as some believe, being a little Superstitious as to the Sound of Numbers, he added one more, which made 355. But this *Calendar* suffer'd its Predecessors Fate, and was again alter'd by *Julius Cæsar*, who sent for one *Sisogenes* the fam'd Astronomer of *Alexandria*, who fram'd a New *Calendar* upon the Suns Motion, which finishes its Circuit in 365 Days, and Six Hours, which were divided into Twelve unequal Months, as at this Day, and these Months were again subdivided into *Calends*, *Nones* and *Ide's*, so frequently made mention of in the Dates of the *Roman* Writings, this is that which is called the *Julian Account*.

After this, the Council of *Nice*, upon some unhappy Disputes amongst the Primitive Christians about the Observation of *Easter*, *Christmas*, &c. regulated the Account of *Julius Cæsar*, which was about 11 Minutes longer than the Solar Year, and above the *Golden Number*, whose full Revolution bringing not the Moon back to the *same Point*, disagrees with the *Calendar*. In *Julius Cæsars* time, the *Vernal Æquinox* commenc'd the 23*d* of *March*. But Pope *Gregory*, (from whence comes the *Gregorian Account*) by his Bull Published 1581. ordain'd, That in the following Year the Fourth Day of *October*, shou'd be chang'd into the 15*th*, which is the Reason of the Difference betwixt our Account here in *England*, and theirs beyond Sea, which is held Ten Days before ours by all Foreign Catholicks (not the *Greeks* and Reformed Churches) because establish'd by the Pope.

But to prevent any more Questions, that may be ask'd upon this Subject, we shall show how *Leap Year* (not understood by every Body) comes about; accord-

ing to the *Nabonaſſor* and *Julian* Account, the Year conſiſting of 365 Days, ſix Hours and more, the odd ſix Hours were never reckoned for 3 Years together, but the Fourth Year only, becauſe 4 times 6 Hours makes 24 Hours, or one Natural Day, which they all placed *February* the 29, at the Four Years end, *February* having but 28 Days, the other 3 Years, that the 6 Hours are not reckon'd.

And now for the preciſe time of our Saviours Birth, tho' ſome have aſſign'd the 20*th* of *April*, others 16*th* of *May*, ſome the 17*th* of *April*, yet we have Reaſon enough to believe it the 25*th* of *December*, tho' perhaps knowing the exact time is not abſolutely neceſſary for our Happineſs. *Clemens Alexandrinus reckons from the Birth of Chriſt to the Death of Commodus exactly* 194 *Years* 1 *Month, and* 13 *Days.* Τε γονέαι ἂν ἀφ, ἧ ὁ Κύριος, &c. *Strom.* lib. p. 249. according to the *Nabonaſſor Account*, which left out the 6 odd Hours, for the *Egyptians* began their Account with the Month *Thoth*. Now the Firſt Day of our *March*, according to their Account, will be Seven Hundred Years hence, the Firſt of *September*, and 700 after that, it will be upon the Firſt of *March*, again: So that we muſt deduce one Month and 18 Days for thoſe odd Hours, and ſo reckoning the Birth of Chriſt from the Death of *Commodus*, which happened on the Firſt of *January*, to be 194 Years, wanting five or ſix Days, it will appear, that Chriſt was Born the Five or Six and Twentieth Day of *December*. There are ſome other Queſtions ſent by the ſame Hand, which we have not room for at this time.

Queſt. *What did* Solomon *mean by his not knowing the way of a young Man with a Maid?* Prov. 30. *v.* 19 *When 'tis certain, he had a Thouſand Wives and Concubines, and 'twas hard*, &c.

Anſw. Perhaps he meant the Effects of that unruly Paſſion were unaccountable, for ſo his *Failings* evinc'd, tho' ſo Wiſe a Man.

Queſt. *Whether bowing at the Name of Jeſus be ſinful?*

Anſw. When the Commands of the Magiſtrate binds us not to any preciſe Form or Mode of Worſhip as to Kneeling, Standing, *&c.* (neither good or bad in themſelves) forbidding the Omiſſion of any ſuch Modes, or the Addition of any other, as in the Act of Uniformity, *Car.* 2. *par.*——then it is ſinful, becauſe not enjoyn'd by the Act, but indefinitely forbidden; but where (as is the preſent Caſe) the Magiſtrate has diſpenc'd with theſe ſeverer Obligations, the Caſe is quite alter'd, and all indifferent Things are again reduc'd to their Firſt Indifferency, and therefore whoever looks upon Bowing at the Name of *Jeſus* as abſolutely neceſſary, is ignorantly Superſtitious, and comes under the Cenſure of the Apoſtle, *viz. Will worſhip*: So on the other Hand, he is equally guilty of *Superſtition* and *Will-worſhip*, that looks upon the Bowing at the Name of Jeſus as ſinful, ſince it is no where forbidden, and ſince the External Forms of Worſhip are wholly left to the Prudence of Perſons, and Cuſtoms of Places, which our Saviour himſelf comply'd with in the manner of Eating the Paſſeover, which in its Firſt Inſtitution was very different from his and the *Jews* latter Practices: So that in ſhort, this muſt be the Teſt of Superſtition—*Whatever indifferent Thing in Divine Worſhip, is either omitted as Eſſentially Wicked in it ſelf, or done as abſolutely neceſſary, is Wickedneſs and Superſtition.* This

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is granted by all that distinguish betwixt Names and Things; and whoever denies it, arraigns and censures the Practice of its own, and all Churches; for Reading or Praying, whilst Sitting, Kneeling, Lying or Standing, in a Surplice, Coat, Cloak, or Doublet, are all Justifiable from the Liberty that God Almighty has left to his Church, and from the Nature of indifferent Actions, and the same Argument that is for or against any of 'em, is equally concluding for or against 'em all.

Quest. *Whether Bowing towards the Altar is Wickedness? And whence came the Original of that Practice?*

Answ. No, unless he that Bows thinks he Sins if he shou'd not Bow; and even here, *Sin* is too hard a Word, and may be softned into that of *Ignorance*. 'Tis necessary, when we come into the Church, that we worship God, *or why come we there?* And if we Worship, 'tis necessary our Face shou'd be some way, and why not towards the *East*? We may Bow, or not Bow, 'tis all one to them that think it so, but to reverence God with our Bodies, since he has redeem'd them as well as our Souls, is very reasonable: No intelligent Person bows towards the Altar, or Communion Table, out of Reverence to the Table, but because the Eye meets such an Object there as represents the Highest Mysteries of Love and Redemption, which Cause (or shou'd Cause) a Reverential Gratitude to the Author, productive of Acknowledgments, which may be as properly paid there whilst the Thoughts are warm, as in the *Seat*, or any other Place. We mean no more than this by Bowing toward the Altar; and if weak Consciences believe otherwise, they ought to inform themselves better, before *they* are either *scandaliz'd*, or *we censur'd*; that to some it may be Sin, to others not; the Difference arises from Want of Judgment and Information.

To the Second Part of the Query, we answer, The Original of this Custom, we find in early times of the Primitive Church, in the Days of *Justin Martyr*, *Alexandrinus*, &c. which they also mention as a Custom very antiquate and practic'd amongst the Ancient Heathens. *Alexandrinus's* Words are these, *Stromat. lib.* 7. p. 520. *Let Prayers be made towards the* East, *because the* East *is the Representation of our Spiritual Nativity, as from thence Light first arose, shining out of Darkness: So according to that Rising of the Sun, the Day of True Knowledge arose on these who lay Buried in Ignorance*, &c. the Reason of this turning towards the *East*, we find to be from this, That in the Old Testament, the Title of *East* is given to our Saviour, the Word is צמח, which signifies an *Arising*, or *Sprouting out*, in the *Greek*, 'tis rendred ἀνατολὴ, which signifies the same, and this by a Metonymy, is appropriated to the *East*. There are several other Reasons, which the Ancients give, but we shall pass 'em over, since this is the greatest.

Quest. *A certain Person has Murder'd another, a Third is taken up upon Suspicion, is try'd and condemn'd, and now lies in Prison in* Ireland, *and tho' he has got a long Reprieve, yet he is likely to suffer: Query, whether the Murderer ought to give himself up to the Law, and Free the Innocent, or to conceal himself, and leave the Innocent to suffer wrongfully, or be reprieved from Death by no less than a Miracle?*

Answ. 'Twill be a Second Murder to let the Innocent suffer, and aggravated by this, *That he is Innocent*; tho' we believe no Man is bound to deliver up himself to the Law, for any past Breach of it; but to avoid such a Future Breach of it, he ought to do it: *Since Death is rather to be chosen than Sin*, and no Body can doubt but that it is Sin to be guilty of anothers Death: But after all, we believe it very possible to prevent the Death of the *Innocent*, and of the Refuge Criminal too, *viz.* By giving timely Notice of it to the proper Magistrate of that Place, with Offer of true Discovery upon Condition of Pardon, or some such like Method; but if after all, no Conditions can be got, the Innocents Life ought to be redeem'd with that of the Criminals.

'Twas some time since that we receiv'd these following Questions; to which was desired a speedy Answer, and that in the same Language, wherein they were proposed, which was not *English*. The *Questions* are concerning those Words, *Eph.* 6 12. *For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in high Places* ——— The Sense of which Words the Gentleman takes to be, "That we struggle "not against weak or contemptible "Enemies, that Phrase, *Flesh and* "*Blood*, as he thinks, sometimes "signifying *Impotence* or *Weak-*"*ness*; but against those that are "most strong and powerful, to "wit, *Principalities, Powers*, &c "Or else we wrestle not only against "*Men*, who consist of *Flesh* and "*Blood*, and who with all their "Force oppose Christianity, but "also against the combin'd Power "of the *Wicked Spirits*. ——— Upon which Explication he proposes these Five following *Questions*.

Quest. 1. *Whether those Words may be referr'd to the* Christians in general, *to wit, in all Ages of the Church, or to those only who living in the Churches Infancy, suffer'd Persecution, and all sorts of Calamities, for their professing the Faith? Or to any* other Christians *plac'd in the same Circumstances of Persecution; because the Apostle giving a Reason of this Exhortation in the Context, says in the* 13*th Verse*, That ye may be able to stand in the *Evil Day, namely, in the* Day of Persecution; *which seems to relate only to the Christians of the latter sort?*

Quest. 2. *If those Words are referred to all* Christians in general, *in what Sense are we said to wrestle against* Wicked Spirits, *seeing we do not seem to* experience *any such thing?*

Quest. 3. *In what Sense* Evil Spirits *are call'd the* Rulers of the Darkness of this World?

Quest. 4. *In what Sense they are said to be in* High places?

Quest. 5. *If they are said to be in* High places, *because they are in Heaven, that is, in the Regions of the Air; how shall we reconcile that Phrase with what went before,* Rulers of the Darkness of this World? *Seeing the Apostle seems here only to vary his Phrase, but still to speak of the same, not different Subjects?* All which *Questions* we have placed entirely together, because they depend on each other; and shall now endeavour to give 'em their distinct and respective *Answers?*

Answ. I. To the First *Question:* ——— We believe the Words relate to *Christians in general*; because all Ages of the Church have the De-

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vil, as well as the *World* and *Fleſh*, to wreſtle with,——though more Particularly to the Church of God in thoſe firſt Ages, when the Devils Idolatrous Kingdom was deſtroy'd, and his Oracles ſilenc'd;——and yet perhaps moſt exactly and accurately to thoſe *Epheſian* Chriſtians, who it may ſeem in a ſpecial manner were to combat with *wicked Spirits*,——as appears from the Hiſtory of their Converſion by St. *Paul*, Act. 19. 8 *God wrought ſpecial Miracles by the Hand of Paul: From his Body were brought to the Sick Handkerchiefs, and the Evil* Spirits *went out of 'em.* That theſe *Spirits* were very common among the *Epheſians*, appears alſo by the Story of *Sceva's* Sons, who it ſeems made a Trade of it to caſt 'em out. This further appears by the burning of their Conjuring Books when Converted, *ver.* 19. *Many of them which uſed* curious Arts, *brought their* Books *together, and* burnt 'em *before all men.* And that theſe Arts were commonly practiſed among the *Epheſians*, profane Authors tell us.——Now this ſeems to make a much greater propriety in the words, when directed to the *Epheſians*, with whom St. *Paul* himſelf had formerly convers'd, and to whom he might ſo properly ſay, *We wreſtle againſt Principalities, and Powers, and wicked Spirits*, becauſe he himſelf had been ſo often engaged in that ſort of Conflict at *Epheſus*, where he fought not only with *Beaſts*, but with *Devils*, and left them to go on with it. As for the *Evil Day*, in the 13*th* Verſe, it may relate to a time of *Temptation*, as well as *Perſecution*, though indeed thoſe are reciprocal. It ſeems to us to ſignifie a *Day of Trouble*, or *Danger*, when the *Evil one*, the ὁ Πονηρὸς mention'd in the 16*th* Verſe, ſhou'd ſtir up his Servants, and raiſe Perſecution againſt 'em from without, as well as ſecretly tempt 'em and attack 'em by his own *fiery Darts*, or *wicked Suggeſtions*.

II. To the ſecond, if theſe words are to be referr'd to all Chriſtians in general, in what ſenſe are we ſaid to wreſtle againſt wicked Spirits, ſeeing we don't ſeem to experience any ſuch thing? We anſwer, Firſt, As to Chriſtians and Chriſtianity in general, when the *wicked Spirit* ſaw that his *open Dominion* and Tyranny over the deluded Nations was now come to an end, and Chriſtian Emperours were to aſcend the Throne of the Univerſe, neither cou'd he any longer appear ſo publickly as he did before, nor if he might, was it his Intereſt ſo to do: He was to work with all *deceiveableneſs of unrighteouſneſs* in thoſe who were given over to *ſtrong deluſions* that they might *periſh*; and he accordingly has done ſo, and preſerved the very Life of *Paganiſm*, namely, *Image-worſhip*, *Polytheiſm*, and moſt other Heatheniſh Rites, as well as their Perſecutions, under the Name and ſhow of *Chriſtianity*, and thus will he continue to do till the time comes when he ſhall be *bound by the Angel, and caſt* into the *bottomleſs* Pit. As to Particular Chriſtians, they ſtill wreſtle againſt him, or elſe, as has been before hinted, why ſhou'd they vow againſt him in Baptiſm, when they are enroll'd under the Banner of Jeſus? And tho' they may'nt ſo plainly perceive when and how he tempts 'em, yet they *are not Ignorant of his devices*; tho' the more cloſe he works, the deeper he *mines*, the more dangerous ſtill he is—— He ſets upon us indeed in the dark, (*he's the Ruler of the*

neſs of this World) and thoſe who Fight in that manner have need of the more Caution, becauſe they know not whence the *Blows* come, but yet may be ſure that they feel 'em, and know the Hand that gives 'em. But this will be ſtill clearer in Anſwering the following Queſtions.

III. In what Senſe Evil Spirits are call'd the *Rulers* of the Darkneſs of this World? The Original is, Κοσμοκράτορες τῦ σκότυς τῦ αἰῶνος τέτε, which is Word for Word, *The Worldly Rulers of the Darkneſs of this World*; being only a Pleonaſm, for which Reaſon in ſome Copies thoſe laſt Words τῦ αἰῶνος τέτε, are left out, as *Beza* tells us, ſince they are included in Κοσμοκράτορες; nor does our Tranſlation fully expreſs it, tho' there may be indeed a Diſtinction between Κοσμὸς and αἰὼν, or *mundus* and *ſæculum*, one relating to the World, as 'tis now, this Earth, this Material Sublunary World, the other of the *whole time* or *State* of the preſent World, as oppoſed to that to come, as the Firſt of that which is *inviſible*. Now Evil Spirits, which 'tis plain, are meant by theſe Κοσμοκράτορες, both from the following Words and from thoſe μυθοδείας τῦ διαβόλυ before, and τὰ βέλη τῦ πονηρῦ, which come after, are call'd Κοσμοκράτορες, or *Mundipotentes*, that is, *Rulers of this World*, in the ſame Senſe, that the Devil their Maſter is call'd the *Prince of this World*, the *God of this World*, becauſe of his *uſurp'd Authority*, or rather *Tyranny* here, eſpecially among the *Children of Diſobedience*, who are call'd alſo the *Children of this World*, who are call'd the World, becauſe they are the greater part of it, and becauſe their Portion is in it, and theſe acknowledge the Devil for their Prince, or Ruler, either by Worſhipping him, as ſome; or obeying him, as all of 'em: To whom the other Spirits being in Subjection, he being their Prince as well as the Worlds, they as his Deputies Rule the *World* alſo, and thence obtain the Name of Κοσμοκράτορες. They are call'd Rulers of Darkneſs——τῦ σκότυς, for the ſame Reaſon that their Maſter is call'd the *Prince of Darkneſs*, either from a Moral Reaſon, becauſe he *blinds the Eyes* of thoſe that believe not, or becauſe he is the King of the *Regions of Darkneſs*, that bottomleſs Pit, whoſe Smoke goes up for ever and ever; or becauſe he is the Prince of the Power of the Air, this thick inferiour *Darkſome Air*, conſiſting of our Atmoſphere, where the Devils have Power ſince the Fall, to raiſe Storms, Tempeſts, and *Hurricanes*, (which laſt Word, ſome ſay, in the Language whereof 'tis compos'd, alludes to the *Freaks* of the Devil, who as the *Indians* ſay, is *Mad* or *Angry*, when thoſe furious Storms happens) and either to tempt or puniſh the Inhabitants of the World, according as their Chain is lengthned. For any, or all of theſe Reaſons, beſides one more, which will be given in Anſwer to the laſt Queſtion, we ſuppoſe the *Wicked Spirits* are called the *Rulers of Darkneſs*. And that of *this World*, Τέτυ τῦ αἰῶνος, becauſe in the τῷ αἰῶνι τῷ ἐρχομένῳ, the *futuro ſæculo*, the *World to come*, whereof St. *Paul* and all the Holy Prophets have ſpoken, not theſe *Wicked Spirits*, but the *Saints* ſhall Reign on Earth, and be *Kings and Prieſts to the moſt High God*, if the Words of the Scripture it ſelf be true.

IV. For the Fourth *Queſtion*: In what Senſe they are ſaid to be in High-

High-places, ——— ἐν τοῖς ἐπουρανίοις. In *Sublimi*, as ſome; or *in cæleſtibus*, as others, and the Original: ——— We have ſaid almoſt all that needs in the foregoing *Queſtion*. To which we have this to add——— That 'twas the Notion both of the *Jews* and *Heathen*, That all the ſpace from Earth to Heaven, was full of ſuch Spirits. Thus the Ἡσίοδοι θεοὶ as *Oenomaus* in *Euſeb.* call's 'em, the *Dæmons* mentioned in *Heſiods Theogonia*, are deſcribed by him, as Ἥρωα ἰσοδαίμονα. For that Expreſſion, ἐν ἐπουρανίοις, 'tis known even to School-Boys, that there are *ſeveral Heavens*; in the Loweſt of which the Sublunary or Aerial Heaven, he who is call'd the Prince thereof, with moſt of his black Retinue, may yet make their Abode, till they ſhall be ſent to a worſe Place *prepar'd* for 'em; where, when their *time comes*, according to their own Confeſſion, they are yet to receive higher Degrees of *Torment*.

V. To the Fifth and Laſt *Queſtion*: ——— If they are ſaid to be in *High-places*, becauſe they are in Heaven, or the Regions of the Air, how does this agree with what is ſaid before, ——— That they are *Rulers of Darkneſs*, ſeeing the Apoſtle here ſeems to ſpeak of the ſame? ——— We Anſwer, Firſt, as well, and as congruouſly as the Devil, who is call'd the *Prince of Darkneſs*, and the *Angel of the Bottomleſs Pit*; and his Kingdom, the *Kingdom of Darkneſs*, is alſo call'd the *Prince of the Power of the Air*. There is no need that either this Darkneſs ſhou'd refer to *Phyſical Darkneſs*, though we believe here it partly may; nor that the *Spirits*, though they are in ἐπουρανίοις, in *Airy* or *Heavenly* Places, ſhould be in the *Light*. The *Evil One* himſelf, as well as he that doth Evil, *hateth* the *Light*; and that perhaps the Natural comfortable Light of the Sun, as well as of Truth, which he maligns and envies to us Men; nor can he himſelf bear or endure it. If it be true, that Wicked Spirits fly the Light, and diſappear at the *Dawn*, as we have abundant Evidence from their Apparitions, that they frequently do, as they eaſily may, changing their Place as the Sun does his, and ſtill keeping behind in the *dark Shadow of the Earth*, and yet ſtill be in the Air, or our *Atmoſphere*. But there is ſtill another very probable Interpretation. *Ignatius*, in his Epiſtles to the ſame *Epheſians*, ſpeaks of the Ἀεῖον καὶ ἐπιγείων πνευμάτων, *Airy and Earthly Spirits*. The Terreſtrial ones, the Learned *Grotius* thinks may be meant by thoſe Κοσμοκράτορες τοῦ σκότους, *Rulers of Darkneſs*, ——— The Airy by the πνευματικὰ πονηρίας ἐν ἐπουρανίοις the *Spiritual Wickedneſs*, or *Wicked Spirits* (like *opaca locorum*, or *plana camporum*) in High, or Heavenly, or Airy Places. The Firſt of which, the ἐπιχθόνιοι δαίμονες (of whom the Golden Verſes) the Terreſtrial Spirits, the before-mention'd great Authors tells us out of the *Hebrew* Writers, are thought chiefly to tempt Mankind with groſſer and more carnal Suggeſtions, to Luſt, Coveteouſneſs, &c. and all ſenſible Pleaſures. The other, which are Airy, to Pride, Revenge, Vain-glory and ſuch like, not leſs Dangerous, tho' more ſubtil Vices, (which may alſo deſerve to be reflected on, as a further Anſwer to the II. Query.) Almoſt in the ſame Words the Excellent Dr. *Hammond* on the Place: ——— "He takes Notice here (ſays he) of "different kinds of Spirits, diſagreeing either in their Sugge-

" ſtions, or Place of Abode, namely, " the Terreſtial, thoſe Κοσμοκράτο- " ρες τῦ σκότους *Rulers of Dark* " *neſs*, who ſuggeſt Luſt and carnal " Deſires, *&c.* Or *Aerial*, who " tempt to *Pride*, and other *Spiri-* " *tual Sins*. And this we hope may in ſome Meaſure ſuffice in *Anſwer* to theſe Noble *Queſtions*.

Queſt *Whether* Zerah *the Ethiopian, and his Ten Hundred Thouſand Men, mention'd* 2 Chron. 14. 9. *were Inhabitants of that Country we commonly take to be* Preſter John's, *or the Abyſſines, or no? If they were, what might be the Diſtance between that Country and* Judea, *and thro' what Countries muſt they march to get thither?*

Anſw. For the Number of *Zerah*'s Hoſt, 'twill never be queſtioned either by thoſe who have Read the Story of *Xerxes*, who with an equal, if not a Superior Number, invaded *Greece*; nor by any who conſider the Numerous Subjects, and vaſt Territories of thoſe *Eaſtern* Monarchs. In Anſwer to the Queſtion, Whether that *Ethiopia*, whence *Zerah* came, were the *Abyſſines* Country, or no? We ſay, there's neither Neceſſity that it ſhou'd be, nor Neceſſity that it ſhou'd not be ſo. For the Firſt it has been unanſwerably prov'd by ſeveral Learned Men, eſpecially Sir *Walter Raw'eigh*, that there are Two *Ethiopia's* or *Chus's*; one what we now call *Abyſſinia*, bordering on *Egypt* on one ſide, near the *Arabians*, both of which Nations the *Egyptians* were generally in League with, as being near kin to 'em, no farther off than Couſin *Germans*, the *Egyptians* from *Mizraim*, the *Ethiopians* from *Cuſh* his Brother, both the Sons of *Canaan*. Of the latter ſort was *Zipporah*, *Moſes*'s Wife, who is call'd an *Ethiopian*, becauſe her Family was planted in that Country, and as it were naturaliz'd among 'em: Theſe are alſo ſeveral times mention'd in Holy Scripture, as particularly 2 *Chron.* 31. 16. *The Arabians which were near the Ethiopians*; which muſt be underſtood of thoſe which lay near the Holy Land. But where the *Ethiopians* are mention'd, together with the *Lubims*, or *Lybians* their Neighbours, there's no room to doubt but the *African Ethiopians* are thereby intended. Thus *Ezek.* 30. 5 *Ethiopia and Libia*, and 38. 5. *Perſia, Ethiopia*, and *Lybia*: So *Jer.* 46. and 9. *Ethiopians* and *Lybians*, and to name no more, *Dan.* 11. 43. *Egypt, and the Lybians and Ethiopians*. Of the former ſort of theſe, moſt Commentators underſtand this *Zerah* to be King, namely, the *Arabian Chuſites* or *Ethiopians*, which indeed appears very probable both from the quality of the ſpoil the Conquerer's got, in the laſt verſe of the Chapter, wherein the Hiſtory is related, *They ſmote alſo the Tents of Cattel, and carry'd away Sheep and Camels in abundance*, and becauſe of the difficulty in marching a million of men thro' ſo vaſt a Tract of Ground; but notwithſtanding all this, we muſt confeſs we are inclin'd to think they were the *Affrican*, and as we now call 'em, *Abyſſinian Ethiopians*. Our reaſon is, becauſe they are joyn'd with the *Lubims* or *Lybians* in the next Chapter but one, and the 8th ver. *Were not the Ethiopians and the Lubims a huge hoſt, with very many Chariots and Horſemen?* (and that this was their way of fighting we learn from *Heliodorus*) which Nations are alſo mention'd coming to aid the *Egyptians* in their Expedition under *Shiſhak* againſt *Jeruſalem*,

ſalem, with 12000 Chariots and 60 thouſand Horſemen, and the *Lubims* and the *Ethiopians*. Nor do we read, unleſs we are miſtaken, of any Chariots the *Arabians* had, tho their Horſes were always ſtrong: The difficulty is, How ſuch an Army ſhou'd go ſo vaſt a diſtance thro' ſuch barren Countries. For the diſtance, its not half ſo far as *Tamerlain* went, and that with a huge Army, when he made his progreſs from *Samercand* to *Greece*, and fought all his Army. Beſides, they travel'd thro' a Friends Countrey, the *Egyptians*, who its likely joyn'd with them in the Enterprize, as they before with the *Egyptians*, when they learnt the richneſs of the Country, and were thereby, its probable, induc'd to make a ſecond attempt upon it, their firſt having ſo well ſucceeded. For their paſſing the Deſarts between *Egypt* and *Judea*, they might miſs of 'em, and croſs over by *Peluſium*, which is ſcarce a Fortnights march: And beſides, how have other Armies often gone the ſame way in the Wars between the *Ptolomy's* and *Pharaoh's*, and ſeveral of the *Aſiaticks* Princes For the Camels, Sheep, Tents, *&c.* The firſt is the common Carriage of all the Eaſtern Nations, *Turk* and all, to this day; the ſecond was for Food, the third for Lodging to the Army.

Queſt. *What is the meaning of the word Fame, and whether do you think a man famous or infamous for an ill Action?*

Anſw. 'Twoud not much edify the Queriſt if we ſhou'd let him know that *Servius* upon *Virgil* tells us *Fame* is ἐν τῷ μεσῶν, and therefore we'll in plain *Engliſh* tell him 'tis a middle word, or of a *doubtful ſignification*, and is taken either in a good or bad ſenſe: the Latin word *Fama* (from whence to be ſure the *Engliſh Fame*) being deriv'd as ſome think from *fando*, which ſignifies *ſpeaking* or diſcourſing, ſo that its no more than whatever is divulg'd, be it good or bad, tho more fairly, 'tis deriv'd from the Greek ἐρῶμι the two *Eta's* being chang'd by a Dialect into *Alpha's*, according to the manner of the *Roman* Language, as ſome Grammarians obſerve, who have treated of its Original, tho the matter is ſtill the ſame, and comes from the Verb ἐρῶμι of the ſame ſignification with *Fari*. Accordingly we ſeldom meet it in good Authors, but with an Epithet to diſtinguiſh it, much after the ſame rate with the word *Name*, whoſe ſenſe is not far different from it: Thus we may ſay a good Name, or an ill Name, and *Fama bona & honeſta*, or *mala*. So *Horace Bonam depredere famam*; and of t'other ſide, *Virgil* calls her not only *Bad*, but *Badneſs* it ſelf, *Fama malum, quo non aliud velocius ullum*. Indeed we can't find in any good Latin Author that 'tis taken, when by it ſelf, in any but that middle ſenſe before mention'd, either for the Heathen Goddeſs ſo call'd, whom they pleaſantly Fable to be born to the Earth, on purpoſe to publiſh the Rogueries of their Gods after they had deſtroyed the Gyants, or elſe for a great Diſcourſe or Rumour of any Perſon or thing to which Fame is attributed, whether good or bad. As for the word *Fame* it ſelf, we uſe it in our Languages indeed ſometimes as the Latins did, in a *middle ſenſe*, but more often, and more properly in a good than a bad one, ——— We have a word that's ſome kin to't; which will illuſtrate what we mean, tho

tho' by a contrary ſpeaking 'tis *notorious*, which as all who are acquainted with Old Writers know, was formerly uſed in a *good Senſe*, and tho' now only in a bad, and tho' the Notation or Derivation of the Word Leaves it perfectly *indifferent*.

But here we muſt remark once for all, that Etymology or Derivation is no certain Rule for the preſent Senſe of *Engliſh* Words, or indeed of any other Language; nay, not ſo much as the Uſage of thoſe who have been in their time Excellent Authors, the Propriety of the Words, being purely *ex inſtituto*, or Arbitrary, as far as we can gueſs, is to be known from the preſent uſe of 'em both in refin'd and common Speech, and among good Authors; and indeed after all, rather to be taſted than deſcrib'd. Thus there the Word *Famous* as well as *Fame*, is uſed by the *Latins* in a *middle Senſe*, tho' we believe for the moſt part in a *bad one*, contrary to our *Engliſh*, as in *Horace*, where he brings in Old *Lucilius* (the *Chaucer* of the *Romans*) attacking *Lupus*, whoever he was, with *Famoſis, verſibus*, which we ſhou'd render Lampoons, or Defamatory Verſes, in which Senſe the middle Finger is alſo ſtill *Famoſus Digitus*: Then for infamous, the *Latins* and we take it in the ſame Senſe, always for the worſe——— Let's now apply this to the Queſtion, *What's the meaning of the Word Fame, and whether we think a Man famous or infamous for an ill Action*? We reply, poſitive Judgment is from the Obſervations we have made on the Uſage of our Language, That in the moſt proper and uſual Senſe of the Word *Fame*, 'tis taken for the better, and that a Man is only properly *famous* for good Actions, and *infamous* for Ill ones, and that when we call a Notorious Villain a Man of *Fame*, or a Famous Fellow, it's only in our Language, a Catechreſtical, or improper Expreſſion, and uſed in an Ironical manner, as when we ſay of a great Rogue, he's a *fine* or a *brave Fellow*, tho' he has perhaps ſtood in the Pillory, and been Whip'd in *Bridewell*.

Queſt. *A certain Lady whom I am concerned withal, I have ſworn to continue in my Amours, and wiſhed all things which I undertake may never proſper, if ever I act otherwiſe: Beſides, I have promiſed to live ſingle, till it ſhall pleaſe God to take her Husband away, and then to marry none but her, I am ſenſible that all the time I live in a Damnable Sin. And now I have the Opportunity to marry a Vertuous good Woman, but am timerous, having made ſuch ſolemn Promiſes to the other Lady: Pray pleaſe to give me the beſt Advice, and you will oblige your Servant unknown?*

Anſw. This is one of the moſt ridiculous and fooliſh Impieties, we ever met with; 'tis a Breach of the Tenth Commandment, to Covet our Neighbours Wife, but to Covet vertuouſly what is not, or what is diſpos'd of already, which is much the ſame, is a Contradiction: Nor are the Terms or Conditions of the Amour leſs Fooliſh, to wit, *To marry at the Deceaſe of her Husband*; for how knows he that the Date of the Husbands Life is ſhort, or that the Wife may not Die before the Husband, or whether his own Life may not be ſhorter than either of theirs? For in any of theſe Three Caſes, there is an Impoſſibility of performing the ſaid raſh Promiſe. The whole Tranſaction is very Wicked and Fooliſh, and

ſuch as God has forbidden: So that if to vow an ill Action is a Sin, to continue in the Action is a greater; by ſo much as an habituated Sin is worſe than a ſingle Act. Such Vows oblige no Perſons. All that can be done, is to leave the Folly, and ask God Pardon; nor is the Woman leſs, but rather more to be blam'd than the Man, not only for Entertaining his Amours, but becauſe God had already ſettled her Condition, and provided ſuch a Companion for her as he thought convenient.

Queſt. *It is very common, a Perſon being Dead, that if one that is ignorant thereof ſhou'd in a Minute afterwards ask how the Party did, it wou'd be anſwer'd,* I hope he is Happy, *notwithſtanding the wonderful Diſtance between Heaven and Earth; Now I wou'd know how far 'tis to Heaven, and how long a Soul is before it gets thither, after the Separation from the Body?*

Anſw. This is an intricate ſort of a Queſtion, and not to be reſolv'd to a Demonſtration, ſince we have no Intelligence from ſuch Souls as have made Experiment: However, we ſhall give our Opinion, and ſuch an one as we hope may not be repugnant to either *Scripture or Philoſophy.*

We have already ſpoken ſomething about the Locality or Situation of Heaven in our former Oracles, and we here again offer, That 'tis very probable there can be no ſuch a Place as a *Local Heaven*, or a ſeparate Place deſign'd for the Reception of Happy Spirits. For Proof of this *Aſſertion*, we ſhall give theſe Two Reaſons. Firſt, *God Almighty* is not at all confin'd, not Ty'd to this or that Place, but is every where, and this by a Vertual Contact of his very being, not of the Emanation of his Power, or a Communication of his Attributes; if it were not ſo, he wou'd be finite, Comprehenſible, in ſhort, he wou'd come in a great manner under the ſame Predicament with his Creatures. This conſider'd, that Text which ſays, *The Soul returns to God that gave it*, can be only thus interpreted, *viz.* that it has finiſht its Commiſſion in actuating its Body, and is again at the immediate Diſpoſal of its Creator; who being every where, there needs no *Local Motion*, to find him out. (2.) Our ſecond Argument is from the Nature of a Spirit, which according to the beſt Definitions is a *Cogitative Subſtance*, and if ſo, not to be determin'd by *Place or Matter*; that is, it can't be ſaid to be in a Place *Locally*, becauſe it can't be circumſcrib'd, or included in a Place, by any Material Diviſion, or Limits: The Reaſon of it is this, *Spirit and Matter cannot be mutually paſſive*; that is, tho' Spirits can work upon Matter, as greater Powers command leſſer, yet Matter cannot work upon Spirits; for a Spirit can as eaſily paſs thro' Glaſs, Gold, Stone, Wood, *&c.* as through Air. Indeed we muſt allow that tho' Spirits can't be ſaid to be in a Place, yet they may be in a *Space*, for thus they are diſtinguiſhed from the Nature of God Almighty; by a Space we mean thus; a Spirit may be ſaid to be in *Germany*, when at the ſame time it cannot be ſaid to be in *Ireland*, tho' we don't at all doubt, but it cou'd get into *Ireland*, in the Hundredth Part of a Minute after it leaves *Germany*: All this conſider'd, we can't but believe, 'till we find better Reaſons to the contrary, that Heaven is every where; and that Hell is alſo every where, and ſo that

that departed Spirits, upon their Separation from their Body, carry their Heaven or Hell with 'em, to wit, a Similitude to the Divine Being, in having been holy, which is the parent of Happineſs, or Heaven; or Diſſimilitude to the Divine Being, in having been unholy, which is the Parent of Unhappineſs, or Hell; 'tis not at all to be doubted but that a Soul ſo ſoon as it is ſeperated from the Body, has more exact and adequate Conceptions than it had whilſt in the Body, and by conſequence ſees it ſelf naked and without prejudices, and knows its future Condition by a reflection of that Habit which Vertue or Vice has faſtned upon it in the Body; and accordingly Commences its Heaven or Hell; If this be truth, the Queriſt is now able to anſwer his own Queſtion; if it is not truth, we are willing to retract what we have here advanc'd, as ſoon as any will ſhow us wherein this Aſſertion contradicts either Scripture or Philoſophy. But be it as it will, ſince 'tis no Article of Faith, 'tis not derogatory to the Chriſtian Religion, nor have we advanc'd this upon any other Principle than *Speculative Philoſophy*.

Queſt. *The diſpute between* Michael *the Arch-Angel, and the Devil concerning the Body of* Moſes: *What are the Conjectures of the Learned on that Affair?*

Anſw. The place where this paſſage is found, is in the ninth of St. *Jude*—"These ſpeak evil of Dig-" nities, yet *Michael* the Archangel " when contending with the Devil " he diſputed about the Body of " *Moſes*, durſt not bring againſt " him a railing accuſation, but ſaid, " The Lord rebuke thee—Which words are plainly an enlargement or kind of Commentary on thoſe in the ſecond of St. *Peter*, 2. 10, 11 " They are not afraid to ſpeak evil " of Dignities—Whereas Angels " which are greater in Power and " Might, bring not railing accu-" ſations againſt them before the " Lord—And here we muſt firſt enquire who *Michael* the Archangel is, and ſecondly, what is intended by the Body of *Moſes*, and the Diſpute between the Devil and the Archangel concerning it. By *Michael* the Archangel, ſome underſtand our Saviour, who is called an Angel in ſeveral places in the Old Teſtament, and as ſome ſay particularly in the third of *Zechariah*, which many think is here alluded to: Others underſtand it of a Created Angel, a Chief, or *Archangel*, one of the higheſt Order, nay, Head of that Order, (*Michael* fought and his Angels) for that there are diſtinct Ranks among thoſe Bleſſed Spirits, was the Judgment, of all Antiquity, and will be made good in the Anſwer to the next Queſtion. Now that it was a *Created Angel* here mentioned, we are inclin'd to think for ſeveral Reaſons. Firſt, Becauſe *Chriſt* and the *Archangel* are *diſtinguiſhed* both in the Old, Teſtament and New. In the Old 'tis hardly to be doubted but that *Daniel* ſpeaks of two diſtinct Perſons in that *Michael* the Prince, and that *Meſſiah* that was to be cut off, which he mentions; but its yet made plain in the N. T. See 1 *Theſ.* 4. 16. *The Lord ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel, and with the* Trump *of God*, &c. and 2 *Theſ.* 1 & 7. *The Lord Jeſus ſhall be reveal'd from Heaven with his Mighty Angels*, which may well refer to the *Archangels*. He that ſhall be reveal'd *with the Angels*, with the *Archangel*, can't be himſelf that *Archangel*, or

or any of those *Angels*. Our Second Argument is from the same Passage mentioned in St. *Peter*, as quoted above; this whole Epistle of St. *Jude*, as appears plainly to any who but casts his Eye upon't, being an Abridgment of the Second of St. *Peter*, though in this Place rather an Enlargement thereof. " The " *Angels*, saith St. *Peter*, being " greater in Power and Might, bring " not railing Accusations. Had it " been *Christ*, the Argument wou'd " have run higher, he being *greater* than the *Angels*, above all *Principalities and Powers*; nor are we to think the *inspired Author* wou'd have omitted what wou'd have added so much more *Force* to his *Argument*. The *Angels*, that is *Michael* and his *Angels*, (for they were all Seven present at this Dispute in the Temple. See *Zech.* 3. *ult.*) " though *greater* in *Power and* " *Might*, bring not *railing Accusa-* " *tions* against them before the " Lord. *Greater* than whom, *a-gainst* whom, *greater* than those *Dignities*, and *against* them; and who those *Dignities* are, St. *Jude* tells us (compar'd with the Apocalypse) *Satan* or the *Dragon and his Angels*, those Κοσμοκράτορες τῦ σκότυς τῦ αἰῶνΘ Τύτυ (whereof formerly) *Rulers of the Darkness of this World*, Princes of this World, who by the Fall of Man obtain'd a sad Dominion over the World, whose Thrones are in the Hearts of the Children of Disobedience. These are Dignities and Powers certainly *de facto* only, yet against these, for that Reason, because permitted by God to Lord it here, the *Arch-Angel* himself did not, nay, dared not bring a *railing Accusation*.

Thus much for *Michael*: Now for the Second Difficulty, *the Body of* Moses. The Interpretation which at first Sight seems most easie and probable, is, that this Dispute was between 'em, concerning the divulging the Place of *Moses* his Burial, which was kept secret by God, as *Deut.* 34. 6. the Devil being willing to *discover his Body*, on purpose to make the *Jews* Idolize it; the same way he first brought Idolatry, both into the *Heathen* and *Christian World*, and *Michael* resisting him in his *Attempt*, which both the Apostles might have by *Tradition*, *confirm'd* and *guided* by *Inspiration*, (as *Moses* himself also wrote.) Or perhaps out of *some Book* of the *Jews* then extant, which might relate it, they having undoubtedly many, which were not *Canonical*, tho' the Holy Spirit might *direct* these *Apostles*, to what was true therein, if as here necessary to their present Argument. And such a Book is mentioned by *Grotius* and others of the Moderns, nay, even by *Origen* and *Epiphanius*, if not more of the Ancients, under the Name of Ἀνάληψις, or the *Assumption of Moses*. And of this Opinion are *Estius*, *Grotius*, *Vorstius*, and most other Commentators: Nay, so confident in it, that they give it with an *Haud dubie*, *undoubtedly*, say some of 'em, it must refer to that 34*th* of *Deuteronomy*. But yet the other side are as confident as they, and both the Learned *Junius*, and our own Excellent Dr. *Hammond* tell us that it does *Indubie* (full as good as *haud-dubie*) refer to *Zech.* 3. 2, 3 *&c.* where their very Words are found, and that spoken to Satan by the Angel of *Jehova*, very probably this same *Michael*, since one of the Seven, as before. " The " Lord rebuke thee! O Satan, *&c.* But still here's nothing concerning the *Body of Moses*, nor o't'other side, is there any thing of this *Dispute*,

Diſpute, where we read of his *Burial*; ſomething therefore muſt be *ſupply'd* in *one Place*, and why not rather *here* than *there*, ſince ſo many other *Circumſtances* meet? The *Body of Moſes* therefore, theſe Two Great Men take in a *Figurative Senſe*, for the *Temple* at *Jeruſalem*, then Rebuilding, and the *Worſhip of God*, then about to be *reſtor'd*, which Satan no doubt wou'd have *binder'd*, ſtanding to *reſiſt Joſhua*, and which is call'd, "*The Body of* "*the Jews*, in the *Maccabees*, and may as fitly be the *Body of Moſes*, becauſe depending on *Moſes*, as the *Head* or *Legiſlator* (we are *Moſes* his Diſciples ſay the Phariſees.) Nor is this Senſe of the Words without a *Preſident*, as Harſh as it may at firſt ſound, for exactly after the ſame Scheme or manner of Speech we find in the N. T. the *Chriſtian Church*, or Chriſtians gathered together to the Worſhip of Chriſt, (who is their Law-giver, and Inſtituted their Worſhip) are call'd, The *Body of Chriſt*; as on the other ſide the Body of Chriſt is called a Temple, and our Bodies the *Temples* of the Holy Ghoſt, and this latter Opinion is in our Judgment, the more probable of the Two, leaving others to their own *Thoughts* in this matter.

Queſt. *What we are to think of St.* Denis *the* Areopagite's *Opinion, concerning the Hierarchy of Angels, which he divides into* Nine Orders ——— *whether there's any thing in it, or we are to ſuppoſe a perfect Equality between 'em?*

Anſw. For that *Dennis* whoſe Works we now have, we are not ſure he was a *Saint*: But we are certain he was not the *Areopagite*, and for his Nine Orders, or *Trinal Triplicity*, as *Spencer* calls 'em, they are more fit for Poetry than Divinity, ſince there's nothing of Certainty, nor ſo much as any fair or tollerable Probability of 'em in the H. Scriptures, and whence elſe ſhou'd we know any thing of 'em, ſince Meer-Reaſon only tells us that they may be, but can never without Help demonſtrate ſo much as their Qualities and Orders. That which this *Man of Myſtery*, whoever he was, pretends to found his Doctrine upon, is no more than the mentioning thoſe Nine Words in the Scripture, relating to Angels, and no more than bare mentioning moſt of 'em, namely Cherubims, Seraphims, Thrones, Powers, Hoſts, Dominions, Principalities, Angels, and Arch Angels ——— of whom he gives us as exact a Deſcription as *Mahomet* himſelf does of thoſe Angels, who had one Horn Snow, and the other Fire ———and perhaps for the moſt part one as Authentick as the other—— His Intention ſeeming only to be, that he'd be thought to know more than all the reſt of the World, to attain which he tow'r'd ſo high that he loſt both himſelf, and Senſe, and Truth, and all. But not thinking it worth the while to follow him in his Dreams, we ſhall only obſerve, with the Great *Grotius*, that theſe Names ſeem to be brought with the *Jews* from the *Perſian* Empire——— Thus much however, we ſhall obſerve from 'em, that there certainly is an Order, a Goverment, a Hierarchy among theſe Bleſſed Spirits; which we think very clear from Sacred Scripture; and even that particular Angels preſide at leaſt over particular Countries, and the Arch-Angels over the Affairs of the Church. That ſome of 'em preſide over particular Kingdoms, or Empires, ſeems plain from the Prophecy of *Daniel*, where the Angel that ſpake unto him, mentions the *Prince of Perſia*, the *Prince of Gre-*

cia,

cia, and both these Angels as well as *Michael one of the chief Princes*, immediately after nam'd, or *Michael* your Prince——— The Guardian of the *Jews*, at that time the only Church of God, as afterwards of the Christian Church, for which *Michael* fought and his Angels, as we Read in the *Apocalyps*. Now, where ever there are Principalities, nay Princes, there must as certainly be some Order, some in Subjection, as the Relate do's infer the Correlate, the *Father* the *Son*. Further, and what else is the meaning of so many Expressions sounding this way so fairly in the H. Scripture, what is a *mighty strong Angel*, *Rev.* 5. 2. —— but an Arch-Angel? Whole Number our *Church* also holds to be more than *One*, as well as their Order distinct from the ordinary Angels. For thus she expresses her self in that Seraphical Hymn at the Communion ——— " Therefore with Angels and " Arch-Angels, *&c.* That this was the Opinion of the Jewish Church, we may learn from the History of *Tobit*, *I am Raphael*, says *Azariah* there, one of the Seven Angels which stand and minister before the Holy One. So their very Number expres——In this *Apocrypha*, so say many, was the Book whence both St. *Peter* and *Jude* quote their History, as before, yet that was certainly true, and so may this——— Nay, there's more than a Probability on't, for the Canonical Scripture confirms it——— See *Zech.* 4. 10, 12. " Those *Seven* are the *Eyes* " of the Lord, which run to and " fro' thro' the whole Earth; relating to the Seven Lamps of the Candlestick in the Temple, by which the Seven Angels were figur'd, and which were also mention'd, *Cap.* 3. 9. as all of 'em assisting at the Foundation of the Temple——— Upon one Stone shall be Seven Eyes. " The *Angels*, says *Philo*, being " the *Eyes* of the Great King. " The *Eyes of the Lord*, says *Hanani* the Seer to King *Asa*, 2 " *Chron.* 16. 9. run to and fro' " thro' the whole Earth, to shew " themselves strong in the behalf of " those whose Hearts are *perfect* " towards him. So the very Expression used here by *Zechary*——— But as much is said more than once in the New Testament, where are mentioned, *Rev.* 1. *The Seven Spirits before the Throne of God.* ——— But if that be doubtful, (tho' it cannot be meant of the H. Ghost, who is *God* himself, and therefore *in the Throne*, not *before it*. See *Cap.* 4. and 5. " There was Seven " Lamps of Fire burning before the " Throne, and these are the Seven " Spirits of God ——— alluding plainly to the Place already quoted of *Zechary*, to which if we add the *6th* of *Rev.* and *7th*. " The Lamb " had Seven Eyes, which are the " Seven Spirits of God, sent forth " into all the Earth——— agreeing " to the Description of the Angels in " St. *Paul*, that they are ministring " Spirits, sent forth to minister to " those who should be Heirs of Salvation. All Ministers tho' some principal, others subordinate. Now, should we make all this nothing but Figure and Mystery? should we interpret these Seven Spirits Seven Powers, or Gifts sent forth to shew themselves strong, *&c.* Besides, that 'twould hardly be Sense, at least very Harsh, there's a much greater Inconvenience; for the *Hobbists* and others, who deny any such thing as the Existence of Angels, calling 'em only Powers, or Virtues, would interpret all other Places of Scripture, where they are mentioned in the same manner, and as it seems with the same

ſame Probability of Reaſon ——— Nay, make the Holy Ghoſt it ſelf no more than the *Power of God*, as is aſſerted by ſome Blaſphemous Hereticks. We'll add but one Text more, and then conclude this Anſwer ——— 'Tis in *Rev.* 8. 2. &c. " And I ſaw the Seven Angels, which " ſtood before God (no doubt the " ſame before deſcribed) and to " them were given Seven Trumpets, " and the Seven Angels, which had " the Seven Trumpets, prepared " themſelves to ſound, and the firſt " Angel ſounded, *&c.* and ſo on, of all the reſt ——— Now it's hence plain, that theſe *Seven Spirits* were Seven Angels, that the Seven Eyes were the ſame, and that all theſe were diſtinct from each other.

Queſt. *A Youth being ſpeedily deſign'd for the Univerſity, deſires your Inſtruction how from the Firſt Entry he may behave himſelf ſo as to preſerve his Integrity, and encreaſe his Learning?*

Anſw. Let both the Young Man, and his Friends and Parents Firſt ask the Aſſiſtance of Heaven, to preſerve him from thoſe Temptations, he will be ſure to meet with, as any where in the World, ſo eſpecially when from under the Eye of his Parents, and among thoſe whoſe Age enclines 'em ſo ſtrongly to Vice and Extravagance, tho' the Diſcipline, ſhould be the moſt exact in the World. Next let a Tutor be choſen for him, if poſſible, on the proper Knowledge of thoſe who ſend him thither, at leaſt, not on the diſtant Recommendation, but Perſonal Acquaintance of ſome other prudent Perſon. Let him be ſuch a one as is Famous both for Piety, Prudence, Diligence, and Learning, neither of which Qualifications will be ſufficient without all the reſt ——— Let then ſome Friend or Acquaintance be found out for 'em in the Colledge, either by their Relations or Tutor, who is of a Pious Life, and Induſtrious Inclinations, and proof againſt all the Allurements of Vice, which are now ſo common all the World over, that by his Direction, he may know whom to keep Company with, and whom to avoid. Let him keep cloſe to his Study, unleſs at permitted Hours; conſtantly mind the Publick and Private Lectures, which if he does, and takes Care to diſcharge his own Colledge-Exerciſe commendably and handſomly, he'll ſcarce have much time for ill Company. Let him not affect to make or receive thoſe frequent and chargeable Treats (ſuch we mean as are unneceſſary) which one Scholar ſo uſually gives another, tho' he'll find he muſt pray for't himſelf, when his own Turn comes. As for the particular Method of his Learning, his Tutor, if ſuch a one as propos'd, will inſtruct him better in't than we can do —— only let him take exact Care of his Tutor's Lectures, conſulting other Syſtems, as ſoon as well acquainted with his own, and keeping the Hall-Lectures and Diſputations with Induſtry and Attention. Beſides, his Relations would do well to Viſit him now and then, not only enquiring exactly of his Tutor, as to his Proficiency and Behaviour, but alſo from others that are of other Colledges, and getting him examined as to the Encreaſe he makes in thoſe Arts, which he pretends to ſtudy ——— But for the Second Queſtion ——— What is the fitteſt Colledge in both Univerſities, *&c.* That's too High, and would not be very Modeſt for us to Anſwer.

Queſt.

Queſt. *I'm a young Gent. almoſt of Age: I have for ſome time made Honourable Love to a young and Beautiful Lady; I have made all the Advances in her Favour that conſiſt with* Vertue *and* Honour, *and poſſeſt her Converſation as privately and frequently as I pleaſe — I've read* Chambering *and* Wantonneſs, *the Luſt of the* Eye, *&c. are Sins; but muſt acknowledge when I'm alone with my Miſtreſs, on our reciprocal Tenderneſs and Endearments, 'tis impoſſible but that my burning Lips muſt give me all ſuch Effects as warm Love and young Blood can inſpire* —— *Nay, thoſe Idea's often carry me ſo far, as in my revolving Thoughts to anticipate what's yet to come, upon my Pillow, not only before my very Prayers, and after 'em, but (God forgive me) between 'em too. Now I deſire your Opinion, whether either of theſe* Dalliances, *or the laſt* Tranſport *of Thought can be a Sin? For my part I'm of Opinion, not to anticipate your Judgments, that* none of 'em all are Sins, *it being highly unreaſonable that what's* Honourable *in the* ultimate Poſſeſſion, *ſhou'd be Faulty in the* previous Purſuit?

Anſw. The Queriſt may be here miſtaken in that *Complaint* of us, as well as in his own *Divinity*; for if we are not very much ſo, the ſame *Queſtion*, or exactly to the ſame Purpoſe, tho' not in the ſame Words, has been formerly anſwer'd in one of our Oracles: But to go on at preſent, —— We muſt here again expreſs our Hearty Wiſhes, that the Deſign of the forementioned Author ben't the further Corruption of Morals, which there's but too little Need of. He goes here to the utmoſt *Bounds*, he takes in all poſſible Circumſtances to make a Sin look *plauſible*, and a Duty *unreaſonable* —— But after all t'won't do, and he is as contrary to himſelf as to *Truth* and *Reaſon* —— and indeed ſo is the young Gent. for he firſt ſays, theſe *Thoughts diſturb* his Prayers, (which it ſeems are on his *Pillow*, and which 'tis ſtrange if they ſhou'd not do, when indulg'd) and cries *God forgive him* for't, and yet ſays afterwards, that he's poſitively of *Opinion none of all are Sins*; and his *Guide* is of the ſame Mind; for he ſays, "To Anſwer "poſitively *Sin* or *no Sin*, I give it "in the *Negative*; *No Sin*, upon "*Condition* that *Marriage* enſues: Though in a few Lines after, he owns it may come under the *Laſh* of a *Venial Sin*? Pray Sir, What *Religion* or *Univerſity* are you of? For this is Excellent *Logick* and *Divinity*. There is ſuch a thing then as a *Venial Sin*, and yet that *Sin is no Sin at all* —— The Arguments for your round Aſſertion you have forgotten, or miſplac'd, and make the Gentleman reaſon like one of his *Years*, that what's *Honourable* in the ultimate Poſſeſſion, can't be faulty in the previous Purſuit, agreeable to your own Reſolution. "No "Sin, if *Marriage* enſue. To this we anſwer, That 'tis a very falſe way of arguing, and either this will unavoidably follow, that there's no Sin in *Conſummation* it ſelf before *Marriage*, (which we wiſh ben't driven at, and the *Conſequences* whereof are very *obvious*) or elſe the Argument concludes nothing at all. Beſides, if we *Sin* on Condition of Marriage, Marriage can make a paſt *Act* no *Sin*, which otherwiſe wou'd be one, but every Act is Sin or no Sin as ſoon as exerted. The young *Lover* urges the *Impoſſibility* of Avoiding ſuch Thoughts, *&c.* The *Difficulty* we grant, the *Impoſſibility* we deny,

the Point of a Needle, is Philoſophically true; and therefore in Motion a Spirit not taking up any ſpace, cannot by Motion meaſure firſt one ſpace than another, or move in a Line made up of Points; and therefore *moves* (forgive the Expreſſion, which as I ſaid before comes not up to the Nature of a Spirit) all at once.

Sirs, I was going out of Town to my Maſter's Country-Houſe, not many Miles from *London*, and on the Road I was met by Three Men masked, one of them ſcouted out, and the other Two came up to me, and bid me ſtand, or I was a Dead Man; I was ſomething ſtartled and ſurpriſed at this unuſual manner of Complementing, but being ſomewhat recovered, and conſidering I had a great Charge of Money and Jewels, to the Value of 3000 *l.* 15 *s.* beſides other Papers of great Concernment of my Maſters, I reſolved to ſtand them Two, and to deliver nothing; but having no Weapon either offenſive or defenſive, ſave a Tuck in a Cane, I preſently drew it, which one of them ſeeing, fir'd a Piſtol, but miſs'd me, and I made a Paſs at him, but the Noiſe of the Piſtol frighting his Horſe, I miſs'd him: The other of the Two gave me a ſlight Wound with his Sword; I ſpurring my Horſe, I came juſt even with him that fir'd his Piſtol, and I gave a home Thruſt at his Breaſt, and ſtuck him near, or at, or in the Heart, he fell down off his Horſe, and never ſpoke one Word, ſtark Dead; the other ſeeing this, and perceiving the Third Perſon that was on the Scout to give an Alarum, he ſets Spurs to his Horſe, and rid away with all Speed: Now there was in a Hedge juſt over againſt us, a Man that had ſeen the Skirmiſh (one of their Gang, as I ſince am apt to think) he comes over the Hedge on Foot, and quarrel'd with my Weapon as unlawful, and that I could not Anſwer the killing a Man, tho' in my own Defence, with ſuch a Weapon: I fearing, if I had ſtayd there too long, I might have been apprehended on the Account of my Tuck, rid full Speed away, leaving the Dead Body and the Man together; he got it away, and hid it, or buried it, for none ſee it afterwards. Now I

Query, *If a Man on the Queen's High way, or in the Street, aſſaults me, whether I might not draw a Tuck in my own Defence? If I kill him, that thus Aſſaults me with my Tuck, am I lyable to any Puniſhment for my Tuck? If I am, Pray what is the Puniſhment?*

Anſw. This is a ſtrange Relation, and we muſt ſuppoſe that 'tis either Matter of Fact, and that the Party concern'd had a Mind to be enroll'd, for an Example to future Ages, or elſe that the Deſign under the Notion of a *Romance*, is to demand whether a Piſtol or a Tuck is the moſt dangerous and unlawful Weapon, to kill an aſſailing High-way Man with: Truly we are not for ſtanding ſtill by any means, and have our Throats cut; Tucking, Piſtolling or Baſiliſking to Death, if poſſible, is very fair Play in ſuch Caſes. The Law of Nature, and other Laws built on that, will Warrant the Action.

Queſt. *What think you of the Book of the Confeſſion of* John Theodore *the Converted* Jew, *at his Baptiſm, and whether thoſe Arguments that he has brought, to prove that Jeſus is the Meſſias, as alſo the Trinity, out of the Old Teſtament, be concluſive?*

Anſw. 'Tis ſufficient for its Recommendation, that one of the greateſt Divines of the Church of Eng-

England, has ſpoken ſo well of it. As for our Opinion, we know of no uninſpired Author that has done better, as to a Proof of Jeſus Chriſt being the *Meſſias*; this Convert being better Read and acquainted then moſt of our Divines in the Jewiſh Talmud and Objections; himſelf having been once a *Teacher* amongſt them; and we are enclin'd to hope, that the Promiſe of God for the Calling home his *Ancient People the Jews*, is now in the Embrio; for 'tis impoſſible for any one amongſt 'em, that pretends either to Scripture, or Reaſon, after the Reading of this Book, to expect the Coming of another *Meſſias*, all the Prophecies being ſo evidently fulfilled in *Jeſus Chriſt*, that relate to the *Meſſias*: But as for the Proof of a Trinity, and with ſuch a Happy Succeſs, we have never yet met with any Author that pretended to it, further than in Promiſe, till this Convert (who being a *Jew*, and a Teacher amongſt them, and thereby extreamly well acquainted with the Old Teſtament, and the Opinions of the Rabbi's) has done it with that Evidence and Perſpicuity, as (we think) the moſt Sceptical Perſon that is not prejudic'd to *Sacred Writ*, can find no Objections againſt This Book we ſeriouſly recommend to all Chriſtians to confirm 'em in this Truth, That 'tis no Fiction nor Device of Cunning or Politick Men, to believe that all the Prophecies are fulfilled concerning the Coming, and Office of the *Meſſias*; and that that *Jeſus Chriſt*, whom we worſhip, is the *True Meſſias*. As for the *Jews*, as we ſaid before, we hope this will be ſuch a Powerful and full Conviction, that that Promiſe of an *Univerſal Call*, will be ſpeedily fulfilled; for ſince the Goſpel is now planted in *America*, the *Fulneſs of the Gentiles* is almoſt perfected, perhaps wholly, ſince it can hardly be ſhow'd where the Goſpel has not now been Preach'd in the whole Gentile World; We mean by Gentile, one that is not a *Jew*, the whole World being diſtinguiſh'd into *Jew* and Gentile, by the Apoſtles, and downwards.

Queſt. *Stones live, Plants live, Beaſts live, Angels live, what ſuſtains them, or is their Food?*

Anſw. Here's a ſtrange ſort of a *Notion*, and if we our ſelves might turn Queriſts, we ſhould ask how any one could think of ſuch a thing? But to put the Matter in as clear a Light as we can; *Life* is either that which is *Neceſſary*, or *Communicated*: *By neceſſary*, we mean the Firſt Principle or Origine of Life, and Self-Exiſtence, *viz. God*; by *communicated*, we mean that *Soul* or *Life*, which God has endu'd *Stones*, *Plants*, *Beaſts*, *Men*, &c. with. It would be too long for the Deſign of this Paper, to run thro' the ſeveral Claſſes of the Creation, and ſhow how *Minerals*, *Vegetables*, *Animals*, &c. live, or how they exert their ſeveral Functions; only in ſhort, we ſay, as they are *Beings* they reſult from a *Firſt Being*, as they have Souls (peculiar to their Organs) or *Life*, they are influenc'd by the *Eternal Mind*, who is *Life it ſelf*, and communicates Life as he pleaſes. As for the latter Part of the Queſtion, *What ſuſtains Life?* We Anſwer, the *Firſt Life* has Life *in ſeveral*, or Lives neceſſarily, and therefore depends not on Food, *&c.* for Continuation of Exiſtence; all other derivative Beings live either *mediately* or *immediately*; by immediately we underſtand, that immediate Depen-

dance they have on their *Author*, without whose Existence and Life, nothing else could exist or live one moment, but would return to its primitive Chaos: By mediate, we mean, that Chain of Causes which God usually works by, when having given every living thing such and such Powers, Organs, &c. he provides adapt and convenient Supplies for each, according to the Nature he has given it. It cannot be expected, that we should here tell the Querist how the Fibres of the Roots of Trees, sucks in the Rain and radical moisture of the Earth; how that *Succus Nutricus* is circulated, &c. and so of the several Operations, Growth and Continuance of what the Querist calls Life in Stones, Plants, Animals, &c.

Quest. Several charitable Persons did bequeath Lands, Tenements, and considerable Sums of Money; the Product whereof to be yearly distributed to the Poor of a certain Corporation in the North of *England*, and did constitute the Mayor and Aldermen of the said Corporation, Trustees for the Management, Improvement, and Distribution thereof; which Trustees have so ill discharged their said Trust, they, are at this day in Arreers to the Poor above two thousand Pounds.

Gentlemen

I am at this time one of the above-said Trustees, and have been Mayor of the said Corporation; before which time I did often declare, and as zealously intend, that, if ever I were Elected in that Body, I would earnestly endeavour a Reformation of the aboveſaid wrong done to the Poor; but after my Advancement, I found twelve to one was too great odds for my easie Nature to grapple withal, and did willingly flatter my self, that the Wrong being done before my time, the Sin would not lie at my Door; but now am forc'd to take notice of the just Judgments of God upon several of the Trustees Families, not one in ten of which have been truly Prosperous thirty Years; and my self having many Children, would not willingly Entail a Curse upon them, and therefore desire your Advice, how I may, with a good Conscience, discharge that part of the aboveſaid Trust which is reposed in me?

Your Advice will not only oblige me, but several other Gentlemen, who may fall under the same Circumstances.

Answ. Upon a supposition that this Relation is true, 'tis a Business of so great Consequence, that it would be a great Imprudence and Temerity in us to propose an Expedient, especially, since there may be several Circumstances that ought to be fully examin'd, which by this short Letter we have little insight into. That there ought to be Restitution, we need not dictate to such, who undoubtedly know as well as our selves; but the manner how, we can't advise: All that we can say, is, that it appears most reasonable to us, that you, who are sensible of the justice, ought, in your own Person, to wait upon the Bishop of that respective Diocess, and give him a full account of the whole Affair, desiring his Advice, and that he will interest himself in the Reformation of the abused Trust, which undoubtedly he will do; being probably the greatest opportunity that ever will offer it self to him for the service of the Christian Religion.

Q. *A young Man of my acquaintance returning home early in the Morning having been all Night with his*

his Sweet-heart, as he ſtood knocking at his own Door, perceiv'd ſomething like a ſhadow paſſing by him, and at the ſame Inſtant remain'd immoveable, *notwithſtanding all his Endeavours to the contrary: You are deſir'd to reſolve, whether this were the Effect of the Spirits Power, (if it were one) or of his own Fear?*

Anſw. That not only *Rational*, but even *inſenſible things* are affected with a ſort of *Horror*, at the Appearance of *Spirits*, has been the receiv'd Faith of Mankind, and is a Circumſtance never omitted in thoſe ſort of Deſcriptions by *Poets*, who are to imitate Nature, as Mr. *Cowley* obſerves in his Notes on the 1*ſt* Book of his *Davideis* ——— And he himſelf has trod in the ſame Path; for when he brings the Fury to *Sauls* Palace, he ſays,

" The Silver Moon with Terror paler grew;
" And Neighb'ring *Hermon* ſweated flowry Dew:
" Swift *Jordan* ſtarted, and ſtrait backward fled,
" Hiding among thick Reeds his aged Head.

Fear will do the Buſineſs as well as any *Spirit* in all *Limbus*, frequent Experience aſſures us, tho' which of the Two was the Bugbear in the preſent Caſe, dear Queriſt, we profeſs we are not *Conjurers* enough to reſolve you.

Queſt. *How far is a Sabbath Days Journey, which we ſo often find mentioned in the Scriptures?*

Anſw. Not often, we think ſcarce more than once: However, 'tis thought to have been about Seven of the *Hebrew* Furlongs, and ſomething more, much the ſame with the Old *Roman* Mile, containing a Thouſand of the *Hebrew* greater Feet, tho Thouſand of their leſſer.

Queſt. *If Polygamy were again introduc'd, whether wou'd it bring more* Trouble *or* Pleaſure *to Mankind?*

Anſw. It might make *Wives* more *obedient*, becauſe if one *wou'd not*, another *wou'd*; but 'twou'd never make *Families* more *comfortable*, or ſo much as more *numerous*. The Experience whereof, we ſee in thoſe Countries where 'tis allow'd and practis'd, among the *Turks*, the *Great Mogul's*, &c. whoſe *Empires* are as *thin* of *People* as their *Families* full of *Diſſentions* and *Murders*.

Queſt. *Whether it be likely the World ſhould end by a general* Conflagration, *and when?*

Anſw. 'Tis not only *likely*, but *certain*, for Eternal Truth has ſaid it——— " That the Earth (at leaſt) " and all that is in it, ſhall be burnt " up. The *Stoicks* themſelves were of the ſame Opinion, and the great Probability thereof, has been demonſtrated from *Natural Cauſes*, and is clear to thoſe who underſtand the Frame of the Earth, and thoſe prodigious *Mines* of *Sulphur* and Materials of Fire, nay, many of 'em actually Ignited, reſerv'd within its Bowels. For the Time, there have been ſo many lame *Gueſſes* at it already, that we ſhan't pretend to make any New, only will give you the *Oldeſt* we know, perhaps the moſt *probable*; however, ſuch an one as *Time* has not yet confuted; and that is that of the *Rabbies*, That the World ſhall laſt as 'tis now for 6000 Years, the Seventh to be the Sabbath, and then the *Conflagration*.

Q. *I know a young Gentleman*

in Love with a Fam'd Beauty, *but ſlighted by her, the ſame Perſon is lov'd by another young Lady, of* leſs Beauty *but* ſuperiour Fortune: *How ſhall he behave himſelf between 'em?*

Anſw. If the Caſe ben't long e'er this decided, we'd Adviſe him to drop his *Adreſſes* to the *Beauty*, for two good Reaſons: *Firſt*, Becauſe ſhe's a *Beauty*: And *Secondly*, (which is yet a better) becauſe ſhe won't entertain him. On the contrary, to improve his Intereſt in the *Fortune*, if ſhe has no remarkable *ill Qualities*: *Firſt*, Becauſe ſhe's a *Fortune*; (which he'll find the moſt *Comfortable Importance*, in all *Matrimony*, and much more *Savour* in't than the old Knight Erranty way, that thin gutted, rambling, grinning, ſtarving, Love:) And *Secondly*, Becauſe ſhe drops into his *Mouth*, and there's all the Charges of Lyes, Preſents, Whining, Dying, Love-Letters, Maids, Porters, &c. clearly ſav'd into his own *Pocket*.

Queſt. *I finding that there's a private Diſpute held betwixt the* Athenian Oracle, *and a Gentleman at St.* James's, *about the Rationality and Operations of Brutes: The Subject is ſo very Nice and Diverting, that we believe you would highly Oblige the Age to publiſh what has paſt betwixt you on this head?*

Anſw. Having the Gentleman's Liberty, we have thought fit to print the firſt Letters that have paſt upon this Subject, as follows:

That Brutes have no Souls, but are pure Machines, or a ſort of Clock-work, devoid of any ſenſe of Pain, Pleaſure, Deſire, Hope, Fear, &c.

1. " The Contrary Opinion charges the Almighty with Injuſtice: " Brutes have never made an ill " uſe of their Liberty, and thoſe " Natural Powers which they re- " ceiv'd in their firſt Creation; " therefore if God puniſhes them " with pain, and makes them not " only unhappy, but unequally un- " happy, who are all equally Inno- " cent (for *Lapland* Dogs, &c. " meet with better treatment than " others) then I can't ſee how God " can be juſt, how this Principle " can be true, *That under a juſt* " *God nothing can be miſerable* " *without demerit*; a Principle " which St. *Auguſtin* made uſe of " to demonſtrate Original Sin a- " gainſt the *Pelagians*.

2. " If we let go this Argument " of the Mechaniſm of Beaſts, and " their final diſſolution in this life, " what aſſignable difference can " there be betwixt them and Ra- " tional Men?

3. " We all agree in this diffe- " rence betwixt Men and Beaſts, " that Men after their Death are " capable of Happineſs in another " Life, which will infinitely out ba- " lance the Affronts, unjuſt Deal- " ings and Injuries that many meet " with in this; but Beaſts loſe all " at Death, they have been unhap- " py and Innocent, without any " expectation of a future recom- " pence: Now how this is conſi- " ſtent with the Juſtice of God, I " know not.

4. " The Soul of a Dog can't be " more noble than the Body, be- " cauſe it is made for the Body, " incapable of any other End or " Felicity than enjoying the Body; " if there be any other end, you " are to ſhow it. What think you " of the Souls of Flies, that are " made purely for the nouriſhment " of Swallows? If the Soul of a Fly " be more noble than a Body, why " it

" is it made for the uſe of Swallows " Bodies? And why don't Swallows " rather feed upon grain as other " Birds do? It appears incredible " to me, that ſuch a number of " Souls ſhould be annihilated to " preſerve the Body of one ſilly " Bird.

" Sir If you return me a ſatis- " factory Anſwer to theſe Heads, " and further demonſtrate and con- " firm your own Hypotheſis, you " will not only Oblige all *Carteſi-* " *ans*, and among them me, but all " the reſt of the World, for 'tis a " very Nice and Curious Subject.

I am Sir,

Yours, &c.

T. B.

That Brutes have immaterial Souls, and are rational thinking Creatures, ſenſible of Pleaſure, Pain, Deſire, Hope, Fear, &c.

SIR,

WHen I firſt engaged in the Subject, I was very ſenſible what Numerous and Learned Adverſaries I had to deal with, there being ſcarce any of our Modern Philoſophers who are not *Carteſians*: And I more willingly defend what I have advanc'd, ſince 'tis no Article of Faith, nor in the leaſt oppoſite to the Doctrine of the *Immortality of humane Souls*.

To the firſt Argument brought, *That Brutes would be innocently miſerable, and by Conſequence God unjuſt if they felt any pain?* I Anſwer, That Brutes were made for the ſervice and uſe of Man, as their propor End, and that therefore the pains and evils that they labour under, is the Effect of *Adams* Tranſgreſſion: And they are not properly ſaid to be curs'd in themſelves, but in him, or rather he in them; for they being all made for his Service, and he ſinking, they thereby loſt the Happineſs and Dignity of their Nature, and became lyable to Pain, Sickneſs, and Death, as being his Servants; and as ſuch, their Evils were properly his, and are only to be lookt upon as they have relation to him, he being made unhappy in the loſs of their Vigour and Health, and ſo deprived in great meaſure of the Powers they receiv'd for ſuch a Service. If the *Carteſians* like not this Anſwer, I wou'd deſire 'em to vindicate the Juſtice of God any other way, from the ſeeming ſeverity of *viſiting the Sins of Parents upon the Children unto the third and fourth Generation*; which cou'd have no ſhare in their Parents Tranſgreſſions, unleſs they cou'd act before they had a Being, which is a Caſe, of the ſame Nature, but conſiderably greater. I am Confident no *Carteſian* can tell how to get clear of this Inſtance, or that *of our dying in Adam*, or any other Principles than what I have made uſe of to ſolve this Caſe of Brutes, unleſs they will alſo ſay that ſuch Children and all the reſt of Mankind, are *Machines* too.

2. In Anſwer to the ſecond, which requires *An Aſſignable difference betwixt a Humane and a Brutal ſoul, upon admitting the rationality of Brutes*. I Anſwer, *Moſes*, who has given us the Hiſtory of the Creation of both, informs us that *the Earth brought forth every living Creature*, (in

(in the *Hebrew*, *Soul of Life*,) but when he ſpeaks of the Formation of a Man, beſides an Inſpiration of the Breath of Life, or being made a *Living Soul*, he adds, that *he was made after the Image of God*, which Beaſts are not. By the Image of God, I underſtand a Participation, in ſome Meaſure, of all his Communicable Attributes, as a *Stamp or Impreſſion of Holineſs*, *Juſtice*, *Mercy*, &c. upon the Animal Soul; for to ſay, that Man was made after the Image of God, in reſpect of his Body, is Idolatrous Nonſenſe; thus Sacred Writ tells us of *being renewed in the Image of Holineſs*, *of partaking of the Divine Nature*, and that Jeſus was the *expreſs Image of his Father's Perſon*: I take this Image of God to be ſo conſiderable a Difference betwixt a *Humane* and a *Brutal Soul*, that I need add no more; however, to anticipate all further Objection on this Head, further offer, That he that is thus capable of the greateſt Actions, is capable of leſs, if they are alſo proper Objects of the ſame Capability; but a Man by the Prerogative of his Nature, being capable of Religion, which is the moſt Reaſonable and Noble Qualification of a *Created Being*, is alſo capable of other Things of leſs Conſequence, and which fall under the ſame Power of Thought as Religion does, I mean all that a *Brute* is capable of, and other intermediate Labours of the Mind, as Numbers and their deep Treaſuries, Laws, Contracts, Councils, and innumerable other Acquirements, that Brutes cannot reach unto, thro' an inaptitude and Indiſpoſition of Organs. *Apes*, that reſemble the Humane Figure, out-do other Creatures; and thoſe Hairy Monſters that look yet more like Humane, at *Landeroo* and *Monomotope*, differ only from a rude *Plebeian* in Religion. If you demand of me, What becomes of Brutal Souls, which I hold to be immaterial, ſince I alſo grant that the immaterial Souls of Men are immortal? I reply, That either they will be annihilated by the *ſame Power*, that Created them out of *Nothing*, or elſe that there is a Tranſmigration of Brutal Souls, or elſe (which I'm yet more willing to believe, ſince there's no Hereſie nor ill Conſequence attending it) that they wander up and down theſe lower Regions, 'till the time ſpoken of by St. *Paul*, Rom. 8. 21. *Becauſe the Creature ſhall be deliver'd from the Bondage of Corruption*, (the State that *Adam* brought 'em into by his Tranſgreſſion) *into the glorious Liberty of the Children of God*; (a Text by many ſuppos'd to have Relation to the *Milennium*) and that then all Creatures, which by *Adam's* Sin *have been ſubject to Vanity*, (to uſe the Apoſtle's Phraſe) that is, lyable to Pain, Sickneſs and Death, ſhall riſe again, and for the *Thouſand Years Reign*, ſhall be Partakers of the ſame Happineſs and Vigour, that they had before *Adam* fell: If this be ſo, 'twill be a Recompence for their Sufferings now, and the Firſt Argument will be thereby fully Anſwer'd; there's now a very Pious Learned Divine, *that has* imparted to ſome of his Friends, an Opinion not much unlike this, *viz. That he believes God Almighty may for his own Glory make ſome uſe or other of all Creatures in another Life, perhaps for the Service of glorified Bodies, ſince he ſees no Reaſon for the Annihilation of their Souls*: But this by the by, ſince the former part of my Anſwer is full to your Argument; and as to the latter, you are

at

at Liberty to believe and conclude as you please.

3. As to the Third, 'tis compos'd of the Two former, and therefore has its Answer above.

4. You take it for granted in the Fourth, *That the Soul of a Dog is made purely for the Enjoyment and Use of the Body, and therefore can't be more Noble than it*; which is a *Petitio Principii*, for the End of a Dog, is not the Enjoyment of his Body. I have before shew'd that all Creatures are made for the Use of Man, and that being their proper End, the Use and Enjoyment of their own Senses, cannot be so too, for that wou'd be absur'd, A Spaniel expresses a greater Gust of Pleasure in fetching a Fowl off the Water, which his Master has shot, than in *Eating*, which is the most alluring Sense in a Brute, which Instance shows that a Brute may have more Pleasure in serving a Man, than in the Enjoyment and Use of any Sense. A good Man's Beast is more Happy in a moderate Labour and prepar'd Food, than any Wild Creature that continually drudges under the Difficulties of Fear and Hunger. Now if a Dog be made for the Service of Man, I know not how his Soul can be excepted, since without it he cou'd neither serve his Master nor himself: And if so: *The Soul of a Dog is made for the Use of his Master*, by actuating and influencing the Body for the Master's Service, and that which actuates, is more Noble than that which is actuated; so that on the contrary, the Soul of a Brute is more Noble than the Body. *Lastly*, You ask, *Why a Swallow devours such a Multitude of Flys Souls to preserve her Body, if the Soul of a Fly is more Noble than the most perfect Body?* I Answer, That 'tis not the Soul of Flyes that is destroy'd, and gives Nourishment to the *Swallow*'s Body, but the Body of the Fly, and 'tis that which she pursues (not Mechanically, as we shall show hereafter:) A Swallow can no more devour a Flyes Soul, than the Canibals in *Guina* eat up the Souls of one another, Immateriality being no ways subject to the Assault or Violence of any Matter however modified.

I come to prove from your *own Definition of Matter, and from the Laws of the Motion of Matter, that 'tis impossible for a Swallow to pursue a Fly* (and so of other Creatures) *by Reason of any Motion or Impression made on the Optick Nerve.*

Matter, according to the *Cartesians*, is *Bulk extended into Length, Breadth, and Thickness, Passive, Impenetrable and Divisible.* In the Prosecution of this Argument alone, I shall endeavour to obviate all that ever hereafter can be said, in Favour of the Mechanism of Brutes; therefore I shall be a little larger upon it, tho' I contract what I wou'd say upon the other Heads: I shall therefore premise these *Postulates*, which I believe all Philosophers assent to.

1. Matter can't move of it self.

2. A Body mov'd, and meeting with another Quiescent Body in its way, if it propels, it communicates its own Motion to it in Proportion to its Bulk, provided that the Body propell'd be Homogeneous to it.

3. That Body which propells or attracts another Body in Proportion to its Bulk and Distance, propells or attracts all, or that are of a lesser Bulk, and nearer, or much easier.

4. If a subtle fine Body meets a Compact and aptionous or porous Body,

Body, it either pervades it, as the Air and Rays of Light, or reflects without *Propulsion*, as Wind againſt a Wall directly or obliquely.

5. A Body that moves in a Curve Line, moves unnaturally; its Natural Motion being in a ſtrait Line; a Stone whirl'd round in a Sling, flies direct when freed from it, after the Manner of a Tangent-Line to a Circle.

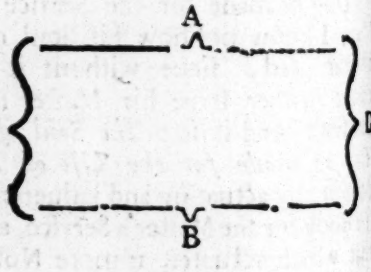
6. Matter hitting Matter directly, propells directly, or reflects directly, or if obliquely, it reflects at equal Angles.

7. Matter that attracts Matter, does it in a right Line.

I. Matter cannot move of it ſelf, being *Paſſive*. A Swallow moves, (when ſhe purſues her Prey;) but ſince ſhe does not move her ſelf, which way receives ſhe the Motions, communicated to her? As ſometimes in a Right Line, a *Curve*, a *Circle*, a *Parabola*, beſides many Irregulars Figures and Turnings, either ſhe receives this Motion from Matter within, or from without; the Firſt, which has too much Abſurdity in it, you pretend not to, therefore I ſhall examine the laſt.

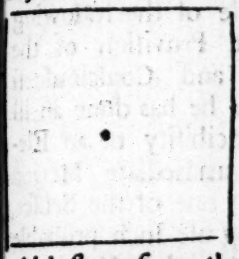
II. The *unknown ſomethings* in Brutes, which I call *Senſes*, are the Firſt Original Springs, that receive Motion from ſomething without, and communicate it to the whole Machine. For Inſtance, You ſay, "That an Object by its effluvious "Particles ſhakes the Nerves; "which are at the Bottom of the "Eyes, and theſe again by com- "municating the Impulſe to other "dependent Nerves, ſets the whole "Body in Motion, according to "the Nature of the Impreſſion; as "in ſome Clocks, if ſuch a String "be pull'd, you have the laſt Hour, "and Parts of Hours; if ſuch a "Spring be mov'd, all the Wheels "are ſet on going, and you know "the next Hour that wou'd be: "and ſo of other ſimple or com- "pounded Motions. But this is urg'd without a juſt Reflection upon the Nature of the Firſt Motion, *viz.* the Nerves at the Eye, as alſo how it's impoſſible the ſame Motion of the Optick Nerves, ſhou'd cauſe ſuch vaſtly Different, and irreconcilable Motions in the Body.

To the Firſt, Let us but conſider the Nature of theſe fine Particles of Matter, or ſubtle Effluviums, and what Power they have to work upon the Optick Nerves, and yet after the ſame manner as Matter works upon Matter; for that's the Suppoſition: Firſt, I ſay, that 'tis impoſſible there ſhou'd be any ſuch Effluviums, and Particles of Matter, that can have this Effect; for ſuppoſing 10 Thouſand Men upon a Plain, 5000 rankt toward the South *A*, with their Faces full North, looking upon an Object juſt as high as their Eyes, *B*; alſo 5000 rank't to the



Weſt, *C*, with their Faces looking upon a little ſituated Object to the Eaſt, *D*; it follows that the Particles, which fly from the Object *B*, to the Eyes of all thoſe Men; which ſtand in Rank at *A*, ſhall interfere with thoſe that fly from *D*, towards the Rank of Men at *C*: So that either

either here muſt be Penetration of Bodies, or ſuch Oppoſition and claſhing together, that the Objects beyond would be inviſible: Or further, ſuppoſe the whole Square to be ſet with Men on every ſide, every Effluvium or Particle of Matter, which flows from the Object in the midſt to the Eyes of all about it, muſt be one and many Millions at the ſame time; or elſe Two Particles, which touch one another at the Object in the middle, muſt alſo touch one another, when they come to the Two Corners of the Square, 'tis the ſame in a Circle, where they lie iſſuing from the Center extended in Diſtance proportionable to their Length.



Again, Suppoſe a Man views a great part of the Heavens at once, can the Effluviums which ariſe from every Part of the Surface of ſo many Millions of Miles expanſe, come all juſtling and crowding into the little Circumference of the Eye, unleſs Myriads of Myriads hide themſelves one in another, and be no bigger, by joyning together? No, 'tis as impoſſible as the *Doctrine of Brutal Mechaniſm* it ſelf.

If it be objected, that theſe Particles of Matter are extream fine, and therefore may more eaſily ſlide betwixt one another: I Anſwer, that if they are Matter, we muſt ſuppoſe 'em to be *Cubes*, *Squares*, *Parellipipedons*, *Priſms*, *Pyramids*, *Cones*, *Cilinders*, or ſome other Irregular Figures. And 'tis as evident as Two and Three makes Five, that great Bodies bear ſuch Proportion to one anothers Power and Motion as little Bodies do; imagine then that Millions of Steeples, Pillars, Graveſtones, Milſtones, and ſuch like, flew ſwiftly and cloſely together, and another Company as numerous and cloſe crowded ſhou'd croſs their way, and met all together, muſt not here be either Penetration to get clear of one another, or ſuch a juſtling and Oppoſition, as would wholly deſtroy and confound one anothers Carrier. So in ſmaller Atoms, the ſides and Edges wou'd be the ſharper to faſten upon one another, and where they hit full, they wou'd act upon one another, according to their Power and Motion, as the greater Bodies we juſt now imagin'd wou'd do.

This ſufficiently deſtroys both the Peripatetick and *Carteſian* Hypotheſis, of Objects ſending any Particles or Effluviums to the Eye to create Viſion. But ſuppoſe, after all, that ſome fine Effluviums (as fine as that fancy'd ſubtle Matter, which *Deſcartes* himſelf invented, when he made his World) do ſtrive to make an Impreſſion upon the Eye, from the Second Poſtulate it's plain that they wou'd either pervade the Eye, or reflect back again, they being neither homogeneous as to their Compoſition, nor affording any proportionality in Bulks fit for Propulſion. Now ſince 'tis impoſſible for theſe *Effluviums* to proceed from a Hare to a Dog's Eye; 'tis alſo impoſſible the Hare ſhou'd move the Dog's Eye at all, becauſe there muſt be a Reſiſtance of Parts before any Motion can enſue, ſo that every way the Argument is inclusive.

Again, Impreſſion or Propulſion does not bring Bodies nearer together, but drives 'em further off; ſo that if a Hare made any Impreſſion upon the Dog's Eye, it wou'd drive

drive the Dog away from her, rather than cauſe him to run after her. And what is yet as foreign to the Properties of Matter, Why does a Dog turn and run in curve Lines ſometimes to meet the Hare, when as the Impreſſion, if any, wou'd, comes to his Eye in a right Line? And therefore his Motion muſt be direct, according to the laſt *Poſtulate*; theſe ſeem to me ſuch Monſtrous Abſurdities, that there's no way for the *Carteſians* to get clear of 'em, but by ſaying the Hare is a *Load-ſtone*, and that ſhe draws the Dog by the Eyes, which is yet as merry as the reſt; for if there were any ſuch a Magnetick Power, it wou'd act more powerfully hard by, than at a Diſtance, by the Third *Poſtulate*; altho' a Dog ſometimes goes within Six or Eight Yards of a Hare ſitting, without any Attraction, when if he were 60 or 80 Yards diſtant from her in Chaſe, the Attraction (according to them) wou'd be powerful, and his Eyes wou'd ſerve him inſtead of a Noſe.

III. Now I preſume it will be a fair Concluſion, that if Matter does not firſt give Motion to theſe *Curious Machines* (as I hope I have prov'd) then it muſt be the Animal Soul, or in *Solomons* Phraſe, the *Spirit of a Beaſt*, which is a very remarkable Diſtinction from the Body. Such as are not willing that Dogs ſhould be capable of Simple and Compound Ideas rais'd by external Objects, after the very ſame manner as they are rais'd in a Man, ſhou'd ſhow where and how they differ; ſince the Organs of Senſation proper to excite Ideas, are common to both Men and Brutes, and ſince external Objects themſelves have the ſame Effect upon both, either for Sights, Sounds, *&c.* How can any *Carteſian*, according to the aboveſaid *Poſtulates*, or their own Definition of Matter, ſhow how dull paſſive Matter, as ſuch, is capable of the following Inſtances: The Proviſion of the Ant, the Fear and Conſciouſneſs of a Dog, when he has done an ill Thing, the Docibility of an Elephant. What immediate Motion is there upon any one of the Senſes, that makes a Dog uſe ſuch probable means in ſeeking his loſt Maſter, or when he is loſt himſelf, how comes he to find the way home, or beget Puppies? A good Breed of Watches, and ſuch as, when left behind us at any Place, would follow us home, would be an extraordinary Contrivance indeed of Matter. What makes the Fox uſe ſuch Stratagems and Cunning to eſcape the Hounds, or to ſeek his Prey? Nothing but Memory, Judgment, Imagination, Reflection, Compounding, Dividing, and making intelligent Concluſions, from true or very probable Premiſes, as theſe Inſtances all abound with; Nothing, I ſay, can thus actuate or influence Brutes, but a thinking rational Spirit within 'em, which exerts it ſelf after ſuch different Modifications.

Nor is the Sacred Volumes ſilent in this Caſe, but give us alſo their Teſtimony againſt the Mechaniſm of Brutes. The Serpent is ſaid to be *more ſubtile than any Beaſt of the Field*, and we are adviſ'd to *be Wiſe as Serpents*, *but Harmleſs as Doves*; *the Stork and Swallow know their appointed Seaſons*; *the Ox knoweth his Owner*; *and the Aſs his Maſter's Crib*: *The Eagle ſitteth upon the high Rock*, *and eſpieth for Meat*; (an Act of Judgment) with many more Places to the like Purpoſe; ſo that I think there needs no more to prove that

that *Brute Creatures*, are capable of thinking, and consequently that they are not *pure Machines or Clock-work*.

Nay, I think it so far from injuring Religion, to prove that Beasts are Rational, that it highly serves it; for if we allow them to be Machines, 'tis but rising one Step higher, and asserting the Mechanism of Men, a yet more Curious Piece of Clock-work, for that's the thing that the Atheists are now driving at.

I have only now to prove, (and I shall do it briefly) that Matter can't think, and draw this last Consequence, that *if Matter cannot think, and yet there is something in Brutes that does think, then there is something in Brutes, that is not Matter*, by which I understand the *Brutal Spirit or Animal Soul, as before.*

Thinking is not inherent in *simple Matter*, for then every Stone and Tree would be a rational Creature.

Nor is it inherent in Compound Matter, for then a Bushel of Corn would make a thinking Animal.

Nor is thinking any Modification of Matter, as Hot, Cold, Square, Round, White, Red, &c. These being simple Idea's in us, and not in Bodies, as is granted by all Modern Philosophers, and as I shall demonstrate, if I have Occasion to speak on this Head.

Nor can the fine insensible Parts of Matter think, for there's no Reason that a small *Rivulet* should be wider than the *Ocean*; or is there any more Analogy betwixt Thought and small Particles of Matter, than betwixt Thought and great Bodies: Nor can *Matter moving* think, since Motion is only a Mode or Accident of Matter, and not Essential to it; but why an Arrow should be wiser when flying in the Air, than still in the Quiver, is a merry sort of a Riddle. But if this Accident of Motion helps Matter to think, the *Sun*, *Moon* and *Stars* are much more intelligible than we; nay, our common Culinary Fires, which are only Matter briskly mov'd, wou'd be our *Masters*.

Lastly, I know but one other Objection of these *Material Gentlemen, viz.* That 'tis *Matter* aptly inform'd, rightly disposited, and duly organiz'd, which is capable of thinking. To this I Answer, That they ought to explain what they mean by this *apt Information*, *right Disposition*, and *due Organization*, and then this Objection shall have its Answer; but I'm satisfied I shall always want that Satisfaction; for all that I could ever yet meet with, either know not what they mean, when they speak of *due and proper Organization*, &c. or else they bring it under some of the former Heads, which I have answer'd already: So that I hope this Argument is every way Conclusive, That Brutes are not mov'd Mechanically; That Matter can't think, but that Brutes do think, and therefore that there is something in them, which is Immaterial and Rational, and which acts upon their Bodies.

And now, *Sir*, I have gone thro' what I first propos'd, and am willing to think that I have perform'd what you expected in the Close of your Letter: I am not over-fond of making a Convert of you, but if you find any thing that's reasonable and conclusive, I hope you'll lay by the Prejudices of an *Opponent*, and only

only ſuppoſe it ſpoken by a Friend; or elſe that it is a Child of your own Brain, ſo that the Truth may not loſe a Votary of you, nor

SIR,

Your, &c.

R. S.

Queſt. *A Married Lady meets another Womans Husband, ſtays frequently with him, ſome Hours at a time, in ſecret, and permits all the Freedom and Liberty that Man and Wife are capable of, only the* laſt Favour *excepted, pretending to Conſcience and Principles, becauſe ſhe does not go thro' Stitch: Pray what do you think ſhe means by Conſcience and Principles under ſuch a Practice?*

Anſw. 'Tis poſſible her Conſcience and Principles are ſome Natural Impediment, or that ſhe her ſelf is injur'd, and would not be ſo ungenerous to prejudice her Friend; or perhaps ſhe expects to be raviſh'd, or——we don't know what; yet we are not ignorant what Notions ſhe ought to have of Conſcience and Principles. Suppoſing the matter of Fact true, 'tis unnatural Hypocriſie, and Adultery before God, who being a *Spirit*, does look at the Spirit and inward Inclinations: So that whatever little Pretences I have to Vertue and Honour in outward Appearances, if I'm a Slave to my Luſts and bruti ſh Inclinations, the reſt avails me nothing. Beſides the immediate Sin againſt God, the Injury to the Husband, the Perjury to her ſelf, in breaking her Marriage Vows; ſhe might reflect what Preſidents have been in like Caſes, as the Ruine of Families, Bloodſhed, Jealouſie, Infamy, and after all, the afflicting Reſentments of a real Conſcience; theſe things conſidered, might be a means to reclaim her ——— We believe it more than probable, this Queſtion might be ſent by ſome that wiſh the Lady very well, and would Admoniſh her ſecretly, and we ſhou'd be glad if it has a good Effect.

Queſt. *What Method does* Deſcartes *make uſe of to ſhow the Reaſon why the Loadſtone draws Iron, or Iron the Loadſtone?*

Anſw. By a very Ingenious Hypotheſis, but it's built upon other Suppoſitions, which ought firſt to have been prov'd, but the Method is this, *viz.* The Loadſtone draws Iron, or Iron the Loadſtone, from this Cauſe, that the Pores of them are ſo diſpos'd (*but how, he gives us no Account*) that the Striate, or Channel'd Matter, which comes from the Poles of the Elementary Maſs (*which is alſo another Riddle*) and continues its way thro' the Pores, which are Parallel to the Axle of the Earth, paſſing more eaſily thro' the Pores of Loadſtone and Iron, than thro' thoſe of all other Bodies, drives away by this means all the Air met with between both, and becauſe this Air finds no Place to paſs into, becauſe all is full (*for he denys a Vacuum*) but into that which the one or the other of theſe Two Bodies quitteth, there is a Neceſſity that the Iron ſhould be thruſt towards the Loadſtone, & *vice verſa.*

Q. On

Queſt. *One aſſerts, that the* Rational Faculty *is but* Handmaid, *or* ſubſervient *to the* Intellect, *no part at all of the* Eſſence *of the Soul, nor obliged to it by the* Inſeparability *of* Union *or* Identity: *Your Opinion of it?*

Anſw. 'Tis now agreed on by moſt Philoſophers, that even the *Faculties* of the *Soul* are not really *diſtinct* either from that it ſelf, or *one another*: And if this holds, much leſs, do we think any thing can be ſeparated from it *ſelf*, the *Rational Faculty*, and the *Intellect* Sounding to us one and the *ſame thing*—— Unleſs the Author of this *Opinion* has a Mind to *change Names* and *Nations*, and reſolves to ſpeak ſo as not to be underſtood: But if we have any kind of *Gueſs* at his Meaning, we fancy it muſt be,——— That the Power of *Ratiocinating*, *preciſe Syllogizing*, or drawing *Concluſions* and *Conſequences* from *Premiſes*, is *dependant on*, or *ſubſervient* to the Power of *apprehending*, or *underſtanding* any *ſimple Object*: Tho' even here neither he nor his Reader can have any clear *Notion of Things* after this way of expreſſing 'em, for in Truth there's no *real Diſtinction* between the *Power* of one of theſe *Acts*, and the other; the ſame *Faculty*, namely the *Intellect*, *Underſtanding*, or *Reaſon*, producing both of 'em; and another beſides, we mean that of *Compounding* and *Dividing*, or *Affirming* and *Denying*, as well as *ſimple Imagining* on one ſide, and *Trains of Thoughts arguing* or *concluding* on the other. We grant indeed, that the Act of *Reaſoning* may be *ſuſpended*, or the *Intellect*, *Rational Faculty*, or Soul, not able outwardly or ſenſibly to exert it, thro' *Indiſpoſition* of *Organs*, but ſtill the Faculty remains, and is as inſeparable from the *Intellect*, or *Soul*, as that is from it ſelf, being the ſame with it.

Queſt. *One aſſerts, That the Body of Man, taken under that diſtinct Notion, cannot give to it ſelf the Figure of a Man, and therefore hath Need of an Eternal Sculptor, or Delineator, which ſhou'd be ſecretly ambuſcaded in the Material Maſs of the Seed, and deſcend upon it from above; yet this, in ſo much as 'tis of a Material Condition, and far below the Fineneſs of a Spiritual Nature, cannot derive the Plaſtick Virtue, no more from it ſelf than from the groſs Maſs of the Body; neceſſary it is therefore that there be ſome precedent, or elder Principle, which muſt be purely Immaterial, yet real and operative, to which may be juſtly attributed the Power of Figuration by a Sigillary Impreſſion upon the Archæus, or Regal Spirit of the Seed. The Soul of the Father therefore, when it deſcends to viſit and relieve the Inferiour Faculties, and make a Progreſs to ſurvey the Seed in the very Paroxiſm of Bodily Action, doth upon the Maſs of Seed engrave, and adumbrate the Impreſs and Figure of it ſelf (which in ſober Truth, is the only Cauſe of the Fœcundity of Seeds) and thence is that Comely, and Magnificent Structure of the Infant; otherwiſe, if the Soul were not figur'd, but this Figure of the Body did ariſe ſpontaneouſly; a Father maim'd in any Member, cou'd not beget a Son but maim'd in the ſame: Your Opinion of this is deſir'd?*

Anſw. In *ſober Truth*, as the Author ſays, either the *Queriſt* or he has mounted the *Argument* ſo high, we can hardly tell very well what to make on't: However we'll have one Flight at it, and Firſt try

whether we can understand it; and then, if we can, Answer it.

For the First Expression, [The *Body* of a *Man's* giving to it self the *Figure* of a *Man*] We won't give it so hard a Name as *Nonsense*, but only confess 'tis to us unintelligible; for if we can guess any thing at it, it implies a Mans acting before he is, or at least giving himself a *Figure* before he has a *Figure*; for whatever is Body must have Figure, and that Figure in the *Fætus*, very soon distinctly delineated; nay, if we'll believe Microscopes, that is, if we'll believe our Eyes, it is figur'd, and has distinct *Parts* and *Organs* even in the *Seed* it self. But further, We readily grant, that we can't imagine how a Mass of seemingly *unform'd Matter*, shou'd throw it self into that *Beautiful Form*: But neither can we understand what the Author means by [an *Eternal Sculptor* or *Delineator ambuscaded in*, &c] for how any thing can be externally in another Thing, we confess we are yet to learn, nor who this *Sculptor* is, unless the *Archæus*, he afterward mentions. However this, what ever it is, cannot, he thinks, derive any *Plastick Virtue* either from it self, or the Body, and therefore there must be some *Elder Principle*, immaterial and operative, which *figures the Matter*, by a *Sigillary Impression* on the *Archæus*, or regal Spirit of the Seed. —— And here, unless we mistake, lying the Pinch of the Question, whether so, or not? We declare our selves inclin'd to the *Negative*, for these Two or Three following Reasons: Because this *Sigillary Impression* supposes the Soul to be Material, for nothing but Matter can act by way of *Sigillary Impression* upon Matter. Nothing but what has *extended*, *terminated*, *quantitative Parts*, can so act upon what has Quantity, as to leave its Figure behind it. But this Opinion supposes the pure immaterial Soul to have a Figure like a Man, which nothing is capable of but Body. Again, this supposes the Soul can act really and efficaciously, so we mean, as to make an Alteration in the *Subject*, on what is no Essential or integral *Part* of the *Body*, only an Excrementitious Part, tho' indeed the finest sort of *Excrement*, which it may as well do on the *Nails* or *Hair*, making that stand an end when it pleases, or any other sort of *Excrement*, those last mention'd being indeed more constant and abiding than that which is the Subject of the present Dispute. It's true, that the Soul may act upon the *Animal Spirits*, or *Archæus*, for by that affected Term of theirs, they must either mean some such thing, or nothing, and the whole *Body of the Animal Spirits* (there is but a seeming Impropriety in the Expression, no more being understood by them, than the purest sort of Matter) may perhaps be suppos'd, cou'd they be seen altogether, and distinct from other Parts of the *Body*, as other Cuts in Anatomical Books represent the *entire System* of Arteries, Veins, *&c.* to have something of the *Figure* of a *Man*, which Figure, for ought we know, they may still retain, tho' too fine for *Sense*, when they are separated from the Body, as they are eminently in the *Act* we are discoursing of. However, this they can't receive from the Soul, nor can it engrave a *Figure* or *Impress* of it self upon them, unless it can give what it never had. And if the Hypo-

thesis

theſis we have juſt touch'd at, of our own (for we don't lay it down as if we were very fond on't) may be granted, if the *Animal Spirits*, form'd into the real ſhape of an *Homunculus*, tho' to us inviſible, being commanded by the *Higher Immaterial Soul*, tho' not figur'd by it, but by the Mould of the *Body*, thro' which they paſs, if theſe are ſuppos'd to give this Form to the Infant, ſtamping thoſe exquiſitely fine Parts in the Seed, which by new Supplies of Matter, when made a Part of the Mother, grows ſtill larger and larger; ſuppoſing this, we ſay, the Difficulty vaniſhes, how a Father maim'd in any Member, ſhou'd not produce a Son maim'd like him: For theſe Spirits are ſent about from their Seat by thoſe Ducts, whatever they are, thro' which Nature æquably conveys 'em towards all the Parts of the Body; tho' if their way be blockt up by a *Paſſie*, or ſome ſuch *Diſeaſe*, or if any part be wanting, they muſt e'en return *re infecta*, as they wou'd do; for example, if a Man went to kick that had no Legs, or a *Velle* of his Soul, the Spirits wou'd run as far as they cou'd thro' uſual Paſſages, and be forc'd to *ſtop* at the *Knee*, or whatever *Part* 'twas where the *Defect* began——— tho' if a Pair of New Legs cou'd be ſet on, or the *old ones*, with all things in *ſtatu quo*, the Man wou'd be able to play at *Foot-ball* again as well as ever, the *Spirits* finding their *Old Paſſages*; as we ſee in thoſe who have had their *Noſes* or *Fingers* cut as good as *quite off*, hanging only by a *little Skin*, which yet have been cur'd again, and able to *move* 'em as well as ever: So here, thoſe *Spirits* which ſhou'd have gone to the *maim'd Part* of the *Father*, finding no ſuch *Impediment* in the *Maſs* they are to *Form*, make the *exact Figure* of a *Man*, unleſs the *Womans Fancy* afterward *deform* the Infant, which very *frequently happens*. Not that we think that this *Impreſſion* is at firſt *ſingle*, as if only one *Seal* or *Figure* were made on the *Maſs*, for *Microſcopes* tell us there are many *Animalcules* in that *Subſtance* or *Diſſection*, Nature providing *more* than *one*, nay *many*, to be more *ſure* in her *Operation*; (like thoſe innumerable *little Images* of the *Sun*, which are form'd in the *Drops* of a *Rain-bow*) tho' ſeldom *more* than *one lives* (in *larger Animals* we mean, there being not *Nouriſhment* for *more*.) Now as the *Father's Animal Soul* did firſt give this *Stamp* or *Impreſſion*, that being *commanded* by the *Superiour Spirit*, without which, being only *Matter*, we ſee not how it cou'd *act*, ſo there ſeems to be Need of an *Immaterial Spirit*, to continue *Matter* in *Action*, to ſet the *Plaſtick Powers* on *Work*, to act on the *purer Matter*, according to thoſe *Imperfect Organs* which it finds, and which grow daily *larger* and *better defix'd*, by the Addition of *New Matter* from the Mother. ——— After all, we are not only ſenſible that this Hypotheſis labours with many Difficulties, but know the ſame muſt be ſaid of any other: For the Truth is, we find more to puzzle us in our New *Diſcoveries*, than to give a rational and entire Satisfaction; and are apt to think that the greateſt *Philoſophers* in the World, as well as We, who hardly deſerve the Name of the *leaſt*, muſt be forc'd at laſt to fly to a Divine Power as the Pſalmiſt on this very Subject ——— *Marvellous are thy Works, O Lord!*

That is, beyond the Reach of *Nature*, and own as he did, that *Man is awfully* and *wonderfully made*, tho' the preciſe *Modus* thereof, they can never *determine* poſitively.

Queſt. *What's the Reaſon that an empty Bottle cork'd, and let down a Hundred Fathom into the Sea; when drawn up again, the Cork will be found within the Bottle?*

Anſw. The Air in the Bottle expands it ſelf, when in this Region of Air, but when the Bottle is ſurrounded with the Region of Water, the Coolneſs thereof forces the Air to retire from the ſides of the Bottle, whereby the Air condenſing or withdrawing it ſelf into leſs Room in the Bottle, the Neck of the Bottle becomes empty of Air, and the more the Air ſtrives to retire, it ſucks the ſtronger at the Cork; then the Air in the Sea preſſes to penetrate the Cork, and by both theſe Motions, the Cork is drawn and alſo driven into the Bottle.

Queſt. *Whether a Man may marry Two Siſters?*

Anſw. The Civil Law puniſhes him who does it, and the Canon is grounded upon the Reverſe of *Lev.* 18. 16. *Thou ſhalt not diſcover the Nakedneſs of thy Brothers Wife, it is thy Brothers Nakedneſs:* The Reverſe of it (which is always included in theſe Prohibitions,) is, *Thou ſhalt not diſcover the Nakedneſs of thy Siſters Husband, it is thy Siſters Nakedneſs.* Here it is plain, the Siſter may not marry her Siſters Husband, and how he can marry her, without ſhe marries him, we know not. God Almighty himſelf has given one ſafe Expoſition of all ſuch doubtful Degrees of Relation, in one general Expreſſion, *Near of kin*, that we marry none that are near of kin to us; and indeed the World is wide enough, for Perſons to marry without any Danger. Thoſe that wou'd be Critically ſatisfied in ſuch like Caſes, may Read the Arguments in the Divorce of King *Henry* the VIII, when he was for marrying his Brothers Wife.

Queſt. *I have been in Love this Three Years, and in this time I have had One Child by him I lov'd, and now I find he begins to ſlight me; he is very Civil when I ſee him, but I find it by his Abſence; he ſeldom comes to me, unleſs I go to him, and then he is Angry, ſo that what to do I cannot tell: I have been adviſ'd by all my Friends to ſlight him, and never ſee him no more; I have endeavoured as much as I can, but all will not do, I muſt ſee him, or I cannot live; what can I do? I am the moſt Miſerable of all my Sex. Good Gentlemen, I beg you will give me your Advice in your next Oracle, or I am a dead Woman: If he never marry me, I could be ſatisfied, if he wou'd be as kind as formerly; but ſhou'd he perſiſt in his Unkindneſs, it will certainly make me commit Violence on my ſelf, and be the Ruine of both Soul and Body, for I am deſperate, and do not care what becomes of me; I am under a continual Rack and Torture, and ſhall never be otherwiſe if he be unkind: Therefore as you are Chriſtians, ſend your ſpeedy Anſwer, which may be a means to ſave the Soul of a deſperate diſcontented Woman?*

Anſw. 'Tis a Want of the True Senſe of Religion, and the Fear of God, that has brought theſe exceſſive Troubles upon you, you allow'd your ſelf in an unlawful Paſſion, and ſettled your Hopes and Happineſs

pineſs upon a Foundation that muſt neceſſarily deceive you; whenas if you had been Vertuous and Religious, you'd been ſecure both in your Reputation and Peace: So that our Advice is Immediately to beg Pardon of God for your Follies and Impieties, and live more ſtrictly and religiouſly than you have done, and you will find a greater Eaſe and Satisfaction, than if you had your own Choice. Next as to the prudent part of your Acting, the more ſenſible the Gentleman is of your Diſtractions, and the Violence of your Paſſions, the more he will deſpiſe and hate you; therefore your buſineſs is to ſlight him, as the Author of your Shame and Diſquiet, this poſſibly may revive his Affections; for denyal makes one more deſirous of Enjoyment; but never admit him either to a common Friendſhip, or much more to his ancient Familiarities; unleſs he forthwith marries; if he really eſteems you he'll not refuſe it; if he does, 'tis an argument of his diſeſteem, and how you ſhou'd eſcape being further miſerable with ſuch a Perſon, we know not. What an egregious piece of Folly wou'd it be to dye, becauſe another is a Villian, and hates you? But that's not all; What an inexpreſſible Madneſs wou'd it be to ſecure Damnation to your ſelf, in avoiding a ſmall temporary Evil, which thouſands beſides your ſelf are at this time labouring under? If you will give your ſelf the Liberty of thinking, we doubt not but you may diſcover other Arguments beſides theſe. But as for this World, perhaps there can nothing be more ſerviceable to you, than often to reflect upon his Ingratitude and Baſeneſs; Qualifications that render'd him unfit for the Correſpondence of any reaſonable Perſon.

Q. *I am credibly informed of three own Brothers that were all choak'd with the Blade bones of a Rabit The Queſtion is, Whether that Death was not deſigned for them from the time they were born?*

A. 'Tis our Opinion, that the Time, or Manner of no ones Death is determin'd, but that People live or dye (ordinarily) ſooner or later, according to the Degrees of Temperance or Intemperance which they uſe; that ill Courſes are naturally attended by ill Ends, and good Ones by the contrary. It appears to us to be a perfect Jeſt, and mocking of the Proceedings of the Divine Wiſdom, to aſſert a man is deſtined to do ſo or ſo, and that the Event is always the deſtiny, be it what it will. Amongſt five thouſand Deaths, it's five thouſand to one that none hits of the right, in gueſſing what ſuch a Man's Death will be; and yet (ordinarily) a Man, if he'll run the riſque of the Law, may put another to any one of theſe Deaths, which he himſelf pleſes. A Man indeed might be ſaid to be deſtiny'd to ſuch a Death, if no other Death cou'd be inflicted upon him; but to ſay an Action is deſtin'd, without trying whether the contrary, or ſomething different, might not be done in the room of it, this is juſt like laying a Wager, and one party affirming, that whether ſide ſoever happens, he wins. He that wou'd ſee more about the neceſſity of fixt appointed Death, let him read the Judicious Dr. *Sherlock*'s Book upon *Death*.

Q. *Pray, Gentlemen, Oblige me with your Advice, whether I had beſt preſent a Noble Lord with my Addreſs thus?*

My LORD,

"GIve me leave to tell your "Lordſhip that I am troubled "with three Extraordinaries; I am "an Extraordinary Penſioner, that's "bad; Extraordinary Poor, that's "worſe; and Extraordinary Mo-"deſt, that's worſt of all; for it "has always been my hindrance: "Now if your Lordſhip ſhall pleaſe "to be Etraordinary Kind, it will "much leſſen the Uneaſineſs of "the other three; but if they "muſt ſtill continue upon me, "and this fourth Extraordinary be "wanting, why then for a Fifth "I will e'en bear up with my "old Friend Philoſophy, and an "Extraordinary Stock of Patience "and Contentment.

A. Preſent it, Man! Yes, by all means; 'tis indeed the moſt Extraordinary Addreſs we ever met with; and whetherſoever it takes or miſſes, it will be as Extraordinary; for ſo long as our *Oracles* live, it ſhall be perpetuated for an Extraordinary Copy; and it will be no Wonder if every body comes Extraordinary ſhort in their Tranſcriptions of it. We are,

Extraordinary Sir,
Yours, &c.

Q. *I have a Relation ſome time ſince kill'd a Gentleman, upon which (with the Aſſiſtance of ſome Friends) he has made his Eſcape; the Circumſtances of it render it impoſſible for him to obtain a Pardon: I am ſolicited to give in what Information I can about it, and told that I am in ſome meaſure guilty of Blood in Concealing what I know, the Diſcovery of which poſſible might conduce to the taking of him. How far am I obliged in Conſcience either to Conceal or make a Diſcovery of what I know therein.*

A. We believe that you and every body elſe (the Criminal himſelf only excepted) are bound to diſcover to a Tittle all that you know of any wilfull Murder; if you do not, you are an Acceſſary by Concealing what you know; and what is yet worſt, (tho' now adays little regarded) you help on with the publick Sins, involving the whole Nation in Blood, which cannot be expiated by any other Means than Publick Judgments. It won't be amiſs that you read the Conſtitution of the Jewiſh Nation, when God Almighty was their immediate Law-giver and Governour, amongſt other places, ſee *Deut.* 21. 6, 7, 8.

Q. *In my Lord* Gainsborough's *Park at* Titchfield *in* Hampſhire, *ſome few years paſt, a Deer was kill'd. After 'twas broke up, the Keeper went to quarter the Heart, and the edge of his Knife grated againſt ſomething that was hard, which be found to be a Bullet near the middle of the Heart; about which Bullet there was a Callous skin, like Horn, by which 'twas ſuppos'd that the Deer had been formerly ſhot, and liv'd ſeveral years afterwards: The Reaſon of this.*

A. There are ſome *ſingular Caſes* of this Nature, which will puzzle all the Anatomiſts in the World to reſolve 'em: There are Inſtances almoſt every day both of Men and Beaſts, who have liv'd with *Bullets* or *Stakes* lodg'd in their Bodies. The famous *Knife-blade* which lay ſo long in the *Pheaſant*, has been ſufficiently talk'd of

of; and we our ſelves have Aſſurance of a certain *Butcher* that kill'd a Bullock, which had been a little lame for a Year or Two before; and in cutting it up, found between the *Shoulder* and the *Breaſt*, quite cover'd over with hard Fleſh, about a *Foot and a half* of an Old Hedge ſtake, which it ſeems had been broken off there ſome Years before. But this is nothing to a ny ſuch Subſtance in the *Nobler Parts*, tho' even there ſtrange Things have been found. ——— *Howel* in his Letters, makes mention of a Perſon, who lay for ſome Years languiſhing of a Diſeaſe, which puzzled the *Phyſicians*, and Death was the only *Cure*, at whoſe Diſſection there was found (as we remember) in the *Left Ventricle* of the Heart, *a Living Serpent*, and the *German Virtuoſi* give us Inſtances much of the ſame Nature: But neither does this *reach*, for *Violence* from *without* ſeems more *Mortal*, than any ſuch Subſtance bred *within*. To come yet nearer, there are ſome Surgeons, who tell us of *Wounds* in the *Peri-cardium*, which have been cur'd, tho' never any before, that we met with, in the very Subſtance of the *Heart*; nor can it be eaſily ſup pos'd, that the Bullet in the preſent Caſe cou'd be lodg'd in any *Vacuity* there, without making a *Wound* to get in. The Fact ſeems to be well enough *circumſtantiated*, and therefore 'tis neither *Civil*, nor ſcarce *Reaſonable* to deny it; but for the Reaſon and Manner how *Nature* cou'd ſave it ſelf harmleſs, notwithſtanding that *Callous Subſtance* wherewith it guarded it ſelf, as is very uſual in ſuch Caſes, we muſt ingenuouſly acknowledge we can't reſolve; and here propoſe it as a *Problem* to the beſt Profeſſors in the Noble Art of *Chirurgery*, whoſe Judgments we ſhan't fail to communicate to the World concerning it.

Queſt. *One that by his daily Labour can procure but juſt from Hand to Mouth, for the Subſiſtence of himſelf and Family*: Query, *Whether or no he be indiſpenſibly bound to give to the Relief of others that are in Want; and if he be, in what Proportion?*

Anſw. That even thoſe who only maintain themſelves by *Daily Labour*, are bound to relieve ſuch as are really *Objects of Charity*, *viz.* ſuch as *wou'd*, and *can't* work for their *Livings*, is very clear from that of the Apoſtle, *Let him that ſtole, ſteal no more*; (he ſeems by what follows to intend one that ſteals meerly for *Want*) *but rather let him Labour, working with his Hands, that he may have to give to him that is in Need.* But ſtill this reaches not our Caſe ——— Whether one that has a *Family* of his own, which he can but *juſt maintain*, ought to be thus charitable? We encline to the Affirmative, ſuppoſing he knows any who are *more* in Want than himſelf; our Reaſon is, becauſe we ſcarce never yet knew a Family, wherein there were not ſometimes ſome *ſuperfluous Expences*; however, what Perſon almoſt is there in the World, who does not ſometimes himſelf ſpend what there's no *abſolute Neceſſity* of his doing, tho' he's never ſo mean, either at the *Coffee-houſe*, or *Ale-houſe*, or ſome ſuch way? ——— Now this ought to be *ſpared* for ſuch Uſes as are before mention'd, if there's no other way to provide for 'em. But there's yet another Reaſon, why the *Poor* ſhou'd give to thoſe who are yet *Poorer*, if any ſuch can be found, and that is, *Becauſe they*

themſelves are Poor; we mean, how great a *Paradox* ſoever it may ſeem, they wou'd do well to give to *others*, becauſe they want *themſelves*, in Hopes that their *own Wants* may be *reliev'd*; it being the beſt way to obtain the *Aſſiſtance of Providence* in our *Neceſſities*, according to our Condition and Circumſtances our ſelves to *aſſiſt others*: Nor is the Modeſt Proſpect and Hope of ſuch Return and Gain unlawful, ſo it be not the principal end of our Charity, which ought to be the *Pleaſing God*, for that can't be an *Unlawful End*, which is propos'd in the Scriptures as an Encouragement for our Action, but ſo is a *Retribution* for our *Charity*: Common *Diſcretion* ought to guide that, as well as all other *Chriſtian Virtues*, the Circumſtances of Men being ſo various, that 'tis perhaps impoſſible to fix a *Rule*, that ſhall have no *Exceptions*; tho' what has been the Judgment of ſeveral Excellent Perſons in our Church of this Matter, we may chance hereafter to enquire, on another *Queſtion*.

Queſt. *Where a Woman may be found, that Anſwers the Deſcription of a good Houſe wife given by* Solomon?

Anſw. We ſuppoſe he means that 31 *Prov.* 10, &c. Where the Truth is, he gives ſuch a Character of a *good Wife*, as is not eaſily found, in the following Inſtances; "The "*Heart* of her *Husband* does *ſafely* "*truſt* in her——ſhe'll do him "*Good* and not *Evil*, ALL HER "Days——ſhe WORKS WILLINGLY with her HANDS—"ſhe RISETH while 'tis yet "NIGHT——with the FRUIT "of her HANDS ſhe PLANTS a "*Vineyard*, ſhe lays her HANDS "to the SPINDLE, (is a *Spinſter* "more than in *Title*)——ſhe "ſtretcheth out her HAND to "the POOR——ſhe openeth her "Mouth with WISDOM, and "in her Tongue is the Law of "KINDNESS, (no *Fool*, *Goſſip*, "or *Scold*)——ſhe looks well "to the way of her HOUSHOLD, "and eats not the Bread of IDLENESS——*ſuch* ſhe is—— but where is ſhe? For *Solomon* himſelf, who has *try'd* as many as moſt, ſays after all, *Who can find a Vertuous Woman?* He that has her, let him e'en make much of her, for he will hardly e'er get ſuch another.

A Volun-

A VOLUNTARY ON THE NATIVITY OF OUR Blessed Lord:

Christmas-Day, 1692.

To us a Child is born, to us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be call'd Wonderful, Counsellor, the MIGHTY GOD, the Everlasting Father, the Prince of Peace ——— Of the Increase of his Government and Peace, there shall be no end, upon the Throne of David, *and upon his Kingdom, to order it, and to establish it with Judgment and Justice, from henceforth, even for ever*, Isa. 9. 6, 7.

Sicilides Musæ! Paulo majora Canamus?

RISE *grovelling Muse!* To *Nobler Strains* aspire!
Like you, sweet *Lark*, our *Brother Poet*, rise!
Leave the *Low Turff*, and with the *Mounting Sun*,
Beat down the *Clouds*, and clamber Heav'ns high Road.
'Tis a far *greater Saviour* calls thee now,
And justly asks our *Tributary Praise*,
Than him whom late on *Thames* fair Banks we sung,
And taught the listening Streams *Great William's* Name:
That *Earthly God* from This receives his *Crown*,

And

And lays his *Sword* and *Laurels* at his Feet,
More *charming* far than *Empires* ſelf, or *Love*.
Him *Angels* ſing, him all the *Inſpir'd* of old,
Him lofty *Eſay* chief, of Noble *Stem*,
Prophet and *Poet* both, in both Divine:
Eternal Truths wrapt in *Eternal Verſe*,
Thro' all his *Golden Work* diſtinct, out-ſoars
Ev'n thee great *Pindars Dithyrambick ſtrains*.
(*a*) From him the *Sybills*, *Virgil* ſtole from them.
So much the *God* ſwell'd his *enlighten'd Breaſt*,
That *Time* like him all at *one Sight* he ſaw,
Paſt, preſent, and to come, were all the ſame;
And thus he *hail'd* thy *Birth*, *O Son of God*!
The *Grecian Swan* let Seven *proud Cities Boaſt*,
(*b*) Old *Kittims* Realm, their *future Conqueror*;
(*c*) *Tyre* her *Alcides*, *Crete* her Ancient *Jove*!
We their mean Triumphs pity, and deſpiſe
Their *ſpurious Heroes*, and their *Fabled Gods*.
A *Hero* and a *GOD* to us is born,
Son of the *Eternal Sun*, himſelf the ſame.
Whoſe *Infant Hands* his *Fathers Thunder* wields,
Succeeding, not unequal to the Weight
Of *Heav'n* and *Earth*, *Atlas* of either World!
Wonder of Angels! well may Reaſon's Line
Be then too ſhort to meaſure *Infinite*,
Known but by *Himſelf*, and all a *Miracle*.
Tho' vaſt his *Empire*, not beyond the reach
Of his unbounded *Wiſdom* to direct,
Adminiſtring with juſt and *ſteddy Hand*,
As *Wrong* and *Right*, require *Rewards* and *Pains*.
All Ill foreſeeing, and cou'd all prevent,
Did he not over rule to *greater good*.
Thoſe who by *founding Laws* won worthy *Fame*,
(*d*) *Zaleucus*, *Solon*, and the *Spartan Sage*,
Might learn of him, and ſit beneath his Feet:
Nay, even our own great Legiſlator, firſt
(*e*) Who taught by *Written Laws* to fetter *Vice*,
Not *all things knew*, much is there yet to add,
And *ſtronger Sanctions* to *reclaim Mankind*.
Thoſe ſhall our *Prince deliver*, as he thoſe
On *Sinai Mount*, in Smoak and Thunder *hid*,
Attendant Angels ſounding round his *Throne*:
He the *dread Angel* of the *Covenant*,
And Head of all the Quire, thro' *Parans Wild*,
Safe Piloting the *choſen Nations* home.
Nor *Angels* he, nor *Man* diſdain'd to head,
Tho' *fairer* far than all the Sons of Men.
(*f*) Tho' all the *Septenary rank*, ſurpaſs'd
Of *Fire-wing'd Minds*, as *half ſound Inſects* they.
For he GOD's *only Son*, himſelf a *GOD*,

The Unutterable, the firſt, the *boundleſs Might*;
One of the *Undivided Elohim*;
One with the Everlaſting Father he,
And that *Life-giving Spirit* from both proceeds;
Him in the *Buſh*, tho' *burning*, *unconſum'd*,
Him *Moſes*, all the Fathers him ador'd.
Ere *Abraham was*, *IS* he, and ere the World,
In the Beginning both of *Times* and *Men*:
He *never was not*, for he ne'er began,
All *Principles* of *Being* he diſclaims,
And only from *Himſelf*, *Himſelf derives*:
Sooner the *Bird* that ſees the *Morning* Sun,
May tow'r to that fair *Fund* of cheerful light,
Than *humane Thought* ſhoot thro' the *boundleſs Orbs*
Of his Duration; ſoon 'tis out of Breath.
And flutt'ring falls to ground thro' *yielding Air*.
And as he *ever was*, he ſtill *ſhall be*,
His *Eſſence* indefectible, and firm,
As his exhauſtleſs *Wiſdom*, *Power* and *Love*.
The *Gods on Earth* like *meaner men* muſt dye,
He only ever *Lives*, and ever *Reigns*.
He reigns a *Peaceful Prince*, whoſe *facile Yoke*
With pleaſure ſhall the willing Nations bear,
No *Tribute* askt, but that of *Praiſe* and *Love*:
(*g*) Nor only he to *Sems* bleſs'd Tents confin'd,
As now he is, tho' there he firſt appear,
In humble *Tabernacle* of Mortal Clay,
Him the loſt *Gentiles* ſhall their *Saviour* own,
Whilſt thoſe who proud, againſt him murmuring riſe,
He ſhall with *Iron Rod* debel and cruſh,
Like Potters crackling Clay, beneath his Feet;
'Till he, great *Lord of Lords*, and *King of Kings*,
Acknowledg'd o'er the World triumphant reigns.
O'er *Mizraims Field*, o'er *Tarſhiſh*, and the Iſles
(*h*) From utmoſt *Weſt* to *Ophir's* golden Shore.
(*i*) Whilſt a *new Face of things* around appears,
Loſt *Juſtice*, and fair *Truth* from Heav'n deſcend,
To theſe *forſaken Fields*, and Peace and Love
And *Joy Divine*, all linkt in *cloſe embrace*.
Theſe ſhall compoſe our Prince's Glorious Train,
Who on his *Fathers Throne* ſhall ever Reign.

Veni cito' Domine Jeſu!

NOTES

NOTES.

(*a*) " From *him* the *Sibyls*, *Virgil* ſtole from them.] That *Virgil* in his *Sicilides Muſæ*, &c. made uſe of ſome of the *Sybils Books*, as Mr. *Dryden* obſerves in the Argument before his Tranſlation, will hardly be deny'd, he himſelf mentioning the *Cumæum Carmen* in that Eclogue. And it ſeems moſt probable that thoſe *Sibyls* (if there were more than one of 'em) had their Prophecies from ſome of the *Divine Writers*, there being many *Strokes* in *Virgil's* Poem, which are plainly taken thence, tho' as it ſeems, at *Second Hand* —— which we obſerve as we paſs by 'em.

(*b*) Old *Kittim's Realm* their *future Conqueror*.] 'Tis generally agreed by Learned Men that by the *Kittim*, or Sons of *Kittim*, ſeveral times mention'd in Sacred Writings, are meant the *Macedonians*, call'd Μακέδες in Ancient Writers, there being alſo the River *Citius* near 'em, tho' the *Grecians* wonderfully alter the *Terminations* in whatever Words they receiv'd from the *Hebrews*, as *Joſephus* obſerves on this very Subject; and as indeed all other Languages ſtill do, as well as they. Nor, we think, is't any Incongruity to introduce the *Macedonians* boaſting of their *Alexander*, who had not a *being* 'till long after, becauſe 'tis done by one who is affirm'd to have the Gift of *Prophecy*.

(*c*) *Tyre* her *Alcides*, *Crete* her Ancient *Jove*.] The *Tyrian Hercules* was found even among the *Grecians*; that the Reaſon of *Alexander's* Quarrel with the *Tyrians*, was only becauſe they'd not let that Prince ſacrifice to him in their City; and if they were acquainted with the *Tyrian Gods*, who liv'd ſo far from them, much more may the *Jews* be ſuppos'd to be ſo, who were their *near Neighbours* —— Nor was *Crete* very far from 'em, lying very *deep*, almoſt in the *Bottom* of the Mediterranean.

(*d*) " The *Spartan Sage*.] *Lycurgus*.

(*e*) " Firſt taught by *Written Laws* to *fetter Vice*.] So ſays *Joſephus* of *Moſes*, as quoted by Biſhop *Andrews*.

(*f*) Tho' all the *Septenary Ranks* ſurpaſs'd.] See the Queſtion of *Arch-Angels*.

(*g*) " Nor only he to *Sem's bleſs'd Tents* confin'd.] That Prophecy of *Noah*——*He ſhall dwell in the Tents of Shem*, may as well be apply'd to God, as to *Japhet*, being taught by ſome Learned Men to refer to Chriſt's Coming in the Fleſh.

(*h*) " From

(b) " From utmoſt *Weſt* to *Ophir's Golden Shore.*] *Kircher* ſays in his *Obelisks*, that *Ophir* in the *Coptick Language* ſignifies *India*, which with the time of the *Voyage* thither, and other Circumſtances, make it probable that 'twas no other Place than the *Golden Cherſoneſe.*

(i) " Whilſt *a New Face of Things* around appears.] Here, once for all, we'll take Notice of ſeveral Paſſages in *Virgil's* Eclogue, which ſeem plainly taken from this and other Places of the Holy Scriptures—— *Jam redit & virgo——Jam novæ progenies celo dimittitur alto ——Ille Deum vitam accipiet ——Paratumque reget patriis virtutibus orbem*, &c.

That Judicial Aſtrology *mayn't prove Catching, we'll here refute a late Pretender,* J. G. *and we ſhall take the Liberty to reduce his Arguments into the beſt Form they can bear.*

J. G. 1 *Arg.* NO *Sceptick denies Superiors influence Inferiors. Stars and Planets are Superior to all Terrene Beings, and muſt therefore influence them?*

Athen. We grant, that a *Being Superior in Power and Nature*, can act upon, and Influence an *Inferior*, as a Man can do what he will with his Watch. But as for the Paralogiſm, which wou'd make *Superiority in Altitude*, or Heighth, and *Superior in Nature* and Power, to be the ſame Thing, 'tis ſo abſurd, that we need not ſay, we deny it; at this Rate every Chimney is more Noble than a Man, becauſe 'tis higher, and every Bird that flies over ones Head, does thereby eſtabliſh its Dominion over ſuch a Perſon; which is a Doctrine only fit for *Urania's* humble Servant.

See his Preface.

J. G. 2 *Arg. If the Order and Diſorder of Terrene Bodies be not owing to the Stars, they ſeem to ſtand in Need of ſome other Natural Cauſe for their Production?*

Athen. So long as there's Vertue and Vice, Wiſdom and Folly in the World, we ſhall never want a proper Cauſe of all the Orders and Diſorders in it. Beſides, in Page 3. about the Middle, you ſay, *the Air is the Mediate Cauſe of all Things*; and if ſo, not the Stars, as you wou'd here ſuggeſt: If you think to have a Refuge in the Term *Mediate*, you are yet in a greater Error; for there was never any of you ſo ſilly as to ſay, the Stars were the immediate Cauſe of any thing; if ſo, they wou'd *neceſſitate*, *not incline*: And if they are not the Immediate, then they muſt be the Mediate (if any) but that you debar 'em of too, and give to the Air: So that by your own Doctrine, the Stars have nothing to do with the Orders and Diſorders of the World. But after all, who is your Authority for aſſerting. *That all Philoſophers allow the Air to be the Mediate Cauſe of all Things?* When there's not one in the whole World that can be guilty of ſuch a ridiculous Thought; it wou'd be very hard to put upon you to prove it the only and proper Cauſe of any Thing at all.

J. G.

J. G. 3. *Arg. If the* Solum *and* Cœlum *do both agree in the making up* Homers *Golden Chain, it's obvious that the Sympathies and Antipathies of the Planets and Stars above, with Persons and Things below, do certainly produce the true Sorites of Nature that hold together, (by Links as it were) all Mundane Beings.*

Athen. If *Homers Golden Chain* made any thing for your Case, we wou'd give it you, and our Answer to it, but you have wrested *Homer* to your own Purpose, and have put the Stars in *Jupiters* Place, for it was *Jupiter* himself, that held the Golden Chain, which reach'd from Heaven to Earth; only denoting thereby his Superintendance, and Regulation of Humane Affairs, and that there nothing fell out on Earth, which was not providentially order'd and regulated, according to the Decrees and Registry of Fate; but not a Word of Stars, their Influence, or any such thing.

The next Paragraph is built upon the First Argument, where, because the Stars are High and Powerful, (the last is to be prov'd) therefore they influence, &c. The next mighty Argument is interrogative, as follows.

J. G. 4. *Arg. Why may not there be as well Qualifications of Excellency and Peculiarity, in the Seven Planets of the greater World, as in the Seven Principal Parts of Man, the lesser World,* viz. *the Heart, Brain, Liver, Spleen, Gall, Lungs and Kidneys.*

Athen. A why not, proves nothing: We'll grant you Qualifications of Excellency in the Planets, as to their Glory, Heighth, Motion, &c. but as for the Peculiarity and Use of 'em, we deny it, (Sun and Moon excepted for Influence;) if you had taken in the Earth as a Planet, as Mr. *Parker* has done, you had mention'd something of Use and Peculiarity. But pray, Sir, where did you Learn your Anatomy, to call those above mention'd the Seven Principal Parts of Mans Body; how came that Number into your Mind? If by Principal, you mean essentially so, 'tis false, Experience shows 'tis possible to live without the *Spleen*; how have some Persons *Kidneys*, being ulcerated whilst living? Others with *Lungs* almost consum'd; *Brain* a great Part often taken out. Now suppose some of the Planets par'd away Piece-meal, and one of 'em lost in the *Indefinite Space*, what wou'd become of Astrology then? But let's see how these Seven Principal Parts Answer to the Nature of the Seven Planets by what follows; at the Bottom of *pag.* 6. there you say, The *Heart* is assimilated to the *Sun*, the *Spleen* to *Saturn*, the *Parts of Delight* to *Venus*, the *Brain* to the *Moon*, and the *Understanding to Mercury*; so that by this, we have now Nine Principal Parts, in the Microcosm, Privities, and Understanding added, so that your Question is thus: *Why may not the Seven Planets in the greater World, Answer the Nine Principal Parts in the lesser?* We Answer, Why shou'd they, there being neither Number, Reason, nor Sense in the Question?

J. G. 6. *Arg. There can be no better Reason given for the Motions, Order,* &c. *of the Planets, than that they might thereby influence Things below.*

Athen. We'll lend you a better Reason. Their Light is for Mans Use, their Number, Order Configurations

gurations, regular Motions, *&c.* were made for Mans Contemplation, and to put him in Mind of an Intelligent Author of 'em; theſe are the uſes that *David* and St. *Paul* make of 'em.

J. G. 6. Arg. It muſt be the Stars influence us to love and hate, or evenneſs of Temper, for the Earth, or Atoms can't do it.

Athen. We ſee no reaſon that it ſhou'd be either of 'em, and it muſt be one of 'em, or you argue upon nothing. If your Stars won't furniſh you with a better reaſon, we'll try to oblige you with one, The Paſſions, as *Fear*, *Hope*, *Joy*, *Love*, *Anger*, &c. are innate, and whilſt they are in being, are always ready to be work'd upon, the manner is by means of the Senſes, which preſents us with Objects, or Relations agreeable, diſagreeable, ſurprizing, frightful, joyous, *&c.* that 'tis this, not the Stars that make us glad or ſorry, is plain; for take a Perſon whoſe Aſpects are as good or as ill as you pleaſe, ſuppoſe the moſt malevolent for Sorrow, Accidents, *&c.* and ſuch a Man may at that ſame time be made to rejoyce, if you Confer upon him an Eſtate, a Preferment, a Pardon, or what he wou'd be moſt pleas'd with. But you'll Urge, they Incline, not Neceſſitate, ſo that their Aſpects may be fruſtrate in many Caſes. Suppoſe it; ſuppoſe alſo there is ſomething of Truth in Aſtrology, ſince it is ſo fallacious as it may be diverted, who can be ſure of what you ſay; or why wou'd ye that People ſhou'd rely upon you in any Caſe whatever? If the Art was real, and the Stars did Neceſſitate, the Caſe wou'd be quite alter'd ——The next Paragraph is full of Interrogations, which we ſhall Anſwer as we go along, diſtinguiſhing which is which, by the Character of the Letter.

If the Sun has effect upon Bodies, why may not the Spirits of the other Planets? Explain that firſt; in the mean time take another Query to compare with yours, *viz.* Why ſhould not all the Planets incline to Heat and Paſſion as well as *Mars*? *Why do Vegetables dye, when the Sun has moſt Power to preſerve Life? Anſw.* From the ſame Reaſon that ſome Flyes never live a whole day, and others live half a year: But *Query*, Why do any Men dye under good and promiſing Aſpects? Either the Stars lye, or ſignifie nothing in the matter. *Why does one year differ from another in the ſame time of the year, if the Sun be the only Cauſe of the Changes, and Variations which happen in the ſeaſons of the year?* We ſay the Sun by its diſtance or nearneſs, cauſes Winter and Summer, the two great Changes; as for leſſer Changes, which are only accidental, by reaſon of Winds bringing more or leſs Niter (or Nitrous Air) from the Frigid Zone, or the contrary; or by Exhaltations, Innundations, Earthquakes, and a multitude more of ſuch things as may Condenſe or Rarifie, and have other Effects upon the Air, and cauſe a greater or leſſer quantity of Clouds, *&c.* which may interpoſe and hinder the Sun from having like Effects at all times. But *Query*, Why don't the ſame Aſpects, Conjunctions, Oppoſitions, *&c.* always produce the ſame Seaſons, Accidents, *&c.* if they are the proper cauſe of 'em? All theſe queſtions you ſee are Convertible, and conclude more againſt you than us, for we can Anſwer, and give a known certain Reaſon which you can't do.

J. G.

J. G. *p.* 6. Defin. *What is the Brain?* **A Close Compacted Body,** *it is semblable to Jelly or Flegm, whence by means of the Nerves comes ſenſation and Motion.*

Athen. Indeed Friend *John*, if Jelly and Brains be ſuch *A cloſe Compact Body*, a thick Skull will be found too cloſe and Compacted for any Mercurial Influence: Now we find indeed that *Philoſophy*, *Anatomy* and *Definitions*, if back'd by Propitious Stars, as yours are, will arrive to an uncommon growth at laſt.

J. G. Def. *What is the Heart?* **Only a meer triangular piece of Fleſh of no excellent attraction to common Viſion.**

Athen. Acutely defin'd again, only we want to know whether 'tis a *Solid* or a *Plane*, but you've made amends in the following learned Phraſe, **No excellent attraction to common Viſion.** Before this our Talent cou'd reach no higher than to expreſs it thus, *no pleaſant ſight*: But now for the Conſequence and Deſign of theſe Definitions, why

J. G. *The Heart and the Brain* (p. 6.) *are aſſimilated to the Sun and Moon, two of the moſt powerful and influencing Planets; but yet the Fleſh is dull and inactive, as the Scripture teſtifies, 'tis the Spirit that does all, and is all.*

Athen. This is fairly Collected, and the ſenſe of the whole Page; now if we conſider the Parallel, and Mr. *G's* deſign by it, he wou'd (as appears above) ſhow that the ſeven Planets rul'd the *greater World*, and the ſeven principal Parts the *leſſers World*, or *Man*, which ſeven he afterwards unlukily made out Nine; and now purely to give us a touch of his Divinity, he deſtroys all he has ſaid, making the Heart and Brain to be *fleſh*, and *profit* nothing; that is, ſo far from influencing the leſſer World, or Man, that they muſt be influenc'd themſelves by the *Spirit*, and conſequently from his own Parallel, the Sun Moon (and in them, the reſt of the Planets) are dull and languid, can't at all influence or incline a Man to any thing of themſelves, ſtanding in need of ſomething elſe to quicken and influence them: *Aſtrologia* divinely argued! But the Author may be pardon'd, having made this Conſequence perhaps under ſome ill Aſpect.

To *page* 10, he takes all for granted, and upon a blind Preſumption takes all that he has ſaid hitherto to be Canon, and ſo he proceeds to talk like an Aſtrologer, of *Jupiter* and *Melancholly*, *Mars* and *Choller*, *Venus* and *good Humour*; by and by he falls upon *Baptiſm* and *Vows*, believing Vertue ſpoils his Trade by falſifying his Schemes, and ſhows that the Stars are like Whores, *p.* 8. (Creditable Buſineſſes to truſt to) and ends with Anſwering ſome Objections, which are all of the ſame Caſt. But ſince he thinks thoſe Objections ſo eaſily reſolv'd we'll propoſe a few more to him and all other Aſtrologers whatever; which if Anſwer'd, and ſent us or our Bookſeller, with Name or Names ſubſcrib'd, and Places of Habitation, we'll be ſo juſt and fair as to commit it to the Preſs without any Alterations: But if we receive no Anſwer, the World is hereby deſired to take Notice of it, and be no longer abus'd and impos'd upon, by ſuch as are not able by all the help of the Stars to maintain their own Art, or Anſwer the following Queſtions.

Q. *Suppoſe*

Query 1. *Suppoſe three Footmen are to run a Race, and being willing to know their Fortune, they come to three different Aſtrologers all at the ſame time, and have the ſame Schemes erected for each:* Query, *Since one muſt win and two loſe, why will the Aſtrologers tell 'em an impoſſibilsty, they muſt all win or all loſe?*

Query 2. *Why you pretend to tell Matters of great Conſequence, as* Life *and* Death, Marry *or not,* Happy *or not,* &c. *and can't keep your ſelves from contradicting one another in the little Concern of Weather, and that the moſt knowing of you miſſes oftner than hits, and particularly Mr.* J. G. *that ſaid 'twou'd be Snow the* 5th *of this Inſtant, which was the fineſt day that has been this Year?*

Query 3. *Let a Man from any Six'd ſtanding go towards either Eaſt, Weſt, North or South, will you take three Guinea's to two, which will be offer'd as often as you pleaſe by ſome of our Society, that you tell towards which Point he went?*

Query 4. *There's now, as we are very Credibly inform'd, an Aſtrologer in Town who is frequently Cuckolded by one of his Friends; can any of you tell by the Rules of Aſtrology who it is, or who the Perſon is that thus abuſes the Poor Aſtrologer?*

Query 5. *Why have you not, and when will you Anſwer thoſe Queſtions (inſtead of deſending Judicial Aſtrology) that we put to you before, when we Treated upon this Subject?*

Thus much at preſent for Aſtrologers.

St. *James's,*
Jan. 4th.

Gentlemen,

"I Have all your Volumes by me, being no Enemy to the Project, and not a little pleas'd at the infinite variety of Subjects, the different Caſes, Paſſions, Humours and Inclinations of your Queriſts. The conſiderable time your Papers have been continued, ſeems to give me a lively proſpect of Humanity, (Letters or Speeches being fainter Images of Souls; (for there's ſcarce any Situation or Condition (perhaps multitudes of all) but what have drawn their own Portraicture, and committed it to your Volumes: So that whereas formerly there ſeem'd to be a vaſt difference (I had almoſt ſaid an *Antitheſis*) betwixt reading *Men and Books*, there ſeems now to be a friendly Accommodation, and we may read both at once, at leaſt more effectively than ever.

"I wiſh I could proceed, and ſay, your performance was as exact, as the Subject is pleaſant; not but that I and every body elſe will grant, that you have advanced many things worthy the Deſign, and your own Pretentions: But there are alſo many things which I'm not ſo well ſatisfied in, and how to extricate my ſelf, or pay you that Juſtice I ought, if I find my ſelf in an Error, I know not, unleſs you pleaſe to ſettle a *CORRESPONDENCE* with me: The Convenience of my retirement, the opportunity of a little Library, and a thoughtful Conſtitution, all turn Advocates in my behalf;

" and I'm willing to believe, they " will not plead in vain, or at leaſt " fail of an *Anſwer* in convenient " haſte, which will oblige

Your unknown humble Servant,
T. B.

SIR,

WE have no Directions here how to ſend to you, nor do you ſuggeſt any Diſlike of being Anſwer'd thus publickly, ſo that being put to the Choice of Silence, or the Courſe that we have here taken, we rather embrac'd the laſt, being unwilling to deprive our ſelves of the Happineſs we expect in a CORRESPONDENCE with you, which you ſeem to deſire. We make no Scruple to confeſs. that our Performance has not been ſo exact as we cou'd deſire, that there may be many Things, which we cou'd wiſh alter'd; yet as we have not the Vanity to think we cou'd diſcover every ſingle Error, we have committed upon a Second Review, ſo we are confident there are ſeveral Truths (and ſuch as we dare defend) which ſome Perſons may cenſure and condemn as Erroneous. As for ſuch Things as you profeſs your ſelf diſſatisfied in, we ſhall be very willing to receive your Objections, in order to remove that Diſſatisfaction, we have been the Authors of, either by ſolving your Doubts, or retracting the Errors of

Athens.

Queſt. *I have an Eſtate that is ſome part of it Legally Tithe-free, concerning which I deſire your Judgment, whether I may with a ſafe Conſcience retain it, or ought to reſtore it to the Church?*

Anſw. This is ſuch a rare *Scruple*, that had we not the Letter it ſelf to produce by us, and the Gentleman who ſent it, tho' to us unknown, to witneſs it, ſome might take it only for a *made Queſtion*, it being a much more common Practice to *gripe* what's poſſible from the *Church*, without any Reſpect to *Law* or *Conſcience*, than to be concern'd for the unjuſt Poſſeſſion of any thing once dedicated to God; for which Reaſon we have thought fit to look out, and put together ſeveral Queſtions, which we found on the File, relating much to the ſame *Argument*. As for the preſent Caſe, we think the Pinch will on a fair *Examination* lye here, Whether or no the *Quota pars*, or a preciſe Tenth, allotted for the *Subſiſtence* of the Clergy, be of Natural Right? And ſuppoſing it to be ſo, whether any *Body* of *Men* conſiſting of them, or their *Repreſentatives*, have Power to part with this Right, ſo as to deprive their *Poſterity* of it, without a *Valuable Compenſation* to the Church in its Room? For the Firſt Queſtion, by Mr. *Seldens* Leave, who lov'd the *Clergy* juſt as much as he did *Monarchy*, and wou'd be often making Oſtentation of his Learning, and poſing the Poor *Parſons*, as *Whitlock* tells us in his *Memoirs*, we ſay, by the Leave of him, and all his *Learning*, we ſhall embrace the Affirmative for theſe Reaſons. Firſt, ſome *Quota pars* ſeems neceſſary; for otherwiſe, if the Clergies Maintenance be left *ad libitum*, 'twou'd leave it entirely, either in the Princes or Peoples Power to *ſtarve* 'em into *Slavery*, or *Rebellion*, when they have dedicated themſelves to the Altar and no other way of living: And why ſhou'd their *Bread* be left to the *Caprice* of any Man, any more than that of *Lawyers*, *Tradesmen*, or any other Body of Men

Men: ——— If they are for reducing all to *Apoſtolical Practice*, let the *Laity* begin, and they'd ſoon find more than a *Tenth* of their *Eſtates*, at the Diſpoſe of the *Clergy*. Now if any *Quota*, what leſs than the leaſt Part, the *Tenth* being the *leaſt Natural Number*? Some conſtant *Tribute* is due from Man to God, for his *Bleſſing* on his *Induſtry* and *Labour*, and as a *Quit-Rent* to the Great Lord of the world. Now why not the Clergy as *proper Perſons* to receive and order this, as they were before Chriſtianity? ——— But that, they'll ſay was *Legal*, *Ceremonial* they mean, or elſe a *Topical Law* for *Judea* only: In Anſwer, Firſt, That ſome Allowance, ſome Part is of *Natural Right*, can't be deny'd, and who ſhou'd fix or determine that more equally than God Almighty? This he has done in the Caſe of the *Jews*, a Nation whom he choſe out for *Examples* to all the World. Nor can we foreſee any *valuable Objection*, to be made againſt this, unleſs Chriſtians are for dealing with *their Clergy* worſe than *Jews*; That there were more Prieſts and *Levites* to maintain among the *Jews*, than proportionably there are of our *Chriſtian Clergy* ——— In Anſwer, So far from it, that as the *Jews Land* was much leſs, for Example, than ours in *England*, containing in all but 30000 Acres of Land inhabited, ſo were their *Clergy* much fewer, and yet their *Tithes* very near double to ours. Thus when this *Law* and *Diſtribution* was Firſt made, all the *Males* among the Levites, reckoning even from a *Month old*, were but *Twenty and Two Thouſand*, Numb. 3. 39. And all that were of Age, and in Office, conſequently much leſs, only *Eight Thouſand and odd*, Numb. 4. 48. But here in *England*, as the *Contempt* of the *Clergy* ſome Years ſince affirm'd (and why ſhou'd he not be *believ'd* in this Caſe, when all is *Goſpel* that he writes againſt 'em?) that in the Year 70, their Number was *Forty Thouſand*, which as he gueſs'd, might be advanc'd at leaſt a *Third Part* from that time, to the Writing of his *Book*. Suppoſing then every Clergy-man has but *Two Children*, one with another (which is very reaſonable, conſidering they are generally none of the worſt *Breeders*) and the Number amounts, according to the *Levites* reckoning, to *Six Score Thouſand*. It may be ſaid the *Levites* encreas'd more afterwards, which is certain enough, but neither then were they near the Number of our Chriſtian *Clergy*, *Joſephus* giving 'em in at 20000, in his Book againſt *Appion*, not above half as many as ours in *England*. ——— But further to prove this *Quota* not meerly *Ceremonial*, 'tis plain from Scripture that 'twas *pay'd* before the Law, by *Abraham* to *Melchizedeck*, the Prieſt of the Moſt High God, and that not of the *Spoils*, as ſome *pretend*, for he *ſwears* he'd not *touch* any thing of it, but of *all* ——— *all* his *Poſſeſſion*, as *Jacob* afterwards did, as ſoon as God had *Bleſs'd* him, and *given* him any thing to *give* ——— Nor does it follow, this was not his *Duty*, becauſe he *vow'd* to *do* it, any more than that he was left at his *Liberty*, whether he wou'd *ſerve God* nor no, becauſe he *vow'd*, if he return'd in Safety, the *Lord* ſhould be his *God*.

Further, that the *Jews* either receiv'd this Cuſtom from their *Anceſtors*, or that 'twas practis'd among the *Heathen* as well as them,

we learn from the Old Hiſtories, and Old Monuments of *Tyre*, where not only the *Souldiers*, but the *Merchants* very anciently pay'd *Tythes* of their *Profits* ——— ſee the ſame Thing prov'd at *large*, and we think *unanſwerably*, by Dr. *Comber*, of other *Nations*, where he takes Care of all the *Objections* brought to the contrary ——— and if we are not miſtaken, ſays enough to ſatisfy any Man, whom *Intereſt* has not *blinded*.

The Second Queſtion is ——— Whether any *Body* of *Men* have Power to *part* with this *Right*, without a juſt and valuable *Compenſation*? We wou'd not come within the *Purlieus* of a *Præmunire*, and therefore don't propoſe the Queſtion t'other way ——— Whether any have *Power* to *take* it; and beſides 'twill be a clear Caſe it ſelf, if God has *reſerv'd* it to himſelf, and *given* it to *them*, and 'tis not even in their own Power to *part* with't: Which that it is not, will be *plain*, if it be not in any *Perſon*'s Power to diveſt his *Succeſſor* of a *Natural Right* ——— which it cannot be, if what's *Natural* be *unalienable*, and if that it be not, certainly *nothing* is. Now if any *Compenſation* were given, *where* or *what* is't? A Queſtion we believe the Wiſeſt *Lawyer* in the Kingdom can't ſo eaſily Anſwer, as we can *point* at *many Eſtates* made up of nothing elſe but the *Spoils* of the *Altar*; not *Abbots*, but *Parſons Lands*, or at leaſt their *undoubted Dues*, that being too *ſweet a Piece* of *Popery* to be *parted* with at the *Reformation*.

Queſt. *Whether is moſt for the Benefit of the Church and State, the Payment of Tythes in kind, or by Compoſition?*

Anſw. We can't ſee how the *State* can be *affected* with it one way or other, unleſs *collaterally* or accidentally, by the Diſturbance of its *Peace*, or the *like* ——— But this we are certain, as far as our *Obſervation* has reach'd, that 'twou'd be vaſtly more for the *Benefit* of the *Church*, if Clergy-men took all their *Tythe* in *kind*; not only as to their own particular *Gain* and *Advantage*, but as to the *Church* in general, ſince they wou'd thereby not only prevent the *abominable Cheats*, which are ſo commonly put upon them, when they *let* it to *others*, but wou'd likewiſe preſerve the *Cuſtom* of *Tithing*, which is now *all* the *Right* that's allow'd 'em ——— Whereas on the other ſide, there are very few *Compoſitions* of this *Nature*, where they have any other *Choice* ——— but ——— *take this* or *nothing*?

Queſt. *Whether a Clerk ben't guilty of Simony, who accepts a Living on the Terms of a Bond of Reſignation?*

Anſw. It muſt be ſometimes our Turn to *ask idle Queſtions*, as well as Anſwer 'em ——— Wee'd therefore at preſent propoſe this to the World ——— Whether a *Patron* ben't *guilty* of *Knavery*, who will let a *Clerk ſtarve* by him, rather than part with a *Living* without ſuch a Bond of *Reſignation*, which he *hampers* poor *Genus* and *Species* with, on purpoſe to *lug* in ſome pretty Parcel of *Glebe*, that lyes convenient ——— or perhaps to do him the *Favour*, to do him the *Honour*, to beſtow a ſmall Piece of his *crackt Kindred* upon him, together with his *Benefice*; or may be to reſerve it for a *Dunce* of (perhaps) his *Worſhips own begetting*? Sir *S. D.* tells us, No, 'tis neither *Simony* nor *Knavery*, and he's of the ſtrongeſt ſide, for he has the *Law* with him in ſeveral *adjudg'd Caſes*. Be it one or t'other,

t'other 'tis like to *continue* and *encreaſe*, and we doubt in time creep through moſt of the *Benefices* in *England*, which are in private Hands, tho' there are ſome *brave Souls* ſtill left, who ſhow they love *Liberty* themſelves, by ſcorning in ſo baſe a way to *enſlave* thoſe whom perhaps nothing but *Fortune* hinders from being at leaſt their *Equals*. This Cuſtom the Author of *Pluralities*, &c. takes Notice of, and Complains that 'twill in time unavoidably *ruine* the Clergy ——— as if any doubted it —— Alas, they are too *Rich* and *Sawcy* —— Ten Pound a Year and a *Pudding* is too *high feeding* ——— when they are a little lower, they'll come to part with *t'other Parcel of Glebe*, and take leſs than *half* it's *worth* for the *Tithe Corn*, which is not *yet made Tithe-free* in his Worſhip's *Mannor*.

Queſt. *I am the Unfortunate Man concern'd in the Queſtion lately ſent you by a diſcontented Woman. I acknowledge my ſelf guilty, and heartily repent of my Fornication, reſolving never to do the like again, but how to diſ-engage my ſelf from her I know not. I love her, have promiſed to marry her, againſt which my Aged Parents are ſo averſe, that they threaten me with the deepeſt Curſes, if ever I marry her; nay, (which is worſe) my Father ſays, it will bring his gray Hairs to the Grave: Sirs, I humbly beg your Advice in this Caſe, and will follow your Direction, and for ever remain your obliged humble Servant?*

Anſw. We ſhall give the World a ſhort Account of the whole Affair, as we have receiv'd it from *both Parties* (becauſe it may be of uſe in any parallel Caſe) and then our Anſwer to it. A Young Man Courts a Young Woman, gains her Affections, promiſes her Marriage, but by Reaſon of preſent Circumſtances, Parents Knowledge, or other Motives, delays a formal Solemnization; being both haſty and paſſionate, they however ſecure the Eſſential Parts of Marriage, *Vows* and *Sleeping together* (or ſomething equivalent) and continue the Practice for Three Years together, in which time they have One Child; the Buſineſs comes to be known, the Parents of the Young Man threaten him with their deepeſt Curſes, if he marries her, and ſays, it will be their Death. And on the other hand, the Young Woman is almoſt diſtracted, and under Temptations of laying violent Hands upon her ſelf; and the Young Man alſo loves, and wou'd Marry, but for fear of forfeiting his Fathers Bleſſing, or for other Reaſons, is in Suſpence, not knowing what to do, and deſires our Advice, as alſo does the Young Woman. This is the full State of the Caſe, as far as we can learn from the *Letters of both Parties*; and our Judgment upon it is this, That the whole Affair ought not to have been ſo carried on; but 'tis, as in ſome other Caſes in the Law, *Non fieri debet, ſed factum valet; it ought not to have been done, but being done, 'tis of Force.* 'Tis a Marriage already, as to the Eſſence, Ends, and Deſign of Marriage, and is only ſinful by Accident, and being againſt the juſt Laws of the Nation, which requires publick Solemnization, not only to remove Scandal, and ſatisfy the World; but to come within the Political Ends of Government, and the Benefit of the Law in Caſe of Eſtates, &c. Beſides, 'tis a Breach

of that Duty we owe to our Parents, in disposing of our Bodies (their Goods) without their Consent, in which Acts the Blessing of Parents cannot be reasonably expected. As to the Second Part of this unhappy Affair, where the Father forbids the Son to marry upon Penalty of forfeiting his Blessing, &c. We Answer, That the Paternal Power is very Sacred, and we shou'd be very careful in lessening that Prerogative that God and Nature have stampt upon 'em: However, we may safely lay down this Position, That Parents must be obey'd in all reasonable and indifferent Things, under the Penalty of forfeiting the Divine Blessing; but where Parents Command Things either impossible or sinful, the Child is no farther concern'd than to use what means he can to make 'em sensible of their Error. This present Instance comes under both these Exceptions, *Impossibility* and *Sin*; 'tis impossible for the young Man to obey his Father in not Marrying, 'tis done already, for the Publick Ceremony (tho' that must have its due Respect, being enjoyn'd for the weightiest Reasons and Ends of Society) is only a solemn Attestation of Marriage, but not Marriage it self; if it were, it wou'd justify Polygamies, and a Hundred Mischiefs. Next, the Parents Injunction in this Case is also *sinful*, in offering such Injustice to the Woman; for what other Satisfaction can be made her? Under the Law, if a Man deflour'd a Maid, he was either to marry her, or if the Maid's Father was unwilling, then the Man was to give her a Dowry or Portion; a Provision being the lowest Demand of Justice, where a Woman was left in such a disreputable unhappy Case. So that our Advice is, That either the Man do what he calls *Marry* forthwith, and Co-habit with her secretly, if the Parents are irreconcilable, and if it's like to have the Effects in the Question, as *bringing their gray Hairs with Sorrow to the Grave*; but if by Friends Persuasions, or these or better Arguments, they may be brought to Consent to it, let it be forthwith done Publickly, which is all what we can offer in the Case. We desire to hear what is done further in the Matter.

St. *James's*,
Jan. 16th.
Gentlemen, 1692.

"YOU lay farther Obligations upon me, which I have yet no Opportunity to repay, otherwise than by Acknowledgment: But if you please to chuse your Method, and fix the Laws of Dispute I shall willingly Confine my self to them. And now I think there's no more to do, but that I mention a Subject, which you have lately touch'd upon in the Affirmative, *viz.* *That Brutes are Rational Beings*, &c. which I design to deny in my next, when I shall also send your Bookseller such Directions as are proper for a private *Correspondence*. I thought convenient to give you Notice, that you might have time beforehand to read upon the Subject. If you please your Answer to this, as before; and for the future we shall have better and more private Opportunities. I am,

Gentlemen, Yours, &c.

T. B.

SIR,

SIR,

IN the formal Laws of Diſpute, we ſuppoſe you are not Ignorant; only as ſoft Words, and hard Arguments as you pleaſe. We deſire you to Write ſo the Firſt Time, that there may be no Need of Replications, and Rejoynders, and we ſhall obſerve the ſame Rule, otherwiſe there will be but little done. We approve of the Subject; and as in this, ſo in all others, we ſhall appoint ſome one of our Society, whoſe Genius agrees beſt with the Nature of the Subject, to manage the Diſpute.

Athens.

Q. *The Pains in Child-bearing being to be attributed to our Share of the Curſe on Original Diſobedience, (my Reading not ſhowing me but that the Proportion, Shape and Magnitude of Bodies, Parts, and Births, are now as at Firſt, or at leaſt in Compariſon to each other, the ſame) that I may be able to convince an Honeſt, tho' ſomewhat Sceptical Husband, who will not heed my Argument of the Preſumption of an intended Miracle at each particular Labour (as now call'd.) Pray Gentlemen, the Favour of your Opinions, how Exemption from Pains, &c. ſhou'd have happen'd to our poor ſuffering Sex, had not the unfortunate Tranſgreſſion, and as miſerable Conſequence befell us?*

Anſw. We'll allow you, that either the Magnitude and Shape, or at leaſt the Proportion of the Bodies of Women, are the ſame now that *Eve*'s was before ſhe fell; as alſo, that if *Eve* had not Sinn'd, ſhe had brought forth Children without any Pain: And if Women bring forth now with Pain, we think the Miracle does not ſo much conſiſt in every actual Child Birth, as in God, changing what was Natural and Eaſie, into ſuch Extremities, without any Alterations of the Organs of the Body. The Method that God Almighty has us'd to beget this Change, we conceive to be a Communication of a more ſenſible, tender, and quick Senſation of the Nerves, and other Parts of the Body: And our Opinion is grounded upon this, That the more Servile and Laborious Part of that Sex, which expoſe themſelves to Cold and Hardineſs, have generally the Eaſieſt Labours, as thoſe amongſt the Wild *Iriſh*. A Miracle cannot be properly ſaid to be ſo, if repeated every Day; for 'tis the Rarity of the thing, or elſe an Act that is Supernatural that muſt be call'd by that Name, which Child-bearing is not; and yet we ſee no Reaſon why your Husband ſhould be leſs ſenſible and concern'd at the Extremity of Natural Pains, than if they were a real Miracle.

Queſt. *A Lady in her tender Years, by the many Inſinuations of a certain Gentleman, was inveigled to give a Note under her Hand, that ſhe wou'd never marry any Man but him. Now her better Information of his Fortune, and Humour, tells her, That ſhou'd ſhe marry him, ſhe muſt for ever render her Life unhappy, and the Gentleman, refuſes to releaſe her Promiſe, or deliver up her Note; yet ſometimes declares, That he'll never have her, or any thing to do with her; at other times ſays, he will have her: So that upon the whole, I deſire to know, Whether his frequent Declarations that he'll never have her, or any thing to do with her,*

her, does not releaſe her Promiſe, ſo that ſhe may condeſcend to the Conjugal Requeſt of another, which ſhe's willing to do, can you but remove her Doubt?

Anſw. If you think you cou'd live better with him than in a Single State, offer him Marriage before Witneſs, which if he declines, you are free from him, and may do what you pleaſe; for all ſuch Obligations are Mutual, and 'tis always underſtood (tho' it were not expreſt) that both ſides are Bound or Free; for there's no one can marry another againſt their Wills. We know of no other Method to be us'd, but this Venture, or a Single Life, which you're at Liberty to chooſe, as you think either more eligible.

Queſt. *This laſt Execution-Day, after Prayers ſaid, and Pſalm ſung, one of the Condemned Perſons hang'd himſelf, by lifting up his Legs, ſo that ſeemingly he was Dead before the Cart was drove away: Pray your Opinion, (tho' he was inevitably to Die, yet this Act being voluntary, and not the Act of the Law) if he is not Guilty of Self-Murder?*

Anſw. 'Twas judg'd by ſeveral Perſons there, that 'twas the Fear and Apprehenſion of Death, that overcame his Spirits, and made him faint away, and not any Voluntary Act of his own.

Queſt. *I being juſtly informed that there is Nine Gentlemen that have an Employment of* 800 l. per An. *each, moſt in* London, *know that Seven of the ſaid Nine do daily promote the* French *King's Intereſt, by putting into Employment and Protecting ſuch as drink King* James's *Health, and act againſt the Government, what ought to be done in ſuch Caſe?*

Anſw. Your or your Informer are Oblig'd, as you will Anſwer it to God Almighty or the Publick Good, to give Notice of it to the Magiſtrate, for the Prevention of ſuch ill Conſequences as may be too reaſonably fear'd from the Influence of ſuch Perſons.

Q. *Your Opinion in this Caſe is deſired —— A Perſon marrying a Wife in the Month of* February, 84. *and lived with him 'till* May 89, *in very good Order, and of a ſudden left him, without any Provocation, and hath been abſent ever ſince; he deſires, being much troubled in Mind about it, how he may Anſwer for her, to know what is become of her, he being willing to diſcharge his Duty to her before God and Man: I pray your Advice in this Matter as ſoon as poſſible?*

Anſw. Put her in the *Gazette*, and promiſe ſhe ſhall be well treated if ſhe will return to you; and if it has the Effect, be ſure you be as good as your Word.

Q. A. *and* B. *both in one Concern mutually agree, that whatever was gain'd by either, ſhould be equally divided; it happened that* B. *meets with a conſiderable Advantage, but refuſes to give* A. *the Share that was due to him, pretending it was only owing to his Care; they ſtill continue to act in the ſame Stations, and* A. *has an Opportunity to repay himſelf, and* B. *not know it: The Queſtion is, Whether he may lawfully in any part pay himſelf, without the others Knowledge?*

A. Since ye have both agreed to divide what was got by either, you are oblig'd to your Agreement, altho' he has been unjuſt to you; but either there are ſuch Articles drawn up betwixt you, or not; if there be, you have Relief by 'em; if there be not, you have acted imprudently,

to

to enter a Partnership without 'em: A good Man won't refuse to be Bound to do a thing which he purposes, and an ill Man ought to be Bound for his Partner's Security.

Q. *A Man marries a Wife, whose Father under Hand and Seal before Witness, promises to give a considerable Fortune to his Daughter, but after Marriage refuses to be as good as his Word; the Father and the Son are oblig'd for some time to continue in Joint Business, and the Father leaves the Management to the Son. Now the Question is, Whether the Son may not upon the passing the Accounts, help himself to some Part of what is his just Due (tho' not near a Fourth Part) when he has no other way to get any part that is owing, and this way he may have some Relief, if he gives the Father no Notice?*

A. You shou'd not act underhand in this Case: Your Father's Promise under Hand and Seal, before Witnesses, is as good Security for the Portion as you need, so that there's no Need of indirect means in the Case; tho' if there were no other Remedy, they ought not to be embrac'd.

Q. *I have but one Son, and he is an extraordinary lewd Liver, now is it lawful for me to dis-inherit this said Son from my Estate, which lyes in my Power to do, and give it one of my Relations, if he do not mend his Life?*

A. It wou'd be a very hard thing to give away the Estate out of the Family, since his Children, if he marries, may be better; and it wou'd be severe to dis-inherit them for his sake; tho' on the other hand, 'tis not only lawful to dis-inherit such a Person, but sinful to leave him an Estate to maintain his Lusts and Follies: Now ('tis our private Opinion, and you may act as you please) there might be yet a better Expedient found out, *viz.* To leave him a Competent Maintenance for his Life, but to settle the Estate out of his Disposal, for his Children, if he has any; if not, to what other Intents and Purposes you think fitting.

Q. *What's Something? What's Nothing? What's Matter? What's Form? What's Motion? What's Privation? What's Pleasure? What's Pain?*

A. Something's any thing. Nothing is *no thing. Matter* and *Form* is every thing. *Privation is nothing. Motion* is a kind of a *Somewhatkin* (to borrow one of *Fairfax*'s Word's) between *Something* and *Nothing. Pleasure* and *Pain* are a Couple of *Je ne scay quoi's*, or *wat-che-call 'ems*, that every Body feels, and no Body knows what to make of, and there's a *short Answer to a hasty Question*. But because we doubt 'twill hardly satisfy either the Querist, or other Readers, we must dissect this monstrous Query, which has so many young ones in the *Belly* on't, and see what we can make of 'em all, distinct from one another.

Q. *What's Something?*

A. 'Tis not easie to find any larger or clearer Word to explain it, it seems the same with *Aliquid*, and to conclude *Omne Ens*, all kind of Entities, or Beings, whether Real, or only the Works of *Fiction* or *Fancy*, and *Reason*, which last have at least a Being in the Mind, tho' none without it.

Q. *What's Nothing?*

A. The Metaphysicians have been so Critical, to make I know not how many *Tribes* and *Classes*, sorts and sizes of *Nothing*; among all which they make the highest, or if you please the lowest Degree of it, namely, *purum nihil*, *pure* or *meer Nothing*, to consist in a Repugnancy,

pugnancy, abſolute *Impoſſibility*, or Contradiction, as a Round-ſquare, Tranſubſtantiation, &c. But we ſhou'd think there's yet a more *tiny Nothing* than even this; this kind of *Nothing* terminates the Thoughts, is conceiv'd as a real Object, and may have propoſitions form'd concerning it, tho' thoſe, we confeſs, all grounded upon miſtake, or Fancy, but ſo is alſo any fictitious Being a *Chimæra*, or to *conceive* things as really contradictious, and deſtructive of their *own Beings*, as a *Round Square*. But we may yet ſplit the Hair much finer, and try to *conceive a Nothing not conceiv'd*, no *Proportion* or *Enunciation* found concerning it, but lurking in the dark Womb of a *Potential Impoſſibility* (forgive the ſeeming contradiction:) Now ſuch a *Nothing* as this, before 'tis conceiv'd in the Mind at leaſt, if not after, ſeems to have leſs of Being, or to be a *purer Nothing* than any other Species which have been aſſign'd by Philoſophers. But enough of *Nothing*, which is ſuch a No-Subject, that we hope the Queriſt will take the Advice of the Old Song upon *Nothing*, and won't be angry, tho' we *make nothing on't?*

Q. *What's Matter? What's Form?*

A. They are *every thing*, we mean all viſible things are made up of 'em: But we muſt try if we can come a little nearer, or elſe this won't much edifie. *Matter* we think, may be thus deſcrib'd: 'Tis a *Being* extended, weighty, and paſſive, *ſuſceptible* of all *Qualities*, but of which all Bodies are made, and into which they may be again reſolv'd. 'Tis an extended *Being*, which *Extention* differences it from *Spirit*, and may ſeem to be its very Eſſence. This *Extention*, or *Bulk*, is no more than having proper quantitative parts, or parts differing in *ſite*, and *place*, and *number*, ſo as they can't flow all together into a Point, or ſo much as two ſingle Atoms exiſt in the place of one; quite contrary to our Notion of *Spirit*, which takes upon more room than *Thoughts*, its genuine Iſſue; and Atom being ſo call'd, as *Gaſſendus* thinks, rather from its *Impenetrability* than *Indiviſibility*. Secondly 'Tis *weighty*; Weight or Gravity is generally aſſign'd as a Property of Matter, as being always either in motion, or an endeavour for motion, and this twofold, by the *Epicureans*, either in a ſtrait Line, or by Reflection; one of a ſingle *Atom*, the other, *when this meets that, and juſtle in the dark*. We confeſs our Notion is quite contrary to theirs in the preſent Caſe, this very weight, or Gravity of Matter, being in our Judgment an abſolute Bar againſt any motion, till mov'd by ſome *Exterior Being*; nor can we conceive how any *Atom*, or larger part of matter, ſhou'd poſſibly move, or have ſo much as any *Gravitation* or *tendency*, any further than its own proper Center; nor how they ſhou'd fly out, or ramble about towards one another, or produce any ſuch Jumble, or motion of *Deflexion*, any more than how a Stone in our World ſhou'd take a Fegary, and fly up to the Moon. However, this very Notion of theirs, ſecures and proves our next aſſign'd *Property* of *Matter*, that 'tis in it ſelf purely paſſive, as it muſt be, if thus weighty, and capable of having new motion impreſs'd by any External Object, as they themſelves deſcribe it; and if ſo, it can no more think, which is proper *Action*,

on, no not tho' motion, and a *determinate motion*, be added to't, than a Flint and Steel by being knockt one againſt t'other, can produce *Definitions* and *Syllogiſms*, as a very Ingenious Perſon expreſſes it.

Again *Matter*, firſt *pure matter*, as we may conceive it, tho' no where actually find it, is ſuſceptible of all *Qualities*, and conſequently it ſelf endu'd with none, unleſs ſuch as are at leaſt conſequentive of its Eſſence (as Figure, Weight, and perhaps Aſperity, or Levity, *&c.*) but for the others, as *Colours*, *Taſte*, &c. *Gaſſendus* uſes one invincible Argument, that his *Atoms* can have none of 'em, becauſe if they had, for Inſtance, *Colours*, they cou'd never change them, but muſt always appear the ſame; whereas we ſee even the ſame *matter*, admits *different Colours*, only by a different poſition of parts: To which may be added, another Notion embrac'd generally by the *Corpuſcularians* (Mr. *Hobbs* in his *Tripos*, and others) that theſe Qualities are properly in us, in the *Percipient* rather than the *Object*, for example, Whiteneſs in the *Eye*, rather than the *Paper*; the particular Modification or Configuration of Matter producing ſuch or ſuch Idea's in the *Mind*, ſay ſome, in the *Body*, others, which however *firſt matter* never had, nor are they contain'd in our Notion of it.

After this, there will be no great difficulty in the latter part of our Deſcription; for if Matter be the *laſt Subject* of all Accidents, ſuſceptible of all *Qualites*, and properly prepoſſeſſed with none (beſides one or two that ſeem to be of its Eſſence;) if this holds, there will be little doubt but that all *Bodies* muſt be compos'd out of it, and conſequently reſolvable into it.

Now for *Form*, the *Old Folks* drily defin'd it, That by which a *Thing* is what it is,——The old whimſey of *ſubſtantial Forms*, which as repreſented, we can hardly think ſo Wiſe a Man as *Ariſtotle*, ever held, being now quite laughed out of Door, unleſs in the caſe of a *humane Soul*; theſe we ſay being laid aſide, and many of their Unintelligibe *Qualities*, 'tis now generally held that the particular modification of Matter, or at leaſt in ſome Inſtances, with the addition of *motion*, gives the Eſſence or Form to *material Beings*, making 'em either this or that, according to the ſtamp or mold that's given 'em.

Q. *What's Motion?*

A. We ſay 'tis a kind of a diminutive ſomewhat, between *ſomethink* and *nothing*, by which we mean, 'tis akin to *Time*, and thoſe other *Beings*, if there be any other ſuch, which are always in a *Flux*; and therefore conſidering *whole time*, or *perfect motion*, they ſeem no other than *Beings* of *Reaſon*, becauſe what they are, they may be thought to owe to our *Conception*, never *exiſting* all *actually together*. If any ask further how we would deſcribe *Motion*, ſo as to be *underſtood*, we can only tell 'em what our own *Notion*, of it is, without impoſing it upon others——We wou'd therefore call it——" The *Succeſſive reſpect of Body to Body*, which ſeems to us a pretty clear deſcription of proper *Motion*.

Q. *What's Privation?*

A. We call it *Nothing*——We wou'd be underſtood *nothing poſitive*, ſince any ſuch is expreſly *excluded* by its very Name, whether

ther we take *Privation* for a Meer *Abſence* of *Form* before ever *introduc'd*, or for a *ceaſing* or *unraveling* of that *Form*, where it once has been——as *Darkneſs* in the *Air*, or *Blindneſs* in a *Man*; tho' the Truth is, ſuch a *Blindneſs* ſeems more than *Nothing*; there is ſomething *Actual* and *Real*, that's the Cauſe on't, as perhaps the *Gutta Serena*, or ſome other Accident, but yet ſtill the very *Formality* of the *Blindneſs*, is ſomething *wanting*, a Meer *Privation*, or *Negation*.

Q. *What's Pleaſure? What's Pain?*

A. We Anſwer to both, That 'tis not eaſie to *deſcribe* 'em; tho' ſo eaſie to know 'em, and perhaps generally ſpeaking, the more *ſenſible* and *obvious*, any thing is, the more a Man may be to ſeek for a clear *Philoſophical* Notion of it; *Science* being many removes from ſingular and ſenſible Objects, tho' grounded upon them. Beſides, what's *one* Man's *Pleaſure*, is another's *Pain*; or according to the Proverb, *Meat*, *Poiſon*, and ſo of the other Senſes — And again, Pleaſure is certainly in ſome Caſes, nothing but *Privation* of *Pain* (as *Eaſe* after a *violent Fit* of the *Stone* or *Tooth-ach*; and the very Formality of *Pain* is generally made ſomething *Privative* or *Negative*, namely the Abſence of what's *Good* or *Pleaſant*. For a general *Deſcription* of 'em both, which may reach all the Species, and include both *Body* and *Mind*, we think this following may do—*Pleaſure* is a *Perception* of what's *agreeable* to our *Natures* ——— and *Pain*, juſt the contrary, of what's *diſagreeable* or *inconvenient*———If any ſay, this is no more than *Pleaſure's Pleaſure*, and *Pain* is *Pain*, we wou'd be oblig'd to them for a more *clear* and *general* Notion of both thoſe *Affections*, than we have here given.

Q. *What's the Reaſon that* Χ̄ρ̄ *ſtands for* Chriſto *in Lawyers Writing?*

A. 'Tis not only in *Lawyers writing*, but in all Ancient Manuſcripts, thoſe we mean in the time of Monkery ——— whence that Manner of Abbreviation has been delivered down even to the *preſent Ages*, and us'd in many Inſcriptions, one of which may be ſeen round the *Sounding-board* of the *Pulpit* in the Church of *Alhallows Barking*, near the *Tower*. The Reaſon and riſe of it is not hard to find, being no other than the *blundering* Ignorance of Old *Monkiſh Tranſcribers*, who finding Χ̄ρ̄ and Χ̄ſ̄ often written for Χριστός and Χριστῶ, miſtook the Χ and ρ for our *X* and *p*, as they have done in ſeveral other Words, that we cou'd inſtance, and which may have been obſerved by any who have had but the leaſt Converſe in Manuſcripts: To give one for all, St. *Jerom* in his Prologue to the Book of *Job* makes uſe of the Word ——— ἐχιδνισμένως ——— this was *Greek* with a *Vengeance* to the Poor Old Monks, that had Occaſion to tranſcribe it, which they have Murder'd moſt Unmercifully in moſt of the Old Copies, ſome Writing it one way, ſome another, tho' almoſt all miſtaking the χ for an *X*, and ſo writing it.

Queſt. *Gentlemen, I humbly beg your Advice in this: About Three Years ago I was privately married to a young Man, without my Friends Conſent or Knowledge, he promiſed he would not Bed with me 'till he had performed a Journey, which he was to take, neither did he; and he ſoon went his Journey, and did not return till a Year ago: During his Abſence I was importun'd and married to another Man, and*

and had a Child by him before the other came back; we are all Three in Trouble of Mind about it: Now I desire to be satisfied about it by you, what I must do in this Case, whether I may be free with the Man that I last married? or whether I must abstain from his Bed? Or which of these Men is my real Husband, seeing the First never Bedded with me? I beg your Advice in your next Oracle, because I must leave the City in a few Days, and you will oblige a Discontented Woman.

A. By the Law of God the First is your Husband, by the Law of the Land the last; by the same Law that you belong to the First, he may disengage himself from you, or may retain you, but by the Law of the Land, he can't do the last. The best Method that we know of, is, that you beg Pardon both of God and him. As for his Case, we believe he has no Reason to trouble himself about it, since he is not only at Liberty to marry whom and when he pleases, but to thank God that he has escaped such a Partner; for if she durst break those Sacred Bands, which to keep inviolable, she had so solemnly call'd God to Witness, 'tis to be doubted no Happy Life cou'd have been led with her, for so much Folly or Impiety was no promising Omen: Tho' after all, if the Matter was not of too weighty a Concern, we should hardly forbear telling the Voyager, he was serv'd well enough, to Marry, and let another step to Bed to his Mistress before him.

Q. *A Friend of mine, who is a Captain in —— Regiment, and at present quartered in K——y, acquainted me about a Fortnight ago, that a certain Person affronted him in a very high Degree at a Drinking Entertainment, for which he design'd instantly to demand Satisfaction; I urg'd to him all the Arguments I could think of, to dissuade him from it; I convinc'd him from Natural Reason, from Scripture, the Laws of the Land, both Civil and Military, that it was unpardonable, I show'd him an express Article against Duelling, in the Orders publish'd by Their Majesties: In short, I brought my Argument so home, that (being a Person of Sense and Learning) he ingenuously confest he could not defend it; yet said, it was the Custom in the Camp, and he should be laught at, if he did not endeavour to get his Blood, who had abus'd him; nay, be represented to his Superior Officers as a Coward, and so lose his Commission —— that there was never an Officer in the Army, who would put up such an Affront —— but 'twas true, all Men of the Gown (like my self) condemned it, but that there would be no living in the Camp for any Man, who should thus sneakingly receive an Affront, and not Fight the Person who gave it. However, Gentlemen, he is resolved to Delay his Revenge, till he hears from you; and if you can tell him any way to avoid Ignominy, and secure his present Post and Reputation in the Army without Fighting, he has promis'd me faithfully (and I hope he will be as good as his Word) he will not present it: Your Answer is desired with Speed, my Friend pretending his Honour, will suffer in the mean time?*

Answ. You made Choice of the best Topicks to ground your Argument upon; and if they were conclusive against the Captains mistaken Notions of Honour, they, would be no less against his Superior Officers, under the same Circumstances. The Question is not

properly

properly, how he ſhou'd avoid Diſgrace by *not Fighting*, but rather how he ſhou'd avoid the Diſgrace *of Fighting*, which is only Honourable (in private Caſes) when the Law of Self-Preſervation becomes a Warrant: We ſhould be always ready to do great Actions, and that wou'd ſhow we were capable of leſs. If the Captain upon all Occaſions ſhows himſelf willing and ready to ſerve Their Majeſties, in any Expedition his Superior Officers ſhall Command him, he can't want the real Character of a Wiſe and Brave Man, and will deſerve better at Their Majeſties Hands, than by Killing one of their Subjects for a Trifle, or Dying himſelf a Sacrifice to Paſſion, and the Prejudice of Cuſtom.

Q. I am a Chaplain in a certain Family, which is not ſo Regular and Religious as I could wiſh it. I am forc'd to ſee Miſſes, Drinking, Gaming, *&c.* and dare not open my Mouth againſt them, ſuppoſing from the little Notice that is taken of me in Matters of Religion, and Sober Converſation, and the great Diſtance my Patron keeps, that if I ſhould pretend to blame any thing of that Nature, it would occaſion nothing but the turning me out of the Family. In the mean time, unleſs I do ſpeak, and modeſtly remonſtrate, I think I do not what becomes a Miniſter of Religion, and am afraid may another Day be juſtly condemn'd as Partaker in other Mens Sins. *Therefore Gentlemen, my humble Requeſt is to know of you, what I ought to do, neither to betray the Cauſe of Religion, nor give Offence. I would gladly be ſatisfied what is the Duty of a Chaplain in this, or other Caſes, and how far he is oblig'd to take Care of the Morals of the Family he lives in: Your Anſwer may be of uſe to a great many beſide my ſelf; and 'tis another Grief, that my Caſe is far from being ſingular: I cannot believe that to ſay Grace, and read Prayers (now and then, when my Patron is at Leiſure) is all the Duty of a Chaplain, yet I find we all think we have done enough, when we have done that?*

Anſw. The Pulpit is a Priviledg'd Place; where, as Cuſtom has given you Authority to ſpeak, ſo you may with that Prudence moderate your Diſcourſe, as either to accompliſh a Reformation, or at leaſt acquit your ſelf, and diſcharge your own Duty. *Righteouſneſs, Temperance*, and the *Judgment* to come, if reaſon'd upon as they were almoſt Seventeen Ages ſince, may find a Second *Felix*. The Pulpit (as we ſaid before) is the moſt (ſometimes the only) proper Place to convince Strangers of their Faults, but private Retirements are convenient for Friends and Familiars. Theſe are Rules of Latitude, but all the World is reducible to one of them, and the Practice is indiſpenſible.

Q. *Whence aroſe the Cuſtom of allowing the Benefit of the Clergy to ſome Offenders, if it was to tranſcribe Manuſcripts (as ſome ſay) before the* Art of Printing *was known, why is it ſtill continued, ſince that Reaſon is long ago ceaſed?*

Anſw. In the Extream times of Popiſh Ignorance, when Monks themſelves could ſcarce underſtand, or read *Latin*, and the Common People were wholly ignorant of it, the Monks had that Priviledge of Reading their Neck-verſe, whatever Villanies they committed, whilſt the illiterate Vulgar Died for it; and thence came the *Benefit of the Clergy*: But

But why 'tis yet continued, we know not, unleſs thoſe Statutes were never repeal'd ſince the Monks flouriſhed in this Kingdom. Poſſibly the Firſt Cuſtom in this Nation came from the Old *Romans*, who ſometimes pardon'd Criminals upon the repeating of

Tu potis es nigrum, vitio preſigere Theta.

Queſt. *What is your Opinion of the Star that appeared at our Saviours Birth, and went before the Wiſe Men; its Nature, Magnitude, Height, and Duration?*

Anſw. 'Tis very probable, that 'twas a ſort of a Comet, apparently like a Common Star, becauſe it was ſo low as to ſeem to ſtand over the Place, where our Saviour was Born; for if it had been but as high as the Moon, it would have appeared yet further off, when the Wiſe Men came to *Bethlehem*: For the reſt, we find no credible Author amongſt the Ancients that makes any Mention of it.

Queſt. *No one that ever I met with, ſuppos'd the* French *to be* Aborigines, *I deſire to know what People they Firſt came of?*

Anſw. The beſt Account we can meet with, is in *Ant. Matheus de Nobilitate*, Cap. 27. where he ſays expreſly, that the *French* are *Germans*, which he endeavours to prove by many *Teutonick* Words, which for a long time were preſerved amongſt 'em. *Chilpric*, for Example, comes from **Hilprick** or **Helphreich**, *Rich in Help*. They often gave a *Latin* Termination for theſe Barbarous Words, and there are divers Examples to be ſeen in the Capitularies of *Dagobert*, *Carloman*, *Charles* the *Great* and *Charles* the *Bald*. Where we meet with **Morgan geba**, *Morgen-Gift*, a Preſent that was given upon Meeting in the Morning, *Kuppella Canum*, a Couple of Dogs; *Wantos Mufflos*, **Wanten Moffe's**. Gloves, Sleeves. *Clocca*, **Klokk**, a Bell. *Heribergum*, *Heribergare* **Herberg**, **Herbergen**, *to Harbour or lodge*. But as the *Latin* Tongue was moſt prevalent amongſt the *Gauls*, the *Franks* inſenſibly forgot their own. From this Mixture there aroſe a pleaſant Jargon; of which he gives us a Specimen: *Charles* the *Bald*, and *Lewis* King of the *Germans*, had concluded an Alliance at *Strasburg*: *Charles* Swore in the *German*, and *Lewis* in the *Roman* Tongue. The Oath of *Lewis* run thus,

Pro Deo Amur, & pro Chriſtian Poblo & Noſtro commun Salvament diſt di in avant, in quant Deus Savir & podir me dunat, ſi Salvarai io ciſt meon Fradre Darlo & in adjuha, & in cadhuna coſa, Si con om per droit Son frade Salver diſt, in o quid il mi Altre ſi fazet, Et ab Lud her nul plaid numquam prindrai qui meon Vol Ciſt meon Fradre Carlo in damno ſit.

Which Oath runs thus in *Engliſh*.

For the Love of God and for the Chriſtian People, and our Common Defence, which ought to be from henceforth as much as God ſhall give me to know, and to be able,

I ſhall defend this my Brother Charles *both by Succours, and in all Things, as by Right ones Brother ought to be defended, in what another ſhall do to him; and I* Lewis *ſhall never undertake any Affair, which by my Will ſhall be a Damage to this my Brother* Charles.

Almoſt all the Words of this Old Language are fetched from the *Latin*, but the Form of the Phraſe, and the Declenſion of them, is meerly *German*.

This cauſed once a very pleaſant Equivocation. *A poor* Gaul *who counterfeited Lameneſs, having Addreſſed himſelf to the Convent of S.* Gal, *the Abbot commanded he ſhould be Bathed Firſt, and then Cloathed. This Beggar entring the Bath, began to cry,* Calt eſt, Calt eſt, *it is Hot, it is Hot: But then* Calt *ſignifies in the* German *Tongue Cold. The* German Sacriſtan *replyed, I will make it hotter, and poured a whole Copper full of Water upon the poor* Gaul, *who began to cry out louder,* Eye mi Calt eſt, Calt eſt! *How, what ſtill Cold, ſaid the* Sacriſtan? *I will heat it enough; and taking a Pot of boiling Water, poured it into the Bath; at which the poor Beggar being beſide himſelf, and quite forgetting that he was to Counterfeit the Lame Man, riſes up, and leaps briskly out of the Bath.*

Queſt. *In our late Civil War, a Trooper was ſurpriz'd by Two Troopers of the adverſe Party, but had juſt time enough to Fly from them on Foot; in his Flight he met a young Woman whom he knew, and told her his Danger; a little after the Two Purſuers met her, asking her, which way the Souldier went, withal threatning his Life; ſhe (with a good Preſence of Mind) directed them the contrary way, which they took, and thereby in Probability ſaved his Life* ——— Query, *Whether the ſeeming Lye of the Woman was Criminal, and a Sin before God?*

Anſw. Had the young Woman told the Truth, ſhe had been acceſſary to Murder; but ſhe could not properly have been ſaid to tell a Lye, for a Lye is that, *which is ſpoke with an Intention to deceive:* Now to be deceiv'd, does ſuppoſe that the Perſon deceiv'd, is thereby neceſſitated to be diſappointed of ſome Truth: But that every Wickedneſs and Sin is a Lye, is plain; becauſe 'tis contradictory to *Truth*, we mean *God himſelf*, and therefore the Scriptures ſpeak *of all Men being Lyars*, that is ſinful. But in this Senſe, which is the moſt proper, ſhe did not deceive the *Troopers*, but endeavour'd the contrary, by inducing them to abſtain from Murder, that is from a *Lye*, as we ſaid above; and 'tis no Matter what Words ſhe us'd to effect ſuch a good End. But after all, ſhould we have ſuppos'd her to have told a Lye in the Senſe uſually taken, it won't yet follow that ſhe was guilty of Sin, ſince ſhe was neceſſitated to be acceſſary to Murder or to do it, and of Two Evils if we chooſe the leaſt, it is no longer an Evil comparatively to the other, tho' it might, compar'd with ſomething elſe; ſo that every way we think her Innocent and commendable.

Queſt.

Q. *Whether trading for Negro's* i. e. *Carrying them out of their own Country into perpetual Slavery, be in it ſelf unlawful, and eſpecially contrary to the great Law of Chriſtianity?*

A. Sir, After a mature and ſerious Conſideration of the Queſtion propos'd, I am for the Affirmative, and cannot ſee how ſuch a Trade (tho' much us'd by Chriſtians) can be any way Juſtify'd, and fairly reconciled to the Chriſtian-Law; And here firſt let me propoſe my Reaſons, and then Anſwer ſuch weak Pleas as uſe to be made for it.

1. I take it to be contrary to the great Law of Nature of doing unto all men as we would they ſhould do unto us, and which, as our Saviour tells us (*Mat.* 7. 22.) is the Sum of the Law and the Prophets: For let us put the Caſe to our ſelves, and conſider what it would be for a Man to be ſtoln a way from his Native Country and hurr'yd into perpetual Bondage: Or to have a Child ſnatch'd from his Embraces and ſo uſed, and then ſee if this Trade and Practiſe can be any way reconciled to this Rule: And ſurely they that have the Goſpel, and yet ſin againſt the very Laws of Nature, ſhall have a Severer Puniſhment at the Day of Judgment, than thoſe Poor ſilly Wretches that have only that dim Light to guide 'em; and perhaps thoſe Poor Wretches in Chains, when Death ſhall make them free, may riſe up in Judgment and condemn thoſe more Cruel and unnatural Men, that ſo unjuſtly deprive them of that Liberty which God and Nature had given them.

2. 'Tis plainly contrary to the Word of God, and forbidden both in the Old Teſtament and in the New; See *Exod.* 21. 16. *He that ſtealeth a Man and ſelleth him, or he be found in his Hands, he ſhall be ſurely put to Death*: The Prohibition is general; He that ſtealeth any Man whatſoever, without Diſtinction, whether one of their Brothers or a Stranger, a meer *Heathen* or a *Pagan*: He ſhall be ſurely put to Death, the Puniſhment is Capital, and good Reaſon for it. For if he that ſheddeth Man's Blood, by Man ſhall his Blood be ſhed; Surely, Liberty is as dear as life it ſelf, yea, he that intends to ſell a Man into ſome kind of Bondage, would do him a greater Kindneſs to free him from a miſerable Life: And I am well aſſured, this is the Caſe of ſome of thoſe Poor Wretches with a Witneſs —— Again in the New Teſtament, St. *Paul*, 1. *Tim.* 1. 10. Joynes the *Man-ſtealer*, with the moſt Horrid and Unnatural Sinners, Murderers of Father, and Murderers of Mother, and defilers of themſelves with Mankind.

3. It's Practice is a diſgrace to Chriſtianity, and makes the Name of Chriſt to be blaſphem'd amongſt the Gentiles, and (in all likelyhood) hinders the Propagation of the Chriſtian Faith in the World: For I am verily perſwaded, that if a fair and honeſt Trade and Commerce had been carry'd on amongſt them, and no Violence had been done to their Perſons; Chriſtianity muſt have gotten as great footing by this time amongſt them, as it has amongſt the Poor *Infidels* of *New England*: Or at leaſt they might have been in a great forwardneſs to receive that Holy Doctrine, which now they

hate and abominate for the ſake of this Practice of Chriſtians amongſt them ——And Wo be to that Perſon, that ſhall by any means hinder that bleſſed deſign for which Chriſt came from Heaven, and both himſef and his Apoſtles, and many primitive Chriſtians ſpent their deareſt Blood to promote, *viz.* to have the Mind and Will of God known to the World.

But perhaps ſome may make light of this, and perſuade themſelves, they have ſufficient Pleas to vindicate the Practiſe; I know indeed many times, when a Man's Intereſt lies in the Ballance, a very weak Plea, and light Excuſe will paſs for a weighty Reaſon; but for my part (who am a perſon indifferent, and altogether unconcern'd that way) I could never yet receive any Anſwer or Excuſe that could raiſe in me the leaſt doubt of the Unlawfulneſs of it——That which I have heard pleaded for it, is to this Effect, *viz.*

1. Plea. *We deny the Charge, we do not ſteal them, but make a lawful purchaſe of them.*

A. Purchaſe them (for Toyes and Baubles) perhaps you may, but lawfully I am ſure you cannot; For they which ſell them do ſteal them, or take them away by Violence, and you know the Proverb, The Healer is as bad as the Stealer. We are they that call our ſelves Chriſtians, that encourage them in ſuch Evil practiſes, our Law (in many Caſes) looks upon the Acceſſary as bad as the Thief; I am ſure the Law of God does, *Pro.* 20. 24. *Whoſo is Partner with a Thief hateth his own Soul.* And the holy Pſalmiſt charges it as a great Crime, when we ſee a Thief, to conſent with him, *Pſal.* 50. 18. The Learned and Pious Bp. *Hall* in his Decade of Caſes of Conſcience Decade *1ſt.* Caſe 10. Page 66. *Reſolves* this Caſe, that to buy thoſe Goods which we know, or have Juſt Cauſe to ſuſpect, are ſtoln or plundred, is no better than to make our ſelves Acceſſary to the Thief; If you do it with an Intention to poſſeſs them as your own, (i. e. not return them to the right Owner for what do you elſe but *ex poſt Facto*, partake with that Thief which ſtole them, and Encourage him in his leud Practices; ſince according to the old Word, If there were no Receivers there would be no Thieves, &c.

2. Plea. *But moſt of them are taken Priſoners of War by one Petty-Prince from* another, *and ſold by the Conqueror.*

A. But who are commonly the Cauſe this of War, or what do they commonly fight about, but to gain the Booty of the Field, Slaves to be ſold?——And I am credibly inform'd, 'tis uſual for the Traders in this unlawful Commodity, to ſend Preſents to ſome Petty Prince among them, to make War with his neighbouring Prince; to take ſuch Priſoners and furniſh their Cargo; and who then muſt anſwer for all this Blood and Injuſtice?

3. *Thoſe Men are more Heathens than Pagans.*

A. Pray what then? Have they not a common right to thoſe Temporal Bleſſings which an indulgent Creator has given them as well as we? Is Dominion founded in Grace? May a Man that is pleaſed to call himſelf a Chriſtian under

der that Notion, wrong or moleſt ſuch as had not the Happineſs to be born in a Chriſtian Country? Did our Lord and Maſter (tho' the Lord of the whole World) give us any ſuch Example, when in the World? And doth not the Apoſtle bid us do Good unto all Men, and eſpecially unto the Houſehold of Faith, tho' we ought to be kinder to our Brother Chriſtian, yet ſurely we ought to do Good, or at leaſt to do no Wrong, to meer *Pagans* and *Infidels*.

4. Plea. *Did not the* Jews *buy Slaves? How often do we Read of the Bond-Servant, bought with their Money in the Jewiſh-law, and may we not do what God's own People did?*

Anſw. I Anſwer Firſt, in the general, That the Judicial-law of *Moſes* (whereof this about Bond-Slaves is one) is made void, and no Rule (further than it carries a Moral Reaſon with it) for Chriſtians to walk by, who (as ſays the Apoſtle) are not under the Law, but under Grace. But

Secondly, Let us deal with thoſe Poor Negroes, as the *Jews* were commanded to do with the Heathen. 1. When they had bought them, they were oblig'd to bring them up in the True Religion, See *Gen.* 17. 12, 13. God commands *Abraham, He that is Born in thine Houſe, or bought with Money of any Stranger, which is not thy Seed*; ſuch an one muſt needs be Circumciſed, and brought into Covenant with God. 2. Whilſt they were in the Houſe they were to be kind and loving towards them, and 'tis often repeated. *Be kind unto Strangers, for you your ſelves were Strangers in the Land of Egypt.*

5. Plea. *The Law of our Land allows it.*

Anſw. The Law of our Land is ſo far from allowing it, that if an *Infidel* be brought into this Kingdom, as ſoon as he can give an Account of the Chriſtian Faith, and deſires to be Baptiz'd, any charitable lawful Miniſter may do it, and then he is under the ſame Law with other Chriſtians ——— As for our *Iſlanders* abroad, from whence they came, what carry'd them thither; and what kind of Chriſtians the moſt of them are, I need not inform you: 'Tis their great *Diana*, by this Craft they have their gain, and therefore we can never expect that they ſhould make any Private or By-Laws againſt it: But if the Law be ever ſo much ſilent in this Caſe, he that will do any thing that the Law (which can never provide in all Caſes) does not plainly forbid, would be but a bad Subject, and I'm ſure a worſe Chriſtian.

Laſtly, They ſay, They thereby make them, thoſe uſeleſs Creatures, to become greatly Advantagious to Mankind, bring them into a happier Condition, and many of them become good Chriſtians, *&c.*

Anſw. How dare we pretend to order Things better than an All-wiſe Law-giver has plainly Commanded us? Or think to put thoſe Poor Wretches to better Uſes, than an All-wiſe Providence ſeems as yet to have deſigned them for? If they came freely, what need a Cargo be carry'd to purchaſe 'em? What need of Chains, and Bolts and Fetters? And why do many of thoſe Poor Wretches endeavour to ſtarve or deſtroy themſelves, or leap over Board; If ſo mighty glad of being carry'd into perpetual Slavery? Or if they find themſelves happier under

their Bondage than in their own Country, what is the Reaſon, that when one of their Fellow Slaves dyes, all the reſt ſing and rejoyce and dance about him, as fooliſhly, concluding he is Happily return'd to his own Country? And tho' ſome of them may be admitted to become Chriſtians, 'tis more than the Seller knows, or any way obliges the Purchaſer to, neither can that attone for the reſt. And ſurely methinks what has been ſaid ſhould be enough to convince all ſuch as are not reſolved beforehand, that they will not be convinced; or at leaſt to render the Caſe extraordinary Dubious, and then the ſafer Part is to be choſen, eſpecially in this Caſe, where (if we are afterward convinc'd, we have done thoſe poor Wretches any wrong) we can never make them Reſtitution.

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FINIS.

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